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पुराण-विभाग, सर्वभारतीय काशिराजत्रय्यास,
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न पुनस्ते सम्पादकान् म्यासं च निबध्नन्ति

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वसन्तपञ्चम्यङ्कः

Jan. 26, 1966

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RESOLUTION PASSED BY THE BOARD OF
TRUSTEES OF THE ALL-INDIA KASHIRAJ TRUST
ON THE SAD DEMISE OF

PRIME MINISTER SRI LAL BAHADUR SHASTRI

ताशकन्द-सम्मेलन की समाप्ति के तुरन्त पश्चात् ही भारत के लोकप्रिय प्रधानमन्त्री श्रीलालबहादुर शास्त्री के आकस्मिक देहावसान से न केवल भारत में अपितु विश्व के सभी राष्ट्रों में शोक की घटा छा गयी है ।

भारतीय संस्कृति के सच्चे अनुगामी होने के कारण शास्त्री जी विश्व-शान्ति के हृदय से पक्षपाती थे और उसके लिए सदैव प्रयत्नशील रहे । देश की कठिन से कठिन समस्याओं को सुलझाने की उनकी विलक्षण सूक्ष्म, लोकसेवा की भावना, सरलता, विनम्रता, निष्कपटता और दृढ़ता इस प्रकार के अनेक स्पृहणीय गुणों ने उनके व्यक्तित्व का विकास किया था, जिसके कारण वे भारतीय जनता के सच्चे अर्थ में नेता बन गये थे । अपने इस प्रिय नेता को खोकर आज सारी भारतीय जनता शोक-संतप्त है ।

इस रामनगर स्थान को शास्त्री जी का निवास-स्थान होने का गौरव प्राप्त है । काशी में ही उनकी शिक्षा का अधिकतम काल व्यतीत हुआ था । इसी कारण सर्वभारतीय काशिराजन्यास से शास्त्री जी का विशिष्ट सम्बन्ध रहा है । न्यास के विविध सांस्कृतिक एवं साहित्यिक कार्यों में वे सदा ही अपनी विशेष रुचि प्रदर्शित करते रहे ।

काशिराजन्यास का समस्त न्यासी मण्डल उनके इस आकस्मिक एवं अस्वामयिक देहावसान से अत्यन्त दुःखी तथा शोकसंतप्त है । न्यास दिवंगत आत्मा के प्रति अपनी श्रद्धांजलि अर्पित करता है तथा उनके शोकसंतप्त परिवार के साथ समवेदना प्रकट करता है ।

देवैः कृता देवी-स्तुतिः

(देवीभागवत, ५।२२।२५-४२)

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Note on the Devī-Stuti

Devī eulogised here is the great Goddess Śakti or Mahāmāyā who is the transcendent source of all the *śakti* (energy) required for the creation, preservation and destruction of the universe. Her glory is sung both in the Vedas and the Purāṇas. The *Devī-Māhātmya* of the Mārkaṇḍeya Purāṇa (Jivānanda edn, Chapters 81-93) is the famous and important Purāṇic episode which represents Devī in all Her glory. This sacred episode, also called the *Devī-Carita*, finds place in the Devī-Bhāgavata (V. 7-35) and the Vāmana-Purāṇa (Venkt. edn., Adhs. 18-20 ; 21. 1-8 ; 54 23-28 ; 55-56) also. During her wars with the demons—Mahiṣa, Śumbha and Niśumbha—Devī was praised by the gods on four occasions as follows :—

- (1) She was first praised by the gods when in order to kill the demon Mahiṣa she was manifested from the assemblage of the lustres (*tejas*-s) or energies (*śakti*-s) of all the gods including even the three great gods Brahmā, Viṣṇu and Mahēśa. As the lustres of the gods got assembled into one in the hermitage of Sage Kātyāyana, and mixed up with his lustre also, this manifestation of Devī was called as *Kātyāyanī* (Vām.-P 18. 7-8).

This *Stuti* is given in the Vām.-P. (18. 19-20), and in the Devī-Bhāg. (V. 9. 23-29) ; while in the Mārkaṇḍeya-P. the *Devī-stuti* on this occasion is not given, but only alluded to :—

जयेति देवाश्च मुदा तामूचुः सिंहवाहिनीम् ॥

तुष्टुर्बुध्न्यश्चैनां भक्तिन्म्रात्ममूर्त्तयः ॥ (82. 34)

- (2) When Devī killed Mahiṣa, She was praised by the gods again.

This *Stuti* is given in the Devī-Māhātmya (Adh. 4) of the Mārkaṇḍeya-Purāṇa (84. 2-26), and also in the Devī-Bhāgavata (V. 19. 2-33), while in the Vāmana-

Purāṇa no *Devī-stuti* is given on this occasion, but it is only alluded to :—

देव्या नयं देवगणा विलोक्य

स्तुवन्ति देवीं स्तुतिभिर्महर्षे । (20. 50 ab)

- (3) When Śumbha and Niśumbha, the two brother-demons, began to oppress the gods, they (the gods) remembered Devī and praised Her in order to seek Her help for their protection. While they were thus praising, the Goddess appeared from the *kośa* (sheath) of Pārvatī, and hence was called *Kauśikī* (Mārk. 85. 40 ; Devī-Bhāg. V. 23. 2 ; Vām. 54.25).

This *Stuti* is given in the Devī-Māhātmya (Adh.5) of the Mārkandeya-Purāṇa (85. 7-36) in 30 ślokas, and in the Devī-Bhāgavata (V. 22. 25-42) in 18 ślokas as given above. But in the Vāmana a *stuti* on this occasion is neither given nor alluded to.

- (4) When both Śumbha and Niśumbha were killed by Goddess Kauśikī (known also as Ambikā), she was again praised by the gods as appearing in her various manifestations including the seven *Mātṛ*-s or *Śakti*-s of seven gods—Brahmā, Viṣṇu, Maheśa, Kumāra (Skanda), Nṛsiṃha, Varāha and Indra,

This *Stuti* is given in the Devī-Māhātmya (Adh. 11) of the Mārk-P. (91. 2-33), and in the Vāmana-Purāṇa (56. 56-63) ; but in the Devī-Bhāgavata it is only alluded to (V. 31. 62 f.).

The present *Stuti* of the Devī-Bhāgavata (V. 22. 25-42), as given above, was uttered by the gods before the appearance of Devī from the *kośa* of Pārvatī. Devī has been praised here as 'governing the whole Universe, controlling the life-principle, ever blissful, giver of the happiness to the gods, destroyer of the demons, fulfilling the various objects of men, approachable only through devotion.—(25): She has the innumerable names, Her real nature is unknowable, She is the Energy for the creation

and destruction of the universe ; She resides in all in the form of *śakti* (power or energy), *smṛti* (memory), *dṛti* (steadfastness), *buddhi* (intelligence), *jarā* (old age), *puṣṭi* (nourishment, growth), *tuṣṭi* (contentment), *kānti* (splendour), *śānti* (peace), *su-vidyā* (benevolent knowledge), *su-lakṣmī* (benevolent wealth or prosperity), *kṛti* (fame), *medhā* (retentive faculty of the mind) , She is the first seed of the universe.—(26-27). She assumes various forms for accomplishing the work of the gods, She resides in all the beings in the auspicious forms of *kṣamā* (tolerance), *dayā* (mercy) and *vivakṣā* (faculty of speech) ; She is the *yoganidrā* (the great sleep after the annihilation of the universe) —(28) She is merciful to the gods, as She killed their great enemy Mahiṣa.—(29). She is the Mother of the gods, and therefore She readily protects and nourishes them.—(30). The limit and the real nature of Her qualities is unknowable even by the gods, She is able to protect the gods from all fears—(31). She is able to destroy the enemies without the help of weapons ; still, for the sake of sport She takes the help of the weapons for the benefit of the universe.—(32). There is no effect without a cause, and so the Goddess is the producer of the universe.—(33). According to the Purāṇas Brahmā is the creator, Mukunda (Viṣṇu) the preserver, and Hara (Rudra) the destroyer, but they themselves are created by Devī at the beginning of a *yuga* (i. e. *kalpa*), therefore She is the Mother of all.—(34). Devī was worshipped even by these three Gods, and so She gave them power by which they perform their work of creation, preservation and destruction of the universe.—(35). Devī is the real bestower of all the objects, fulfiller of all the desires, and giver of salvation, hence those who do not worship her are dull-minded and illusioned.—(36). Those who are *Vaiṣṇava*-s (the worshippers of Viṣṇu), *Pāśupata*s (worshippers of Paśupati-Śiva) and *Sauras* (worshippers of the Sun) are mere hypocrites, as they do not worship the Goddess Who is manifested as the prosperity, modesty, splendour, sustaining power, fame and growth.—(37). She is worshipped even by the gods, such as Hari and Hara, and also by the Asuras ; therefore, those foolish persons on the earth who do not worship Her are really unfortunate.—(38).

Haui himself colours the lotus-like feet of the Daughter of the Ocean (i. e. Lakṣmī, a form of Devī) with lac-juice, and the three-eyed God Śiva is also devoted to the lotus-like feet of the Daughter of the Mountain (i.e. Pārvatī, also a form of Devī).—(39). 'Who are there, O Goddess ! who do not worship Thy feet, when even those wise persons who are without any attachment and have renounced the world worship Thee'.—(40). 'O Goddess ! those depraved persons who are not devoted to the worship of Thy feet fall into the well (or pit)-like world, and suffer from serious diseases like leprosy, glandular enlargement in the abdomen, head-ache etc. ; they ever remain oppressed with poverty, and are deprived of pleasures and happiness'.—(41). 'We infer, O Mother ! that persons who carry loads of wood and grass (on their heads) and are without wealth and household, have not worshipped Thy feet in their previous birth'.—(42).

The *Devī-stuti* of the Mārkaṇḍeya Purāṇa (85. 7-36) gives in the first six ślokaś a number of names of the Goddess, such as Devī, Mahādevī, Śivā, Prakṛti, Gaurī, Dhātṛī, Nairṛti, Śarvāṇī, Durgā, Khyātī, Kṛṣṇā, Dhūmrā, Kṛti, and Viṣṇu-māyā. But in this *Devī-stuti* of the Devī-Bhāg. the Goddess has only been called 'Devī', although it has been mentioned that no one can know the number of Her names (Śl. 26). In both the *Stuti*s a number of physical, mental and moral qualities (in feminine gender) inhering in the created beings are mentioned as so many manifestations of the Goddess ; some of these qualities are common to both these *Stuti*s, but some of the qualities given in the *Stuti* of the Mārkaṇḍeya Purāṇa, such as *Cetanā* (consciousness), *Kṣudhā* (hunger), *Chāyā* (reflection of the Divine in the mortals), *trṣṇā* (eager desire), *śraddhā* (faith), *bhrānti* (illusion) etc., are not mentioned in the *Stuti* of the Devī-Bhāgavata. Similarly some of the qualities mentioned in the *Stuti* of the Devī-Bhāgavata, such as *dhṛti*, *jarā*, *puṣṭi*, *gati*, *kīrti*, *medhā*, *vivakṣā*, are not given in the Mārkaṇḍeya.

The *Devī-Bhāg.-Stuti* lacks the catholic spirit which permeates the *Stuti* of the Mārkaṇḍeya Purāṇa. It is marred with the narrow spirit of sectarianism, on account of which the Vaiṣṇavas,

Pāśupatas and the Saṃnas are denounced as hypocrites (śl. 31) ; and even Hanu and Hara are made to serve the feat of their consorts (śl. 39). Still, this *Stuti* of the Devī-Bhāgavata is full of devotional spirit. It also expounds the principle of the primeval *Śakti* which enables even the three Gods to perform their respective function of creation, preservation and destruction (śls. 34-35).

But in its sectarian zeal the Devī-Bhāgavata in this *Devī-stuti* goes even so far as to attribute the cause of disease and poverty to the lack of devotion (sectarian) to Devī in one's previous birth —(śls. 41-42)

—ANAND SWARUP GUPTA

MEGASTHENES AND THE INDIAN CHRONOLOGY AS BASED ON THE PURĀṆAS

By

K. D. SETHNA

[अस्मिन् निबन्धे यवनराजदूतस्य मेगस्थनीजाख्यस्य वचनान्यवलम्ब्य आदिराजपृथोरारभ्य चन्द्रगुप्तपर्यन्तानां पुराणोक्तानां मगध-नरेशानां शासनक्रमः कालक्रमश्चावधारितः । मेगस्थनीजनामा यवन-राजदूतो ख्रीष्टाब्दात्पूर्वं ३०२ वर्षे मगधराजस्य चन्द्रगुप्तस्य राजसभायां यवनराजदूतपदवीमधिष्ठितवान् । अयं राजदूतः भारतीयपौराणिक-पण्डितेभ्यः प्राप्तायाः सूचनाया अनुसारेण मगधराजानां संख्याविषये निर्णीतवान् यद् भारते (अर्थात् मगधदेशे) 'डायोनिसस' (Dionysus) नृपादारभ्य 'सैन्ड्रोकोटस' (Sandrocottus) नृपपर्यन्तं १५३ राजानो राज्यं चक्रुः । अस्मिन् निबन्धे लेखकमहोदयेन सप्रमाणं प्रतिपादितं यद् 'डायोनिसस'नामा नृपः आदिराजपृथुरेवासीत्, 'सैन्ड्रोकोटस'नामा च नृपो गुप्तवंशसंस्थापकः प्रथमः चन्द्रगुप्त आसीत् यः ख्रीष्टाब्दात् पूर्वं ३२५-३२४ वर्षे मगधसिंहासनमासरोह । आधुनिका इतिहासकाराः मन्यन्ते यद् मेगस्थनीजोक्तः सैन्ड्रोकोटसनामा नृपः चन्द्रगुप्तमौर्य आसीत्, परन्तु लेखकमहोदयेनात्र पुराणोक्तानां प्रमाणानां यवनैतिहासिकानां वचनानां च आधारेण आधुनिकैतिहासकाराणाम् इदं मतं निरस्य पूर्वोक्तं मतं स्थापितम् ।]

I

Megasthenes was the Greek ambassador sent by Seleucus Nicator in c. 302 B. C. to the court of the Indian king whom the Greeks called Sandrocottus and whose capital they designated as Palibothra in the country of the Prasii. Scholars have identified the Prasii as the *Prāchya* (Easterners) and Palibothra as Pāṭaliputra and seen the eastern kingdom of Magadha, whose capital was Pāṭaliputra, in the Greek references to the Prasii. The name "Sandrocottus" has been equated with "Chandragupta" and the king who received Megasthenes is said to have been Chandragupta Maurya who, like Sandrocottus, was the founder of a dynasty in Magadha.

The Question of the Two Chandraguptas

The founder of the Mauryas, however, is not the only Chandragupta known to history as a Magadhan emperor and the founder of a dynasty. There is also the first of the Imperial Guptas, Chandragupta I. Modern historians date him to 320 A. D. and set forth many reasons for the identification of Sandrocottus with Chandragupta Maurya. These are claimed to be supported most convincingly by several lines of evidence converging to date Chandragupta Maurya's grandson Aśoka to the middle of the 3rd century B. C. But the ancient chronology of India herself, based on the dynastic sections of the Purāṇas and other indigenous testimonies and traditions, runs counter to this historical vision.

The Purāṇic account starts with the date 3102 B. C. which it calls the beginning of the Kaliyuga and goes back by 36 years to 3138 B. C. for the Bhārata War between the Kuru and the Pāṇḍavas as well as for the birth of Parīkshit, the grand-nephew of Yudhishthira—Yudhishthira who ruled at Hastināpura after the Pāṇḍava victory in that year down to the Kaliyuga year which was marked by the death of Kṛishṇa and the installation by Yudhishthira of Parīkshit in his own place so that he and his family might be free to go on a world pilgrimage. The ancient Indian chronology takes also into account 3177 B. C. This date is connected with what is termed the cycle of Sapta Rishi, the Seven Rishis, the stars of the constellation Great Bear. The Seven Rishis are supposed to make a cycle of 2700 years by a stay of 100 years in each of the 27 Nakshatras or lunar asterisms of the zodiac. 3177 B. C. marks their entry for a century's stay in the asterism Maghā.

The Purāṇas offer two sets of general calculation. One is concerned with the Sapta Rishi cycle. The Vāyu-Purāṇa (99. 423), as well as the Bṛahmāṇḍa Purāṇa,¹ says that the Seven Rishis who were in Maghā in the time of Parīkshit complete their 24th century in a part of the Āndhra (Sātavāhana) dynasty. This means: when 2400 years had passed after 3177 B. C. the Āndhra

¹ F. I. Parguer, *Purāṇa Texts of the Dynasties of the Kali Age* (London, 1913), p. 61, n. 92.

dynasty had already started. The Brahmāṇḍa (III. 74.230) again says that during the same dynasty there is the 27th century and that the asterism Maghā, whose guardians are the Pitṛis (Ancestors), follows once more. A verse of the Matsya Purāṇa¹ speaks also of the cycle repeating itself after the 27th century and connects the repetition with the same dynasty using an expression which can be translated either as "at the end of the Āndhras" or as "in the end..." The second rendering would be consistent with the substance of the Brahmāṇḍa verse. And both the verses, putting the completion of the 27th century in the terminal portion of the Āndhras, balance those which put the completion of the 24th in the initial portion.

The Āndhra line consisted, according to most Purāṇas, of 30 kings. So the closing part should mean at least one-fourth of the number, the last 7 or 8 kings. We may hold that 2700 passed from 3177 B. C. up to some point in the reign of one of the last 7 Andhras. The total of these reigns in the Purāṇas is $(28 + 7 + 3 + 29 + 6 + 10 + 7 =)$ 90 years. Hence the end of the dynasty might be anywhere between $(3177 - 2700 =)$ 477 B. C. and $(477 - 90 =)$ 387 B. C.

As a complement to the Sapta Ṛṣi computation we get from the Purāṇas a number of periods termed "intervals", which bring a greater exactness. From the birth of Parīkṣhit to the coronation of Mahāpadma Nanda, founder of the dynasty just preceding the Mauryas, there was an interval which is variously given as 1015, 1050, and 1500 years. From this coronation to the beginning of the Āndhras there was an interval of 836 years. Since 1500 years—as Anand Swarup Gupta² has recently reminded us—tally with the total of the reign-lengths which most Purāṇas ascribe to the dynasties of Magadha from the Bhārata War to Mahāpadma's coronation,³ we may use it to reach the date of the

1. *Ibid.*, p. 59.

2. "The Problem of Interpretation of the Purāṇas", *Purāṇa*, Vol. VI, No. 1, January, 1964, pp 67-68.

3. *Ibid.*, p. 68 : Bārhadrathas, 1000 years ; Pradyotas, 138 ; Śiśunāgas, 362.

rise of the Nandas. We get $(3138-1500=)$ 1638 B. C. Then we reach the start of the Āndhras in $(1638-836=)$ 802 B. C. The Purāṇas, as D. C. Sircar¹ notes, record for the full run of the Āndhras several numbers : 300, 411, 412, 456, 460 years. Out of these, 411 and 412 bring us from 802 B. C. to 391 and 390 B. C. respectively—both the dates falling within the range 477-387 B. C. obtained from the Sapta R̥ṣi computation.

The next great dynasty after the Āndhras is the Imperial Guptas. The Purāṇas mention the Guptas in general and connect a group of territories with them, which by being referred to no one particular Gupta would seem to be the persistent core, the stable heartland, of the expanding or contracting Gupta empire. But the Purāṇas supply no chronological matter about the Guptas, except that some lapse of time between them and the Āndhras is suggested. Hence the Imperial Guptas, according to the Purāṇas, must come somewhere in the rest of the 4th century B. C. With a Chandragupta of Pāṭalīputra at their head and a Sandrocottus becoming king of Palibothra in c. 325 or 324 B. C. by modern calculations, it is evident that Purāṇically Sandrocottus must be Chandragupta I of the Imperial Guptas and not Chandragupta Maurya.

Whatever we may say, by way of criticism, about the Kaliyuga's commencement in 3102 B. C. or the Bhārata War's occurrence in 3138 B. C. or the coronation of Mahāpadma Nanda in 1638 B. C. or even the start of the Āndhras in 802 B. C., we cannot help being struck with the precision with which this chronology synchronises Chandragupta I with Sandrocottus.

Such a situation raises the question : "Which of the two Chandraguptas was Sandrocottus at whose court Megasthenes lived ?" And it is indeed very pertinent to ask : "Does Megasthenes offer any chronological clue to solve it ?"

1. "The Śātavāhanas and the Chedis", *The Age of Imperial Unity*, edited by R. C. Majumdar and A. D. Pusalker (Bombay, 1951), p. 196, fn. 1 continued from p. 195.

The Chronological Clue from Megasthenes

We have three versions of a statement by Megasthenes, which can bear upon our problem. J. McCrindle has translated all of them.¹

Pliny (VI. xxi. 4-5) reports about the Indians: "From the days of Father Bacchus to Alexander the Great, their kings are reckoned at 154, whose reigns extend over 6451 years and 3 months."

Solinus (52 5) says: "Father Bacchus was the first who invaded India, and was the first of all who triumphed over the vanquished Indians. From him to Alexander the Great 6451 years are reckoned with 3 months additional, the calculation being made by counting the kings, who reigned in the intermediate period, to the number of 153 "

Arrian (*India*, I. ix) observes: "From the time of Dionysus to Sandrocottus the Indians counted 153 kings and a period of 6042 years, but among these a republic was thrice established... and another to 300 years, and another to 120 years. The Indians also tell us, that Dionysus was earlier than Heracles by fifteen generations, and that except him no one made a hostile invasion of India...but that Alexander indeed came and overthrew in war all whom he attacked..."

It would be worth while discussing the three versions in every detail and arriving at what must have been the full original pronouncement of Megasthenes which has thus got transmitted with some confusions and inconsistencies and one *lacuna*. But for our immediate purpose it will suffice to make a few clarifying observations and then inquire: "What historical or legendary figure mentioned by the Indians became identified with Dionysus (Bacchus) in the Greek mind to serve as the starting-point of Indian chronology and of the line of Indian kings?"

First, we may note from the more expansive versions of Solinus and Arrian that Dionysus and Alexander are terms of

1. *The Classical Accounts of India*, edited with an Introduction, Notes and Comments by R. C. Majumdar (Calcutta, 1960), pp. 840, 457, 223.

comparison in respect of the invaders of India—especially the Greek ones. Dionysus is declared to be the first who invaded India, Alexander the only other person to do so. The most appropriate way to connect them is by calculating the time that elapsed between them. Solinus gives us just this time-connection. To connect the two invaders by a number of kings, as does Pliny is controversial; for, it brings up at once the issue: "Does the number refer to the whole of ancient India?" 153 or 154 kings are far too few for the whole, in which there were a host of practically independent kingdoms, each with its own genealogy of rulers. The number must be in reference to merely one particular kingdom which was associated with Alexander and with which Dionysus may have been associated either directly or through some scion of his. But can we associate any such kingdom with Alexander? He subjugated several states, but he was not specifically a king of this or that state. So his name at one end of a king-series is an anomaly.

Quite the reverse is the case with Sandrocottus whose name in Arrians' king-series replaces Pliny's "Alexander". Sandrocottus, though emperor of many peoples, is specifically known as the King of the Prasii—the Prasii whom Pliny elsewhere (VI.22) describes as the greatest nation in India. We can easily conceive him as the tail-end of a line which goes back through various dynasties of kings of Palibothra to a hoary past along one branch among many leading to a common ancestor.

This conception seems natural when we realise that the small king-number was mentioned to Megasthenes at Palibothra itself, where he was stationed as ambassador. And what endows this conception with inevitability is the importance which Indian chronologists and historians have given to Magadha whose capital was Palibothra: the kings of Magadha after the Bhārata War are the principal theme of the Purāṇic lists of dynasties. Sandrocottus and not Alexander was certainly the terminus intended by Megasthenes to the king-series the Indians mentioned to him.

But this series, although not related to Alexander, can well serve to describe from the Magadhan point of view the time-span

from Dionysus to Alexander. And that is exactly how Solinus uses it, even if without the implication of Magadha such as Arrian has. Arrian too is justified in using it to describe the time-span from Dionysus to Sandrocottus. For, the two time-spans could not be much different. Alexander and Sandrocottus were contemporaries, and the gap of over 409 years which is there between the number in Arrian and that in Pliny or Solinus is a gross mistake. Arrian's time-span should really be not so much less nor even the same but a little more. Plutarch¹ as well as Justin² record that when Alexander, some time after his invasion, met Sandrocottus, the latter was not yet a king. According to Plutarch, the meeting took place round about the time the Macedonians "most resolutely opposed Alexander when he insisted that they should cross the Ganges". Alexander's progress came to a halt at approximately the end of July 326 B. C.³. Thus we are sure that Sandrocottus mounted the throne of Palibothra later than this date. If we accept the more detailed time-span-6451 years and 3 months-conveyed by Pliny and Solinus as our basis and if we try to guess the one in Arrian by introducing the least possible changes in the figures which he supplies, Sandrocottus's coronation must have been not 6042 but 6452 years after what Arrian calls "the time of Dionysus" and Pliny "the days of Father Bacchus".

Here we must consider the import of these two phrases, for they determine how we should count the 153 or 154 kings. Do they direct us to the beginning of Dionysus's kingship in India or to the end of it? In other words, is Dionysus included in the 153 or 154 kings? The phrase "From...to" employed by all the writers is ambiguous, whether we apply it to the "time" and "days" or to the king-number. Luckily we have an unequivocal phrase in Solinus to guide us: "the calculation being made by counting the kings who reigned in the intermediate period..." The reference is to the number of years and months from Dionysus

1. *Life of Alexander*, LXIII. 2. *Historiarum Philippicarum*, XV. 1 v.
 3. "Foreign Invasions" by R. K. Mookerji, *The Age of Imperial Unity*, p. 50.

to Alexander and these years and months are brought into relation with the number of kings. About both the time-period and the king-series we get the clear term: "intermediate". The number of kings applies to those who reigned between the days of Dionysus and the days of Alexander: the total of their reigns—6451 years and 3 months—applies also to the period between the reigns of Dionysus and Alexander. After Dionysus ceased reigning and before Alexander started doing so we have the intermediate period. Similarly, the kings who are counted are the ones succeeding Dionysus and preceding Alexander. Indeed, Dionysus, who "was the first of all who triumphed over the vanquished Indians", must be counted as the first king over the Indians. But he is not a part of the 153 or 154 kings. Neither is Sandrocottus. If we count both of them, the king-number will be 155 or 156.

The final point to glance at is: "Which of the two king-numbers is to be accepted?" Since two authors out of three give 153 and since Arrian who correctly refers the king-series to Sandrocottus is one of them, 153 would appear to have more weight. But, when the difference of 154 from it is exceedingly small, perhaps the two serial numbers are there because of a disagreement among computers whether a certain name was to be included or not in the full tally.

In view of all our observations our job is to link Sandrocottus with an intervening chain of 153 or 154 kings to the ancient monarch of India whom the Greeks named Dionysus. By doing it we should be able to decide between Chandragupta Maurya and Chandragupta I for Sandrocottus and between the rise of the Mauryas and the rise of the Imperial Guptas for 325 or 324 B. C. The whole of ancient Indian chronology hinges on our decision apropos of the clue from Megasthenes.

Dionysus in India

Obviously, to come to a decision we must consult the Indian sources on which Megasthenes based himself. Where time-periods or king-lists are concerned, the informants of Megasthenes

are very likely to have been Purāṇic pundits. "In fact," says D. R. Manked¹ rightly, "apart from the Purāṇas, there is no other source for such information." No doubt, the early Purāṇas were not quite in the form which we have today of this kind of literature, but there must have been many things in common and we are justified in tracing the extant Purāṇic documents to versions in fairly ancient times. "The early versions of the Purāṇas", A D Pusalker² sums up, "existed at the period of the Bhārata War and that of Megasthenes." And, like the original work of Megasthenes himself, these versions must have had a consistent tale of historico-chronological indications, which at present we can partly rebuild only by critical collation of the various reports.

Along with the Purāṇas there were some other traditional accounts—the Vedas, the Brāhmaṇas and the Epics. These too we must draw upon wherever necessary in our search for Dionysus in India.

Strictly speaking, the religious Indian analogue of Dionysus, god of wine, is Soma. Soma is apostrophised in the R̥gveda as lord of the wine of delight (*ānanda*) and immortality (*amṛita*), pouring himself into gods and men, the deity who is also deep-hidden in the growths of the earth, waiting to be released as a rapture-flow for men and gods. In the times after the R̥gveda, Soma emerges more specifically as a lunar god no less than as a king of the vegetable world with his being of nectar passing between heaven and earth through ritual and sacrifice. During those times, Soma is also regarded, in the earliest reference to the origin of kingship (Aitareya Brāhmaṇa, I.14), as the god whom the other gods, seeking to fight the Titans (Asuras) effectively, elected as their king after having lived without a king so far. In the Śatapatha Brāhmaṇa (V. 3. 3. 12; 4. 2. 3; XIII. 6. 2. 18; 7. 1. 13) the Brahmins speak of Soma as their king while common folk acknowledge an earthly monarch. The same book (XI. 4.3.9) applies to Soma the epithet (*Rājā-pati*), "lord of kings." All this

1. *Purāṇic Chronology* (Anand, 1951), p. 2.

2. *Studies in the Epics and Purāṇas* (Bhavan's Book University, Bombay, 1955), p. lxvi.

goes to suggest that Soma in ancient Indian tradition was the primeval as well as the supreme king from the religious stand-point.

But the true religious analogue of Dionysus need not be exclusively what the Greeks had in view, and we are concerned with the Indian figure whom they in the days of Alexander and Megasthenes identified with their Dionysus for various reasons, among which a strong touch of Soma, even if inevitable, might yet be only one stimulus. Besides, although Megasthenes connects wine with some religious ceremonies in India, there seems to have been in the country then no marked cult of the wine-god. The god mentioned as "Soroadeios" and interpreted to Alexander as "maker of wine" is now recognised to have been "Sūryadeva", the sun-god. "Some illiterate interpreter", E. Bevan¹ explains, "must have been misled by the resemblance of *Sūrya*, 'sun', to *Surā*, 'wine'."

In the absence of a marked cult of Soma, the wide-spread Indian worship, which the Greeks reported, of Dionysus must indicate some other deity tinged with Soma-characteristics. The unanimous vote of scholars, bearing on Strabo's statement (XV. I) from Megasthenes that the Indians who lived on the mountains worshipped Dionysus, whereas the philosophers of the plains worshipped Heracles, is for Shiva, who was worshipped with revelry by certain hill-tribes. The pillar symbol, *liṅga*, associated popularly with Shiva as a phallus, making him a fertility god, and the bull which goes with him as his *vāhana*, vehicle—these two characteristics must have affined him still further with Dionysus who "is believed to have been originally a Thracian fertility god worshipped in the form of a bull with orgiastic rites"² and whose exoteric symbol, the phallus, was carried about in the rural festivals as well as in the mysteries.³

But surely when the Greeks spoke of royal history running in India from the time of Dionysus to that of Alexander and Sandrocottus, their Dionysus was a fusion of this Shiva with

1. *The Cambridge History of India* (1923), Vol. I, p. 422.

2. *Smaller Classical Dictionary* (Everyman), p. 110, col. 2.

3. *The Encyclopaedia Britannica* (13th Ed.), Vol. VIII, p. 287, col. 2.

some legendary hero who, unlike Shiva, was celebrated as a primal king and who carried even more than Shiva a Soma-colour in some way affining him to the wine-aspect of the Hellenic god.

The fusion is to be expected, since he was to the Greeks as much an empire-builder as a god. In the imagination of the Macedonian soldiers he was the subject of Euripides's fable—a conqueror of the East whom they endowed with a constructive role in the remote past of India. This role bulked large in the thought of Megasthenes and it is well spotlighted by Arrian, (*Indica*, I, vii) drawing upon the Greek ambassador's book: "Dionysus...when he came and conquered the people, founded cities and gave laws to these cities and introduced the use of wine among the Indians, as he had done among the Greeks, and taught them to sow the land, himself supplying seeds for the purpose...It is also said that Dionysus first yoked oxen to the plough and made many of the Indians husbandmen instead of nomads, and furnished them with the implements of agriculture; and that the Indians worship the other gods, and Dionysus himself in particular, with cymbals and drums, because he so taught them; and that he also taught them the Satyric dance, or, as the Greeks call it, the Kordax; and that he instructed the Indians to let their hair grow long in honour of the god, and to wear the turban; and that he taught them to anoint themselves with unguents, so that even up to the time of Alexander the Indians marshalled for battle to the sound of cymbals and drums." Then Arrian refers to Dionysus's departure from India after having established the new order of things and having appointed as king of the country one of his companions who was the most conversant with Bacchic matters and who subsequently reigned for 52 years. Among the cities founded by Dionysus, Arrian (*Anabasis*, V.1; *Indica*, I. 1) in company with all his fellow-annalists names only Nysa (in the Hindu Kush), so called after either Dionysus's nurse or his native mountain.

Some further points may be cited from Diodorus. Like others he (II. 38) mentions the Indian mountain "Meros" (Meru), at whose foot lay the city of Nysa, as a place where Dionysus

had been, and he links with its name the Greek legend that Dionysus was bled in his father Zeus's thigh (*meros* in Greek). In a few things Diodorus differs from what most authors have quoted from Megasthenes. After repeating the story of the invasion of India by Dionysus, he (*ibid.*) mentions Dionysus as not leaving the country after his achievements but as reigning over the whole of India for 52 years and then dying of old age while his sons succeeded to the government and transmitted the sceptre in unbroken succession to their posterity. What is more, Diodorus (III. 63) shows us that the Greeks knew of a counter-legend to the one about the entry of Dionysus into India from the west. And from this counter-legend the starter of the king-series to whom the Indians referred emerges in a clearer shape :

"Now some,...supposing that there were three individuals of this name, who lived in different ages, assign to each appropriate achievements. They say, then, the most ancient of them was Indos, and that as the country, with its genial temperature, produced spontaneously the vine-tree in great abundance, he was the first who crushed grapes and discovered the use of the properties of wine...Dionysus, then, at the head of an army, marched to every part of the world, and taught mankind the planting of the vine, and how to crush grapes in the winepress, whence he was called Lenaios. Having in like manner imparted to all a knowledge of his other inventions, he obtained after his departure from among men immortal honour from those who had benefited by his labours. It is further said that the place is pointed out in India even to this day where the god had been, and that cities are called by his name in the vernacular dialects, and that many other important evidences still exist of his having been born in India..."

There are some more details to the Dionysus-story, but all about him is not of equal importance ; and those points in particular which have too clearly a Greek colour cannot be of much help to us. A few points which strike us as rather fanciful may also be passed over.

What we have mainly to match from Indian sources is an ancient human-divine personage who is a great progressive and

constructive leader, no less than a conqueror—one who is organically knit together with the country's traditional history and geography and stands deified in legend at the head of all royal successions in India

The Three Candidates

Indian tradition shows us three human-divine personages, each of whom in an important sense is a king in the past and acted as a fundamental force of progress.

Legendary India starts with Manu Svāyambhuva¹ He is reputed to have subdued all enemies, become the first king of the earth and revived the institutions of the four castes and of marriage, which had been established by his predecessor and progenitor, the deity Brahmā.

With a status similar in another epoch is Manu Vaivasvata. He is said to be the originator of the human race and all the dynasties mentioned in the Purāṇas spring from him. He framed rules and laws of government, and collected a sixth of the produce of the land as a tax to meet administrative expenses. He is also famous for having saved humanity from the deluge which occurred at this time.

As a conqueror, Dionysus may be seen as resembling Svāyambhuva. As a law-giver, he may be traced in Vaivasvata. As a primal king, he is more like Vaivasvata than Svāyambhuva, for, though both are royal genealogy-starters in their own ways, the latter is such simply by being the first Indian—and Dionysus, even as "Indos", was not the Adam of India. But in all his other capacities Dionysus is not at all like either Vaivasvata or Svāyambhuva.

The third human-divine figure who is a primal king in Indian eyes stands in time intermediate between Svāyambhuva and Vaivasvata: he is Prithu Vainya—Prithu, the son of Vena.

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1. *The Vedic Age*, edited by R. C. Majumdar and A. D. Pusalker (London, 1952), pp. 270-71.
 2. *Ibid.*, pp. 271-72.

When we examine him, we discover that in all important respects he is the candidate *par excellence* for the Indian Dionysus.

Prithu Vainya as Dionysus

Prithu is not explicitly acknowledged by extant Indian records as a genealogy-starter, but he is called again and again the first king in a very special connotation of the phrase and, if he suited the Greeks who were obsessed with their Dionysus in Indian annals and who connected Dionysus with Sandrocottus, Indian records could easily lend themselves to making him for them a genealogy-starter. For, although Svāyambhuva was the first king on earth and Vaivasvata the king at the source of all detailed human families, Prithu initiated the special status and significance enjoyed by kingship in ancient Indian history : he is "celebrated as the first consecrated king, from whom the earth received its name Prithvī"¹ Even the hoary Śatapatha Brāhmaṇa (V. 3. 5. 4) styles him the first anointed monarch. As D. R. Patil² relates, the Vāyu Purāṇa terms him *ādirāja* (first king) and the *Mahābhārata* (IV and XI) says that the divine Viṣṇu entered the person of the king and hence the whole universe worships the kings as if they were gods. The Viṣṇu Purāṇa,³ too, deems him a portion of deity.

Prithu as king precedes Vaivasvata in time, but it is not by mere precedence that, like Svāyambhuva, he is primal in royalty. He is *ādirāja* by God-invested right and thus combines in himself the typical position of Dionysus the starter of royal dynasties : king as god and god as king. Thus he is suited the most to begin a line of duly coronated rulers

Nor is he less a conqueror than Svāyambhuva. When he was born, says the Vāyu Purāṇa,⁴ he stood equipped with bow, arrows and a shining armour. After his consecration he proceeded to vanquish the earth because he found her devoid of Vedic rites and proper service. Terrified of his uplifted weapons the earth

1. *Ibid.*, p. 271.

2. *Cultural History from the Vāyu Purāṇa* (Poona, 1946), pp 28, 163.

3. Tr. by M. N. Dutt (Calcutta, 1896), p. 62. 4. Patil, *Op. cit.*, p. 163.

fled in the shape of a cow and, on being pursued, pleaded not to be destroyed and she surrendered herself to his demands. Prithu is also the earliest among the kings to be called *chakravartin*—that is, in F. E. Pargiter's words,¹ "sovereigns who conquered surrounding kingdoms and brought them under their authority, and established a paramount position over more or less extensive regions around their own kingdom." As the earth-vanquisher and the *chakravartin* prototype he is exactly like Dionysus who, "at the head of an army, marched to every part of the world".

He also resembles Dionysus uniquely and exclusively by many of his peace-time achievements. The Atharvaveda (VIII. 10. 24) gives him, as V. M. Apte² writes, "the credit of introducing the art of ploughing". Pusalker³ sums up many of his constructive activities: "He levelled the whole earth, clearing it of ups and downs, and encouraged cultivation, cattle-breeding, commerce and building of cities and villages."

Here we may recall Diodorus's phrase on Dionysus: "cities are called by his name in the vernacular dialects." Apropos of Hiwentsang's travels (c. 640 A. D.) in India, A. Cunningham⁴ writes of the town which the Chinese scholar mentioned as Pehoa: "The place derives its name from the famous Prithu-Chakra-vartti, who is said to have been the first person that obtained the title Rāja." Then Cunningham refers to the legendary events after the death of Prithu's father Vena: "On his death Prithu performed the *Śraddha*, or funeral ceremonies, and for twelve days after the cremation he sat on the bank of the Sarasvatī offering water to all comers. The place was therefore called Prithūdaka or Prithu's pool, from *daka* or *udaka* water; and the city which he afterwards built on the spot was called by the same name. The shrine of *Prithūdaka* has a place in the *Kurukshetra Māhātmyā* and is still visited." S Majumdar⁵ adds by way of annotation

1. *Ancient Indian Historical Tradition* (London, 1922), p. 399.

2. *The Vedic Age*, p. 460.

3. *Ibid.*, p. 271.

4. *The Ancient Geography of India*, edited with an Introduction and Notes by S. Majumdar (Calcutta, 1924), p. 385.

5. *Ibid.*, p. 702.

on *Prithūdaka*: "Referred to in the *Kāvyamīmāṃsā* (p. 93) as the boundary between Northern and Central India." Jaya Chandra Narang¹ goes as far back as *Patañjali* in referring to this town: "Uttarāpatha is defined.....as the country to the north of *Prithūdaka*, i.e. the modern Pihwa on the *Sarasvatī*...."

Nor is this the sole Dionysian item of geography to be noted. In the *Hāthigumpha* inscription of *Khāriavela* (second half of the 1st century B. C.) we read of the claim of this king of *Kaliṅga* to have devastated *Pithuda*, the capital of a king of the *Masālipatam* region in the Madras State. *Khāriavela's* *Pithuda* seems to be the same as *Pitundra*, metropolis of the *Masoloi* according to the geographer *Ptolemy* (c. 140 A. D.). And both the names appear to resolve only into the Sanskrit *Prithūda*.

Now we may turn to the religious aspect of *Prithu* to match that of *Dionysus*. Although king, he carried on profound religious practices, as the *Matsya Purāṇa*² informs us. And his pursuit of the earth, we may remember, was due to his anger at the neglect of Vedic rites and proper service. In the *Rigveda* he figures in one hymn (X. 148.5) as a *ṛishi*. There is, further, the suggestion from the compilers of the *Vedic Index* (II, p. 16) that, as D. R. Patil³ puts it, "*Prithu* of the *Rigveda* was probably a vegetation deity." This brings him very close indeed to *Dionysus* as well as to *Soma*. And his connection with the vegetable world emerges too from the story of his pursuit of the earth. When the earth surrenders herself to his demands, there takes place "the milching of the earth". This act seems to have many levels of significance. On the most apparent, the idea which is prominent is rightly said by Patil⁴ to be "that the king must provide for the people means for sustenance especially through the vegetable world". But there is also here a relation to the *Soma*-concept. For, the "milching" involves the preparation of a drink from earth-products. And this drink assumes directly the aspect of *Soma* when we observe the circumstances

¹ "Structure of India in Relation to Language and History", *The Cultural Heritage of India* (Calcutta, 1958), p. 47.

² X.

³ *Op. cit.*, p. 163.

⁴ *Ibid.*

under which the Vāyu Purāṇa mentions the deposition of Prithu's father Vena: Vena was deposed because he "held ideas against the performances of sacrifices and in his reign the gods did not partake of Soma at all".¹ And Prithu is declared, on his consecration as king, to have restored the Vedic sacrifices: he thus released, as it were, the rapture-wine from the earth for the gods. Thus one of the most Dionysian characteristics can be combined with Prithu.

When we look at the R̥gvedic Vena we see in a still more Dionysian light the pertinence of the Purāṇic story of his depriving the gods of Soma. Vena in the R̥gveda is not only called (X. 93.14) a "generous patron", the original bounty which in the Purāṇas is pictured as becoming perverted: he is also a form of the Vedic wine-god of delight, Soma, the true religious analogue of Dionysus. In one hymn (I. 83.4,5), where the birth of Light from the lower life and from its crookedness is spoken of, we have the expression: *yataḥ sūryo vratapā vena ājani*, "the Sun was born as the protector of the Law and the Blissful One".² *Vena* is the word for "the Blissful One" and the Blissful One is that power or personality of the Supreme which is Bhaga and which is the creative enjoyer, the one who takes the delight of all that is created, the one to whom all creation is *bhōjanam*, meaning both enjoyment and food. Bhaga is Soma, and Soma gets directly implied to be Vena when the R̥gveda (IV. 58.4) speaks of three kinds of clarity (*ghritam*): "One Indra produced, one Sūrya, one the gods fashioned by natural development out of Vena." Sri Aurobindo,³ after giving this translation, comments: "Indra is the Master of the thought-mind, Sūrya of the supramental light, Vena is Soma, the master of mental delight of existence, creator of the sense-mind."

Thus Prithu Vainya gets steeped in a Soma-connotation. And Megasthenes was encouraged to catch it in a Dionysian shape from his Indian informants all the more by the very sound of

1. *Ibid.*, p. 24.

2. Sri Aurobindo, *On the Veda* (Pondicherry, 1956), p. 276.

3. *Ibid.*, p. 120.

this hero's patronymic "Vainya". Just as the Indian hill-fortress Varāṇa becomes Aornos to Alexander's army and just as the Indian god-name "Varuṇa" is answered by the Greek "Ouranos", so too "Vainya" must have sounded to the Greek ear like the Greek "Oinos" (wine), "Oinē" (vine), "Oeneos" (vintner). We may recollect that Dionysus, because of his art of crushing grapes in the winepress, came to be termed "Lenaios". The Greeks may have understood Prithu to have been designated as "Vainya" for the same art.

While we are about Prithu and his father we may allude to the myth that Dionysus was bred in the thigh of his father Zeus and delivered from it to the world. The common myth concerning Prithu's birth is that he was born from the churning of Vena's left arm. But Ronald M. Huntington¹ has drawn attention to traditional sources which, instead of "left arm", read "thigh".

And this Purāṇic myth has yet another point worth marking. The expression "churning" is applicable only to a liquid, and the churned Vena assumes the look of an earth-nectar turned unproductive and needing to be revived once more the idea of perverted Soma.

But, if the Vena of the Purāṇas reveals the sense of the R̥gvedic Soma becoming perverted, then Prithu the saviour who is churned out of him grows the same Soma set right again: he is Soma once more delight and immortality, Soma restored to divinity.

Thus Prithu subsumes all that Soma brings of equivalence to Dionysus. Not only does he take into himself the godhead of wine, but also his status as the first consecrated king of earth merges in the kingship which for the first time came into being among the gods.

Even with Dionysus as Shiva, Prithu has a rapport. The *Śaṁṛiti* (IX. 44) calls the earth Prithu's wife (*bhāryā*). So, if in the story of his pursuit of her she is given the form of a cow, he

1. "The Legend of Prithu", *Purāṇa*, vol. II, 1-2, July 1960, p. 190, fn. 8.

as her husband becomes by implication a bull. And the bull, ever since the R̥gveda, has been a symbol of generation, inward or outward, spiritual or physical. Hence Pr̥ithu joins up on one side to the bull-form that went with the worship of Dionysus and on the other to the bull-vehicle that is Shiva's. And since Shiva with his phallus-emblem was a fertility god like Dionysus, Pr̥ithu by his connection with the vegetable world and even more as a vegetable deity gets assimilated with equal ease to both. The Greeks would find little difficulty in making their Dionysus a composite of Shiva and Pr̥ithu.

The Sanskrit for the Name "Dionysus"

Our special formula of Dionysus=Pr̥ithu and our broad one of Dionysus=Shiva=Pr̥ithu would receive the finishing touch if in regard to Shiva and Pr̥ithu we could light upon an Indian equivalent of the name "Dionysus". This name as a whole has had various explanations: the terminal component has been taken as "Nusos" (Thracian for "son") or "Nusa" tree or "Nysa" (proper name of a mountain or a nurse). The only thing certain is the initial component "Dio" from "Dios" (God).

Now, it is well-known that the Indian "Deva" for the Greek "Dios" is particularly linked with Shiva: e.g. "Mahādeva" Great God. It is also evident from the story in *Purāṇas* and the *Mahābhārata* that the concept of King as Divinity derives from the consecration of Pr̥ithu is the first king to be considered Deva: the appellation *Bhūdeva* ("Earth-God") which is common in Indian literature for a king may be traced to the legend of his anointment. So we have for both Shiva and Pr̥ithu an Indian equivalent to the initial component of "Dionysus". The terminal component can find too its Indian equivalent with regard to them if we remember how first the companion of Alexander related the cult of Dionysus to India. They did so on reaching the town in the Hindu Kush, which they called Nysa after the name heard by them on its occupants' lips. They enthusiastically conjectured that Dionysus had given this town its name in honour of his nurse or of his mountain.¹ Naturally then they would expect the

1. Arrian, *Anabasis*, V. 1; *Indica*, I. 1.

God worshipped there to be their own Dionysus and their expectations must have been amply fulfilled when they may have found this God, who was Shiva, called Deva : what could the Deva of Nysa be save Dionysus ? Megasthenes, on longer stay in India, particularly in Magadha, heard of a king whose various achievements and functions answered to what the Greeks' own tradition had said about Dionysus, and this king was known not only as the first in an important sense but also as Deva : further, he had some associations in common with the Deva of Nysa. Would it be any wonder if he too got called Dionysus ?

The appropriateness of the dubbing must have been confirmed for Megasthenes by a phrase he may have come across about this king. Since the God-head is said to have entered Prithu and Prithu to have become the first consecrated monarch by that divine Presence, one can imagine the informants of the Greek ambassador using for Prithu the apt phrase *Rājā daivyaena sahasā*, "King with God-force". This phrase could very well be to Greek ears the Indian way of saying "Rājā Dionysus". It is a phrase easily for Prithu against a Purāṇic-cum-Vedic background. In the Purāṇas Prithu, with the Godhead in him, turned Truthwards the Earth-cow whose sacrificial and productive "milk" had been confined by irreligious powers. In the R̥gveda (X.108.6) we have actually the expression *saḥasā daivyaena* about the heavenly Saramā who comes pressing upon the dark powers named the Paṇis to let the hidden Cows go upward to the Truth.

Some Final Considerations

Looked at from every angle, Prithu emerges as the Indian original of the Greeks' Dionysus in a multiple manner impossible to either Svāyambhuva or Vaivasvata. Even the role of Dionysus as law-giver, which affines Dionysus to Vaivasvata, is implicit in Prithu's role as champion of Vedic rites and fosterer of trade and sovereign over a vast number of peoples and builder of cities. And though Vaivasvata is the father of the human ages and thereby looks plausible for the part of history-starter which Dionysus plays in the Greek account, the history he starts is joined with Prithu

in an important and organic way. The period at whose head stands Vaivasvata differs from all preceding periods in that, unlike them, it had cities and villages, knew agriculture, trade, pasture and cattle-breeding. And it knew all these things because of Prithu: Prithu has given a special distinguishing character to the Vaivasvata epoch and made the period, in which the Purāṇic dynasties from that Manu flourished, what it historically is.¹ Vaivasvata is thus significantly assimilated into Prithu.

Svāyambhuva himself, the sheer first of all earth-kings in the Purāṇas, is assimilated in a certain sense. The Matsya Purāṇa (X),² after describing how Prithu chased and conquered the earth which was fleeing from him like a cow, says: "The land promised to obey the behests of the king. Then the king, after making Svāyambhuva Manu as his calf, milked the earth in the form of the cow with his own hands. The earth then produced different kinds of grain which support mankind." The strange psycho-symbolic phrase about Svāyambhuva renders that prime king a living portion of the Prithu-history, a power serving organically the achievement of the first consecrated monarch.

A last consideration, rounding off the rich many-sided equation of Prithu to Dionysus, is a legend connected with Magadha. We have argued that the 153 or 154 kings of Megasthenes trace the line upward from Sandrocottus, rather than from Alexander, to Dionysus and that they pertain to just the province of Magadha as their tail-end. It would be most appropriate if to balance Sandrocottus at the lower extreme as king of Magadha the list went back, with whatever intermediate breaks, to an original Magadhan monarch. The equation of Prithu to Dionysus makes Dionysus such a monarch, for the Brahma Purāṇa,³ which in the midst of later accretions is held⁴ to have very ancient matter enshrined in it, bears a legend in which "the first great Samrāj or Emperor of Magadha" is Prithu.

1. Cf. Vāyu Purāṇa, 62. 170-74; also Paul, *Op. Cit.*, p. 71.

2. *The Sacred Books of the Hindus*, p. 31.

3. B. C. Law, *Tribes in Ancient India* (Poona, 1943), p. 95.

4. *The Cambridge History of India*, p. 300.

The Kings from Dionysus to Sandrocottus

Now we may legitimately start counting after Prithu the 153 or 154 kings and see whether our Dionysus-theory of him leads us to a Chandragupta and which of the two possible Chandraguptas becomes our terminus.

As the Purāṇas are the main Indian source for the dynastic lists we have to make use of their detailed account. But in their present versions they are not uniform in these lists, though the variations are within certain limits. What we should try to reach is the primal Purāṇic list by means of collation. Pargiter, in his *Ancient Indian Historical Tradition* has set up a table of collated genealogical lines from the time of Vaivasvata to that of the Bhārata War. His *Purāṇic Texts of the Dynasties of the Kali Age* collates the members of the eight dynasties which the Purāṇas set ruling in Magadha. As for the line from Prithu to Vaivasvata, the collated picture in outline is in Pusalker's remark in *The Vedic Age*: "Fifth in descent from Prithu was Daksha, whose daughter's grandson, Manu Vaivasvata, saved humanity from the deluge....."

If Daksha is the 5th descendant from Prithu, Vaivasvata's number is 8 because he is 3rd in descent from Daksha. The details of the picture may be filled in from the Purāṇas, with Daksha's daughter Aditi substituted by her husband Kaśyapa. Of course, Prithu himself stands unnumbered outside the picture at the upper end just as a Chandragupta will have to stand at the lower: 153 or 154 kings have to be in "the intermediate period" between these two.

Prithu Vainya

- | | |
|-----------------------------|--------------------|
| 1. Antardhāna (or Antardhi) | 5. Daksha |
| 2. Havirdhāna | 6. Kaśyapa |
| 3. Prāchinabarhisha | 7. Vivasvata |
| 4. Prachetas | 8. Manu Vaivasvata |

But how shall we count after Vaivasvata? He had 10 founding 10 families ruling over various sections of the

1. *Vāyu Purāṇa*, II. 22, 23, 25, 26, 39, 41; *Matsya Purāṇa*, XI.

country.¹ Are we to count whatever members of all these families are found, on collation, in the Purāṇas? In reference to the Solar and Lunar lines into which the Purāṇas branch off Vaivasvata's progeny, Maṅkad² who has mistakenly attempted tracing from Vaivasvata the entire number of kings given by Megasthenes has yet some very perspicacious observations to guide the counting. He says that we have to proceed in two instalments. First we must come down from the time of Vaivasvata to that of the Bhārata War and afterwards go on to the time of Alexander. But, in order to make the two movements a single whole, we must remember that Sandrocottus, the king before whom the Greek number completed itself and whose Indian counterpart we have to reach, was a Magadha king. Therefore, we must move from Vaivasvata in such a way as to get along the Magadha branch

The Magadha branch, in all the Purāṇas, is always put in direct continuation of the Lunar line. So we have to ignore the Solar line coming down to the Bhārata War and continuing further for about 30 kings. But the Lunar line has several branches and we have to ignore all except the one which carries us to the kings of Magadha before and during and after the Bhārata War. The king of Magadha who died in the Bhārata War was Sahadeva, the son of Jarāsandha. So, prior to taking up the main theme of the Purāṇic lists, the kings of Magadha subsequent to the War, we have to count along a course which leads from Vaivasvata to Sahadeva: we must not bring in any king occurring along another course.

With the correct procedure established, we have next to look at Pargiter's list³ of the appropriate kings down to Sahadeva. In this list, one name is put by him within brackets: it is Bharadvāja. The bracketing is done because Bharadvāja, as Pargiter relates on page 159 of his book, never sat on the throne; an adopted son of Bharata, he consecrated his own son Vitatha as Bharata's successor after the latter had died. So we must

1. *The Vedic Age*, p. 271.

2. *Op. cit.*, p. 4.

3. *Ancient Indian Historical Tradition*, pp. 144-49.

omit Bharadvāja if we are to take the actual kings. Then, with Manu Vaivasvata as number 8 and his daughter Ilā replaced by her husband Budha, we get the following table :

8. Manu	31. Bhuvamanya
9. Budha	32. Bṛihatksatra
10. Purūlavas	33. Suhotra
11. Āyu	34. Hastin
12. Nahusha	35. Ajamīḍha
13. Yayāti	36. Riksha
14. Pūru	37. Samvāṇa
15. Janamejaya I	38. Kuru
16. Prachinvant	39. Sudhanvan
17. Pravira	40. Suhotra
18. Manasyu	41. Chyavana
19. Abhayada	42. Kṛita
20. Sudhanvan-Dhundu	43. Vasu
21. Bahugava	44. Bṛihadratha
22. Saṁyati	45. Kuśāgra
23. Ahaṁyati	46. Rishabha
24. Raudrāśva	47. Pushpavant
25. Richeyu	48. Satyahita
26. Matināra	49. Sudhanvan
27. Tamsu	50. Ūrja
28. Dushyanta	51. Sambhava
29. Bharata	52. Jarāsandha
30. Vitatha	53. Sahadeva

Coming to the Magadhan kings after the Bhārata War, we have 8 dynasties whose member have been enumerated one after another and who therefore can be counted. We shall follow Pargiter's collection of the relevant Purāṇic texts. About the Bārhadrathas he¹ tells us: "There were 32 kings altogether, 10 before the battle and 22 after." We have already mentioned the earlier 10, from Bṛihadratha to Sahadeva. About the Pradyotas we learn² that they were 5. About the Śiśunāgas we are told :³

1. *The Purāṇic Texts of the Dynasties of the Kāli Age* (London, 1913), p. 13.

2. *Ibid.*, p. 19, line 10; p. 68.

3. *Ibid.*, pp. 20, 65.

"All the authorities say that there were 10 kings." The Nandas are given¹ as 9 a father and 8 sons. Of the Mauryas "the best attested number is 10".² The Śuṅgas have the same number: 10.³ The Kāṇvas count 4.⁴ On the Āndhras, Pargiter⁵ writes: "The Vāyu, Brahmāṇḍa, Bhāgavata and Viṣṇu all say there were 30 kings...and 30 is no doubt the correct number." Let us put the "best attested" counts in a table:

Bārhadrathas	22
Pradyotas	5
Śisunāgas	10
Nandas	9
Mauryas	10
Śuṅgas	10
Kāṇvas	4
Āndhras	30.

At two places we shall have a king named Chandragupta to answer to Sandrocottus. First, immediately after the Nandas. The number of this Chandragupta, founder of the Mauryas, is after $(22 + 5 + 10 + 9 =) 46$. But 46 added to the previous 53 yields only 99 whereas the number preceding him should be 153 or 154. So Chandragupta Maurya is ruled out.

The next Chandragupta will come after the Āndhras to found the dynasty of the Imperial Guptas. The sum-total of kings at the end of the Āndhras—that is, at the end of all the 8 countable dynasties said to have ruled over Magadha—is $(22 + 5 + 10 + 9 + 10 + 4 + 30 =) 100$. If we add these 100 kings to the 53 before them we obtain 153—exactly one of the two king-numbers from Megasthenes for "the intermediate period" between Dionysus and Sandrocottus.

Even the other number-154-becomes both apt and intelligible on a back-view of Pargiter's table. For 153 is reached on omission of Bharadvāja who never sat on the throne. But if we include him because he was next after Bharata and just before

1. *Ibid.*, p. 25, line 7; p. 26, line 7; p. 69.

2. *Ibid.*, pp. 27, 70.

3. *Ibid.*, pp. 33, 70.

4. *Ibid.*, p. 71.

5. *Ibid.*, pp. 36, 72.

Vitatha we shall get 154 dynastic names. Thus both the numbers from Megasthenes get aligned to the Purāṇas with an astonishing accuracy.

It seems impossible to doubt that Prithu Vainya at the commencement and Chandragupta I of the Imperial Guptas at the termination are what the Indian informants of Megasthenes intended when they spoke of a king-series from Dionysus to Sandrocottus. Through Megasthenes the Purāṇic chronology of the rise of the Imperial Guptas in c. 325 or 324 B.C. appears to be completely vindicated.

Some Possible Objections Answered

However, a few objections may be raised. One may say : "The Purāṇas designate the Pradyotas as kings of Magadha, but modern research is disposed to put them on the throne of Avantī. Also, modern research has not struck upon any definite evidence to regard the Āndhra Sātavāhanas as Magadhan kings. If we knock the two dynasties out, there will never be 153 or 154 kings before Chandragupta I along the Magadhan line backward to Prithu.

The answer is very simple : "To begin with, modern research is not yet unanimous : scholars like V. Smith¹ do not agree with the majority opinion. But even if this opinion happens to be correct, our argument stands. For, we are unconcerned at the movement with the issue of the Purāṇas' correctness in this matter : we are concerned with nothing else than what the Purāṇas record and what we are supposing their pundits to have conveyed to the Greek ambassador in the time of Sandrocottus. The issue really is : 'Does the Purāṇic list, right or wrong, correspond numerically to that of Megasthenes ? The correspondence is very striking."

One may also object : According to Pargiter's careful analysis,² the scheme of genealogy from Vaivasvata to Sahadeva,

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1. *The Early History of India* (London, 1934), Chapters II and VIII. *Vide* also Anand Swarup Gupta, "The problem of Interpretation of the Purāṇas," *Purāṇa*, Vol. VI, No. 1, January, 1965, p. 68, fn. 37, on the question of the Pradyotas.
 2. *Ancient Indian Historical Tradition*, pp. 144-49.

inclusive of both, comprises 94 generations. To take only (53-7 =) 46 king-names, as you do, misrepresents the state of affairs. You should really count 94 kings and, adding the 7 more up to Prithu, get 101 names before the Bhārata War. Then the total number will be (101 + 100 =) 201 instead of 153. This will throw the Purāṇas out of tune with Megasthenes and invalidate your whole procedure and proving."

Here also the main point is overlooked. We do not affirm that only 46 kings existed from Vaivasvata to the Bhārata War along the line we have to choose as the sole legitimate one. Nor do the Purāṇas make such an affirmation: Paigiter¹ has shown that they do not really claim to be exhaustive about any line. But our concern is simply with the number of names actually offered and with the problem: "Does it agree or not with the Greek account?" Paigiter's analysis of the generations makes no odds. A most notable agreement is there. Both our procedure and proving remain untouched.

The only objection truly worth weighing arises from Arrian's concluding remark: "The Indians also tell us that Dionysus was earlier than Heracles by fifteen generations." In the context of the king-series, Heracles is evidently meant to have been either fifteenth in the list or contemporaneous with whoever else was fifteenth. But we know who Heracles was, from Arrian's own slightly earlier statement (*Indica*, I, viii): "Heracles ..who is currently reported to have come as a stranger into the country is said to have been in reality a native of India. This Heracles is held in especial honour by the Souraseni, an Indian tribe who possess two large cities, Methora and Cleisobora, and through whose country flows a navigable river called the Jobares. But the dress which this Heracles wore, Megasthenes tells us, resembled that of the Theban Heracles, as the Indians themselves admit. It is further said he had a numerous progeny of male children born to him in India (for, like his Theban namesake, he married many wives) but that he had only one daughter. The name of this

1. *Ibid.*, p. 89.

child was Pandaia, and the land in which she was born and with the sovereignty of which Heracles entrusted her was called after her name Pandaia." Sufficient clues have been seen by scholars¹ in this account to identify Heracles. D. R. Bhandarkar equates him with Kṛishṇa Vasudeva (plus Kṛishṇa's brother Balarāma) and the Sourasenoi with the Sūrasenas or Sātvatas. Lassen, McCrindle and Hopkins state that Methoia and Cleisobora are respectively Mathurā and Kṛishṇapura on the Jamunā (Jobares). The story about Pandaia is a confused reference to Kṛishṇa's close personal association with the Pāṇḍavas in the Bhārata War and to his family-tie to them by the marriage of his sister to the Pāṇḍava Arjuna. But if Heracles is Kṛishṇa, how, in any sense, can he be 15th after Dionysus or Prithu? He cannot be even 15th from Vaivasvata, for he was a contemporary of Sahadeva. In fact, Pargiter, when followed not along the Lunar line leading to Sahadeva but along another line of the Lunar family which leads to Kṛishṇa, shows him to be the 53rd name, though the 94th generation, if Vaivasvata is the 1st name and generation. This would make him $(53 + 7 =)$ 60 in name-number after Prithu and $(94 + 7 =)$ 101 in generation after him. Hence the account of Megasthenes cannot be equated here to the Purāṇic results and the rift threatens to invalidate our conclusions, by means of Purāṇic comparison, in favour of Chandragupta I.

One may put up the defence that the rift may be due to a slip by the copyists of Megasthenes, like the egregious yet obvious error of a much smaller time-gap between Dionysus and Sandracottus than between Dionysus and Alexander. Such a slip need not prejudice the highly impressive correspondence already traced. But, of course, it would be better if the discrepancy could be explained away. And actually there is a way out of the difficulty. It lies in inquiring: "Can Kṛishṇa be put, in some sense or other, immediately after the 14th name in our Purāṇic list so that he may be the 15th after Prithu? If he can, we may legitimately suggest that Megasthenes has made a mix-up without truly falsifying the Purāṇic information.

1. Pusalker, *Studies in the Epics and Purāṇas*, p. 64.

When we examine our Purāṇic list we find that 14th after Prithu is Pūru, the son of Yayāti. But Pūru is not the only son : we have named him alone because through him we arrive ultimately at the Magadhan line. Pusalker,¹ drawing upon the Purāṇas and the *Mahābhārata*, tells us, as also does Pargiter by his tables : "Yayāti had five sons. Devayānī bore two, Yadu and Turvasu, and Śarmishthā three, Anu, Dīhyu, and Pūru." All these sons are 14th after Prithu. Pusalker continues : "Yadu, the eldest son of Yayāti, founded the Yādavas, the first Lunar dynasty to rise into prominence." The greatest and almost the last Yādava was Kṛishṇa.² Now, the term "Yādava" means in general a member of Yadu's family but its first and immediate meaning is "son of Yadu" If Kṛishṇa the Yādava is understood as son of "Yadu", then, since Yadu is 14th after Prithu, Kṛishṇa is 15th. And he is 15th not only as a name : those who are next in succession to Yadu—his "sons", as they are called—are 15th in generation no less than in name-number, and therefore Prithu would be exactly 15 generations earlier than Kṛishṇa who according to us, substituted one of these sons in Megasthenes's understanding.

The precise generation-number 15 into which Kṛishṇa as "Yādava" could fit is too suggestive to be without relevance to our problems of Dionysus's having been "fifteen generations earlier than Heracles". Besides, the very name of the son, through whom the line which nearly ended with Kṛishṇa came into being is somewhat allied in sound to Kṛishṇa's own : it is Kroshtṛi.

Thus every objection can be met. And we may hold, in conclusion, that Megasthenes, on his own evidence, was not a contemporary of Chandragupta Maurya. He is historically on the side of the Purāṇic chronology in so far as it leads to the accession of Chandragupta I in c. 325 or 324 B. C. His chronological information came from Indians who in c. 302 B. C.—the date of his arrival at the court of Sandrocottus—were setting up their time-scheme with the end of Prithu's semi-legendary reign at one extreme and at the other the rise of the Imperial Guptas in their own day.

1. *The Vedic Age*, p. 274.

2. *Ibid.*, pp. 298-99.

THREE ANCIENT FAMOUS TEMPLES OF THE SUN

By

V. V. MIRASHI

[निबन्धेऽस्मिन् विदुषा लेखकेन प्रथितानि त्रीणि प्राचीनानि सूर्यमन्दिराणि कुत्र आसन्निति विवेचितम् । सूर्यपूजा भारतदेशे प्राचीनकालतः प्रचलति । लेखकमहोदयस्य मतानुसारेण त्रीणि सूर्यमन्दिराणि समग्रे भारतवर्षे प्रसिद्धानि आसन्, यानि च मन्दिराणि मूलस्थाने, सुतीरे तथा कालप्रिये (अधुना 'कालपी' इति नाम्ना प्रथिते स्थाने) आसन्, इत्यत्र पुराणशिलालेखकाव्यादीनां प्रामाण्येन प्रतिपादितम् । लेखकमहोदयैः 'स्टडीज इन इण्डोलाजी' नामके स्वग्रन्थे पूर्वमेवेदं प्रतिपादितम्, यत् कालप्रियं तु 'कालपी' एवासीत् । महाकवेर्भवभूतेः त्रीण्यपि नाटकानि कालप्रियनाथस्य उत्सवे एव अभिनीतानि । अतः, भवभूतेर्नाटकानामभिनयः कालपीस्थसूर्यमन्दिरस्य प्राङ्गणे कृतः । किन्तु डा० काणेमहोदयैः एष विचारः उत्तररामचरितनाटकस्य स्वीयप्रस्तावनायां नानुमोदितः । तेषां मतानुसारतः कालप्रियनाथस्योत्सवः उज्जयिनीस्थप्रथितमहाकालमन्दिरस्योत्सव एव । अतस्तत्रैवाभिनीतानि भवभूतेर्नाटकानि । अथवा कालप्रियनाथस्तु भवभूतेर्जन्मस्थानस्य पद्मपुरस्य शिवलिङ्ग एवासीत्, तस्योत्सवे एयामभिनयः कृतः । अत्र डा० मिराशीमहोदयैः डा० काणेमहोदयानां मतस्य निरसनपूर्वं स्वीयमतस्य स्थापना कृता । अत्र वाराह-भविष्य-साम्प्र-स्कन्दपुराणानां तथा च शिलालेखादिप्रमाणा-नामाधारेण स्थापितः यत् कालप्रियस्तु कालपीनगरस्यैव वाचकः यन्नगरं यमुनायाः दक्षिणे तटे वर्तते यस्य स्थानस्य उल्लेखः काम्बेप्लेट शिलालेखके वर्तते । 'मूलस्थानं' तु पञ्जाबप्रान्तस्य 'मुल्तान'नगरम्, यस्य वर्णनम् ह्वेनसांगनाम्ना विदुषा कृतम् । सुतीरश्च उड़ीसाप्रान्तस्य कोणार्कः ।]

Sun-worship has been prevalent in India from very early times. In course of time sun-temples came to be erected in different parts of India to which we get references in inscriptions. Of these there were three temples which were greatly venerated throughout India. It is proposed to give information about them

culled from the Purāṇas and other works of Sanskrit literature and also inscriptions and other sources.

According to tradition these temples were constructed by Sāmba, the son of Kṛṣṇa. Several Purāṇas such as the *Bhaviṣya*, *Varāha* and *Skanda* give the story of Sāmba. When Nārada told Kṛṣṇa that some of his wives were in love with Sāmba, Kṛṣṇa investigated the matter and cursed Sāmba that he would suffer from leprosy. Thereafter, Sāmba repaired to Mūlasthāna and there he propitiated the Sun-god, by whose grace he was cured of that fell disease. The god then told him that he would soon obtain his image, which he should instal at that place. Sāmba, accordingly, noticed an image of the Sun-god floating in the river Candrabhāgā, when he had gone there to bathe. He removed the image from the stream and established it in Mitrayana. The god next told Sāmba that the image had been fashioned by Viśvakarman, the architect of the gods, out of the Kalpavṛkṣa and sent down the Candrabhāgā for his sake. The god next added—

संनिध्यं मम पूर्वह्नि सुतीरे द्रक्ष्यते जनः ।
कालप्रिये च मध्याह्ने ऽपराह्ने चात्र नित्यशः ॥

(The people will always notice my presence in the forenoon at Sutīra, at noon at Kālapūya and in the afternoon at this place (i. e. Mūlasthāna). (Some MSS. of the Purāṇa read *Muṇḍire* in place of *Sutīre*).

The *Varāhapurāṇa* also mentions these places in the following verses which give some more details about them¹—

साम्बः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् ।
उदयाचले च संश्रित्य यमुनायाश्च दक्षिणे ॥
मध्ये कालप्रियं देवं मध्याह्ने स्थाप्य चोत्तमम् ।
मूलस्थानं ततः पश्चादस्तमानाचले रविम् ।
स्थाप्य त्रिमूर्तिं साम्बस्तु प्रातर्मध्यापराह्निकम् ॥

1. *Bhaviṣya-purāṇa*, I, 129, 16.

2. *Varāhapurāṇa* (Venkate vara Press) 177, 55-57.

These verses tell us that Sāmba established the images of the Sun-god at three places—viz. (i) on the eastern mountain (ii) at Kālapūya on the southern bank of the Yamunā and (iii) at Mūlasthāna on the western mountain.

Of these three places, Mūlasthāna is modern Multān in the Panjab. That there was a famous temple of the Sun at this place which attracted pilgrims from all parts of India is well known. Hiouen Tsang gives the following description of this temple in Mūlasthānapūra³:— "There is a temple dedicated to the Sun very magnificent and profusely decorated. The image of the Sun-deva is cast in yellow gold and ornamented with rare gems. Its divine insight is mysteriously manifested and its spiritual power made plain to all. Women play their music, light their torches, offer their flowers and perfumes to honour it. This custom has been continued from the very first. The kings and high families of the five Indies never fail to make their offerings of gems and precious stones (to this Deva). They have founded a house of mercy (happiness) in which they provide food and drink, and medicines for the poor and sick, affording succour and sustenance. Men from all countries come here to offer up their prayers; there are always some thousands doing so. On the four sides of the temple there are tanks with flowering groves where one can wander about without restraint."

When Muhammad Kāsim captured Multān, he is said to have obtained thirteen thousand two hundred maunds of gold from this temple. The Arabs were iconoclasts, but they allowed the worship of the Sun image at Multān to continue as it brought them a large revenue from the offerings of the devotees. The Pratīhāras of Kanauj and other powerful rulers of North India tried to wrest this town from the possession of the Muslims, but did not succeed; for when the Arabs were opposed by greater numbers 'they threatened to break the idol and the Hindus retired.'⁴

3. *Travels of Hiouen Tsang* by S. Beal, Vol. IV (pub. by Susil Gupta), p. 463.

4. C. V. Vaidya, *History of Medieval Hindu India*, Vol. II, pp. 197 f.

The second temple of the Sun was situated at Sutīra (or the beautiful shore of the ocean). In the forementioned passage from the *Varāhapurāṇa* it is said to be on the eastern mountain. In the *Skandapurāṇa* this place is called Muṇḍīra. In the *Sāmbapurāṇa* it is called *Sūrya-kānana* or *Ravikṣetra*, while the *Brahmapurāṇa* is more explicit in that it calls it Koṇāditya or Koṇārka in Utkala (or Oḍra-deśa).⁵ This is evidently modern Konārak, a famous temple of the Sun, about thirty miles from the town of Purī in Orissa. The existing temple was built by the Gaṅga king Nara-siṃha I in the thirteenth century A. D. About its architectural importance Sir John Marshall says.⁶ "If the question were put to me, which are the noblest monuments of ancient India, I should name without hesitation the following: among Muhammadan monuments, the Taj Mahal at Agra; among Hindu, the Black Pagoda at Koṇārak and the Kailāsa temple at Ellora; and among Buddhist, the frescoed cave-temples of Ajantā and the Stūpas of Sāñcī." The temple at Koṇārak is built on the sandy shore in a solitary place. The site was evidently held sacred from very early times and the present temple was evidently erected in place of an earlier one which had fallen in ruins.

Dr. P. V. Kane has objected to this identification on the following grounds⁷—(1) There is another reading *Muṇḍīre* for *Sutīre*. This is very important, *Muṇḍīre* would be the Sun-temple of Modhera, which is about 18 miles from Pāṭan in North Gujarat and which was built about A. D. 1026. The passage of the *Bhaviṣyapurāṇa* mentioning it would then have to be referred to the 11th century or later and would be of no use in establishing the existence of these Sun-temples before A. D. 700. (2) The *Varāhapurāṇa* mentions that the temple of the Sun was on the rising mountain. None can say that the temple of the Sun at Koṇārka is situated on the rising mountain.

These objections have no force. As regards the first, Muṇḍīra cannot be identified with Modher where a temple of

5. R. C. Hazra, *Studies in the Uṇa-purāṇas*, p. 106.

6. *The Monuments of Sāñcī*, p. 1.

7. P. V. Kane, *Uttarāramacharita of Bhavabhūti*, Fourth Ed. Introd., p. 13.

the Sun was constructed in the 11th cen. A. D. Even if we accept the reading *Muṇḍīre* in place of *Sutīre* in the purāṇic passage cited above, the reference in it cannot be to the temple in Gujarat; for the description in the purāṇic passages shows that the temple at Muṇḍīra was in the east (of India). Moḍher is *not* in eastern India. As for the second, the eastern mountain means the eastern direction here.⁸ *Udayācale* and *astamānācale* in the purāṇic passages cited above mean only 'in the eastern and western directions' respectively. As regards Dr. Kane's objection that the temple of Koṇārka is not situated on a mountain one may well ask 'Is Mūlasthāna (Mūltāna), about the identification of which there is not the slightest doubt, "situated on a hill?" Such objections have no force.

In this connection I may quote here the opinion of Dr. R.C. Hazra, who is an acknowledged authority on the Purāṇas

"Sutira (literally meaning 'beautiful shore') must be another name for Muṇḍīra, which, again, must be very close to, or even identical with, Koṇārka, situated on the sea-shore, very close to the river Candrabhāgā (a branch of the river Prācī) in Orissa." (*Studies in the Upa-purāṇas*, p. 105).

The third famous place of Sun-worship was Kālapriya identified with modern Kālpī on the southern bank of the Yamunā. Some years ago in an article entitled 'Identification of Kālapriyanātha' published in my *Studies in Indology*, Vol. I, pp. 33f.¹⁰ I identified Kālapriyanātha at whose fairs all the three plays of Bhavabhūti were staged, with the Sun-temple at Kālpī. Tripurārī, a commentator of Bhavabhūti's *Mālatīmādhava*, identifies Kālapriyanātha with Mahākālā of Ujjayinī. Dr. Kane accepted this identification in his third edition of the *Uttararāmacarita*. In the aforementioned article I drew attention to the purāṇic passages cited above which showed that there were three famous temples

8. Dr. Hazra takes Udayācala to refer to Udayagiri in Orissa. (*Studies in the Upa-purāṇas*, p. 107)

9. *Ibid.*, p. 105.

10. The view was first expressed in the Marathi periodical *Yugavāṇī* of Nagpur (1947).

of the Sun in India in ancient times—one on the eastern mountain or shore, the second at Kālapriya on the southern bank of the Yamunā and the third at Mūlasthāna on the western mountain and that it was believed that the Sun-god was present there in the morning, at mid-day and in the evening respectively. From these passages it could be easily inferred that Kālapriyanātha at whose fairs all the three plays of Bhavabhūti were first staged was the Sun-god and that his temple was situated at Kālpī on the southern bank of the Yamunā. This view received confirmation from the following verse from the Cambay plates of Govinda III, descriptive of the Rāṣṭrakūṭa king Indra III's march on and devastation of the Gurjara-Pratihāra capital Kanauj.¹¹

यन्माद्यद्विपदन्तघातविषमं कालप्रियप्राङ्गणं

तीर्णा यत्तुरगैरगाधयमुना सिन्धुप्रतिस्पर्धिनी ।

येनेदं हि महोदयारिनगरं निर्मूलमुन्मूलितं

नाम्नाऽद्यापि जनैः कुशस्थलमिति ख्यातिं परां नीयते ॥

“(The courtyard of (the temple of) Kālapriya was rendered uneven by the strokes of the tusks of his (i. e. Indra III's) rutting elephants. His horses crossed the unfathomable Yamunā which rivals the ocean in expanse. He completely devastated the enemy's city Mahodaya so that even now it has become greatly renowned among the people by the name Kuśasthala (land full of grass).”

This verse shows that the whole army of Indra III could be encamped in the extensive courtyard of the temple of Kālapriyanātha and that thereafter his horses had to cross the Yamunā in the course of the invasion of Kanauj. The editor of the plates identified Kālapriya with the god Mahākāla at Ujjayini,¹²

11. *Ep. Ind.*, Vol. VII, pp 36 f.

12. In the introduction to his edition of the plates Dr. D. R. Bhandarkar remarked, “It thus appears that in his expedition of conquest in Northern India, Indra III halted at Ujjain to pay homage to the god.” *Ibid.*, Vol. VII, p. 30. Dr. Altekar, however, in his *Rāshtrakūṭas and Their Times*, p. 102, n. 44, correctly identified Kālapriya with Kālpī. He says that there still exists a temple of Kalapriya at Kālpī. This requires verification.

but the description does not suit a temple at Ujjayinī which lies far to the south of the Yamunā.

Dr. Kane has subjected this identification of Kālapriyanātha mentioned in the plays of Bhavabhūti with the Sun-god at Kālpī to a lengthy criticism in the Introduction to the fourth edition of the *Uttararāmacarita* recently published by Motilal Banarāsidas. He has accepted the reading Kālapriyānātha and taken it as referring to Śiva. But this reading involves the fault of *viruddha-māṅgikā* as in the case of *Bhavanī-pati* as pointed out by Mammaṭa.¹³ As regards the other reading *Kalapriyanātha* Dr. Kane has raised the following objections against my view :—

(1) Kālapriyanātha cannot be the name of the Sun-god. He is Mahākāla of Ujjayinī. This temple was famous even before the time of Kālidāsa. It would be quite appropriate and beneficial for an aspiring poet to have his drama presented at the festival of such a famous shrine as that of Mahākāla of Ujjayinī, where thousands of people flocked from all parts of India. True that Śiva is not called Kālapriyanātha, but he is called *Kālapūjita* in the *Anuśāsinaparvan* and *Kālanātha* in the *Sāntiparvan*. These names are not very different from Kālapriyanātha. It is noteworthy that the sungod also is not called Kālapriyanath in the Purāṇas. There he is named Kālapriya. So he cannot be identical with the Kālapriyanātha of Bhavabhūti.

(2) The *Varāhapurāṇa*, which refers to Kālapriya is a later purāṇa. It expressly says that Sāmba revised the Bhaviṣya-purāṇa and then established the Sun's images. This shows that the *Varāhapurāṇa* mentions new places of sun-worship as established by Sāmba, not mentioned in Bhaviṣya before.

(3) All the three plays of Bhavabhūti were staged at the festivals of Kālapriyanātha. They were certainly composed at different periods probably separated by a good many years. There is not an iota of direct or indirect evidence testifying to Bhavabhūti's long or frequent stay at Kālpī (if we accept the identification of Kālapriyanātha with the Sun-god at Kālpī.) He is said to have

13. भवानीपतिशब्दो भवान्याः पत्यन्तरे प्रतीति करोति । *Kavyaprakāśa*, Ullāsa, VIII.

received the patronage of Yaśovarman, king of Kanauj, but for this we have to rely on the *Rājatarāṅgiṇī* of Kalhaṇa composed about four centuries after Bhavabhūti and it is quite possible that Kalhaṇa relies on mere tradition or at most on a verse in the *Gaṇḍavaho* itself.

(4) No Purāṇa or other important text has been produced speaking of Kālapriyanātha as a Sun-temple, nor has it been shown that the word *nātha* was added to any Sun-temples in ancient or mediaeval times. Why should we not have other names of the Sun like Mūlasthānanātha?

(5) The passage from Rājaśekhara's *Kāvyaṃimāṃsā*¹⁴ 'यो गाधिपुरस्य दक्षिणः स कालप्रियस्योत्तरः' only shows that Kālapriya (which may mean Kālpī or some other town) was to the south of Gādhīpura (Kanauj). There is nothing to show that in this passage directions or distances of temples are intended.

(6) The worship of the Sun in temples was introduced late in India. Several chapters of *Bhaviṣya* (*Brāhma*) such as 139-146 are meant for bolstering up the status of Magas and Bhojakas.

For these reasons Dr. Kane concludes that the most probable view is that Kālapriyanātha is the name of a local shrine of Śiva at Padmapura. He says that the next probable view is that it is the Mahākāla temple of Ujjayinī.

Examination of the Objections

Dr. Kane has devoted as many as eleven pages of his Introduction to the examination of my view about the identification of Kālapriyanātha. There is much repetition in this rambling discussion, but I have stated above in his own words what appear to me his most important objections to my view. We shall now proceed to examine them critically.

Objection 1—It is admitted that the temple of Mahākāla at Ujjayinī is very ancient and was a famous place of pilgrimage. But this is no reason for its identification with the temple of Kālapriyanātha mentioned in Bhavabhūti's plays. As a matter

14. *Kāvyaṃimāṃsā* (G. O. S., 1916), p. 94.

of fact Dr Kane gives up this identification in the end and identifies Kālapriyanātha with the god in a Śaiva temple at Padmapura, of which there is absolutely no evidence. Again, Dr Kane has not been able to find Kālapriyanātha as a name of Śiva anywhere. After searching the *Mahābhārata* and the Purāṇas he could find only *Kālapūjita* and *Kālanātha* as adjectives or names of Śiva. He therefore puts the counter question 'Is the name Kālapriyanātha of the Sun found in the Purāṇas? It is easy to answer this question. Kālapriya was the site of a famous temple of the Sun in ancient times. From the passages cited above from the *Bhaviṣya* and *Varāha* purāṇas it is evident that there were three famous temples of the Sun-god—(1) one on the eastern shore where the god was believed to be present in the morning; (2) the second at Kālapriya, where the god was present at mid-day and (3) the third at Mūlasthāna or on the western mountain, where he was present in the evening. The Sun received the name Kālapriyanātha because he was the god (*nātha*) of Kālapriya. That Kālapriya was the ancient name of Kālpī, situated on the southern bank of the Yamunā is clear from the description of Indra III's invasion of Kanauj cited above from the Cambay plates of Govinda IV and from the statement of Rājasekhara यो माधिपुरस्य दक्षिणः स कालप्रियत्योत्तरः । That there was an extensive temple at Kālapriya is clear from the above cited verse from the Cambay plates and that the god installed there was the Sun-god is evident from the passages cited above from the *Bhaviṣya* and *Varāha* Purāṇas.

What is the distinctive part of the name *Kālapriyanātha*—Kalanātha or Kālapriya? The readers should judge this by themselves and decide which of the two views appears probable.

Objection 2—When an advocate finds that the statement of a witness is going against the interest of his client, he tries to prove that the witness was not present at the place when the event in question took place. Since the *Varāhapurāṇa* clearly says that there was a temple of the Sun-god at Kālapriya where he was believed to be specially present at mid-day, Dr. Kane has

tried to prove that the Purāṇa is later than the time of Bhavabhūti. But he has not succeeded in it. He first selected the reading *Muṇḍīra* as being convenient for his view and identified the place with Moḍher, where a temple of the Sun was constructed in the 11th cen. A. D. He thus tried to show that the *Varāhapurāṇa*, which mentions this temple of the Sun, was composed several centuries after Bhavabhūti and therefore its evidence on the present question is of no avail. But as we have shown above, *Muṇḍīra*, which was situated in eastern India, cannot be identified with Moḍher in Gujarāt. So this argument has no bearing on the date of the *Varāhapurāṇa*.

Dr. Kane has next attempted to show that the *Varāhapurāṇa*, which mentions the Sun-temple at Kālapriya is later than the *Bhaviṣyapurāṇa*. For this purpose he has cited the following passage from the *Varāhapurāṇa*¹⁵

साम्बस्तु सह सूर्येण रथस्थेन दिवानिशम् ।
 रविं पप्रच्छ धर्मात्मा पुराणं सूर्यभाषितम् ।
 भविष्यमिति विख्यातं ख्यातं कृत्वा पुनर्नवम् ॥
 साम्बः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् ।
 उदयाचलमाश्रित्य यमुनायाश्च दक्षिणे ॥
 मध्ये कालप्रियं देवं मध्याह्ने स्थाप्य चोत्तमम् ।
 मूलस्थानं ततः पश्चादस्तमानाचले रविम् ॥

Dr. Kane construes the hemistich भविष्यमिति विख्यातं ख्यातं कृत्वा पुनर्नवम् with the following verse, but it would be more natural to connect it with the preceding hemistich रविं पप्रच्छ धर्मात्मा पुराणं सूर्यभाषितम् । Even admitting that the *Varāhapurāṇa* is later than the *Bhaviṣyapurāṇa*, how does it follow that it (or at least the relevant passage in it) is later than the age of Bhavabhūti? Dr. Kane has himself remarked that it is difficult to determine the age of purāṇic passages. The *Bhaviṣya* is believed to be an ancient purāṇa, though there might be interpolated passages in it as in other Purāṇas. The *Varāhapurāṇa*, though later than the *Bhaviṣya*,

need not, on that account, be regarded as later than the time of Bhavabhūti.

Again, as already shown, the Bhaviṣyapurāṇa also mentions the Sun-temple at Kālapriya in the following verse¹⁶—

सान्निध्यं मम पूर्वह्नि सुतीरे द्रक्ष्यते जनः ।

कालप्रिये च मध्याह्नेऽपरह्नि चात्र नित्यशः ॥

Nay, the passage is still older ; for it occurs in the following corrupt form in the *Sāmbapurāṇa* as shown by Dr. Hazra¹⁷—

सान्निध्यं मम पूर्वह्नि उदिते रज्यते जनः ।

कालात्यये च मध्याह्ने सायाह्ने चात्र नित्यशः ॥

From this it is clear that the *Sāmbapurāṇa*, which is the oldest Purāṇa in which the story of Sāmba and the temple at Mūlasthāna occurs, must have known the other two prominent places of Sun-worship viz Kālapriya and Sutrā. So the attempt of Dr. Kane to show that the *Varāhapurāṇa* and with it the Sun-temple at Kālapriya are later than the age of Bhavabhūti has failed completely.

Even supposing that all these passages in the Purāṇas are of a later age than Bhavabhūti, there remain the references to Kālapriya in the Cambay plates and the *Kāvya-mīmāṃsā* of Rājaśekhara, both of which belong to the beginning of the 10th century A. D. Have we any evidence that Kālapriya came into existence and became famous as a centre of Sun-worship within about 150 years after Bhavabhūti ? On the other hand, it will be shown below that the temple of Kālapriya must have been famous before the seventh century A. D.

Objection 3.—Dr. Kane says there is not an iota of evidence to suppose that Bhavabhūti stayed long at Kālapriya or visited the place frequently. One may ask in return if there is any evidence that he stayed long at Ujjayinī (for Dr. Kane previously held that Bhavabhūti's plays were staged at the fair of Mahākālā

16. *Bhaviṣya*, I, 129.

17. See *Studies in the Uṇṇapurāṇas*, p. 101.

at Ujjayini)? It is better not to raise such flimsy objections; but it is not difficult to answer them. Bhavabhūti seems to have stayed long at Padmāvati—(modern Padam Pawāyā in the former Gwalior State); for he has given a detailed description of the rivers, mountains and temples of the city. Kālapriya (modern Kālpi) is not very distant from Padmāvati. He may have gone there frequently to attend the annual fairs.

Dr. Kane does not believe in the statement of Kalhana that Bhavabhūti had the patronage of Yaśovarman, the king of Kanauj; but he has stated no reason for disbelieving it. Dr. Kane thinks that Bhavabhūti would have staged his plays at the royal court if he had the support of Yaśovarman. It is, however, possible to argue that Bhavabhūti received the royal patronage late in his career after his plays had been composed and even staged, when his fame reached Yaśovarman's ears. Perhaps, though residing at the royal court, he may have preferred to stage his plays at the large fair of Kālapriyanātha, not very distant from Kanauj, to gain popular applause. As we have no detailed information about the life of Bhavabhūti, it is not possible to say which of these conjectures is correct.

Objection 4—The objection that we have no other names of the Sun-god ending in *nātha* (like *Kālapriyanātha*) is equally flimsy. One may well ask, "The names of Śiva generally end in *śvara*. Why does not this name of Śiva installed in Padmapura (as Dr. Kane believes) end in *śvara*?"

Objection 5—The name of the Sun-god mentioned in Bhavabhūti's plays was not Kālapriya, but Kālapriyanātha. That the town of Kālapriya was situated to the south of Kanauj is quite clear from the aforecited statement from Rājasekhara's *Kāvya-mīmāṃsā*. From the Cambay plates it is quite evident that the place was situated on the southern bank of the Yamunā and had a large temple, capable of accommodating a huge army in its extensive courtyard. The Purāṇic statement साम्बः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् । यमुनायाश्च दक्षिणे ॥ मन्त्रे कालप्रियं देवम् । shows that the temple was dedicated to the Sun-god. In that passage Kāla-

prīya is described as *deva*. Similarly in the next verse मूलस्थानं ततः पश्चादस्त्वमानाचले रविम्। *Mūlasthāna* also is called *Ravi*. In both these places the intended sense is 'the god installed at *Kālapriya*' and 'that installed at *Mūlasthāna*' respectively.

The afore-cited passage from the *Varāhapurāṇa* tells us that *Sāmba* first constructed the temple of the Sun at *Mūlasthāna* (modern *Multān*). That it was the first shrine of the Sun is also indicated by the name *Mūlasthāna* (the original shrine). The *Purāṇa* further tells us that *Sāmba* himself erected the other two famous temples of the Sun at *Sutīra* and *Kālapriya*. It was evidently the popular belief that the temples at *Multān*, on the eastern coast and at *Kalpi* were equally old. Now, the temple at *Multān* was famous in the seventh century A. D. as appears clear from the description given by the Chinese pilgrim *Hiouen Tsang*. The other two temples must have been equally well-known in that age though *Hiouen Tsang* had no occasion to describe them. We have no reason to suppose that the temple of the Sun at *Kālapriya* came into existence later.

Objection 6—Dr. Kane thinks that Sun-worship was introduced late in India, but in any case it is earlier than the Gupta age as shown below. Dr. R. G. Bhandarkar held that the cult of the Sun must have penetrated to India about the time of the *Kuṣāṇa* Emperor *Kaniṣka* and the *Multān* temple, which was its original seat, must have been constructed about the same time.¹⁸ From an inscription found at *Mandasor* we learn that as early as *Vikrama Samvat* 493 (A. D. 437-38) a Sun-temple was erected at *Duśapura* (modern *Mandasor*) by a guild of silk-weavers that had migrated there from *Lāṭa*.¹⁹ That Sun-worship was quite common in North India in the sixth and seventh centuries A. D. is clear from *Bāṇa's Harṣacarita*, and *Harṣa's* inscriptions. *Bāṇa* has given a graphic description of the daily worship of the Sun by *Prabhākaravardhana*, the father of *Harṣa*. *Prabhākaravardhana's* father *Ādityavardhana* and grand-father *Rājyavardhana* were

18 R. G. Bhandarkar, *Vaiṣṇavism* etc (1913), p. 154.

19. Fleet, *Gupta Inscriptions*, pp. 89 f.

both *param-Āditya-bhakta* 'devout worshippers of the Sun.'²⁰ Hiouen Tsang tells that at the quin-quennial assembly at Prayāga the image of the Sun was installed along with those of Śiva and Buddha. There was a temple of the Sun in Kanauj.²¹ All these references show that Sun-worship in temples was well established in North India at least three centuries before the time of Bhavabhūti.

The fore-going discussion must have made it plain that there were three famous ancient temples of the Sun at Multān, at Kālpi and on the eastern coast at or near the site of the well-known temple of Konarak in Orissa.

20. *Ep Ind*, Vol. IV, pp. 28 f.

21. *Travels of Hsuen Tsang*, Vol. II by Beal (pub. by Susil Gupta), p. 245.

PARASURĀMA*

By

KUMARI S. S. JANAKI

[भारतीयवाङ्मये परशुरामस्य विशिष्टमहत्त्वमस्ति । स भगवतो विष्णोर्वतारश्चिरजीवी चोक्तः । तस्य जीवनस्य विभिन्नाङ्गानां विभिन्न-ग्रंथेषु वर्णनं दृश्यते । निबन्धेऽस्मिन् महाभारतपुराणकाव्यादिनाना-ग्रंथेषु प्राप्तस्य परशुरामवृत्तस्य सम्यगालोचनं प्रस्तुतम् । यद्यपि भार्गवाणां वेदेन सम्बन्धः सुपरिचितः, किन्तु परशुरामस्योल्लेखो वैदिक-साहित्ये न प्राप्यते । केवलमैतरेयारण्यके एव रामभार्गवस्योल्लेखो दृश्यते । भार्गवपरशुरामस्य प्राचीनतम उल्लेखो वाल्मीकीये रामायणे प्राप्यते । तत्र तस्य रामेण सह विवादः, तस्मात्परामभवश्च वर्णितः । महाभारते तु परशुरामस्य वृत्तं व्यापकं विविधरूपि च दृश्यते । महाभारतस्य प्रथितविद्वद्भिस्तु कथणकरमहोदयैरुक्तं यत् महाभारत-ग्रन्थस्य विकासे भार्गवाणां कर्तृत्वमत्यधिकं वर्तते, अतः परशुरामस्योल्लेखो वर्णनञ्च अत्र अनेकत्र प्राप्यते । स युद्धविद्यायाम् निष्णातः भीष्मद्रोणकर्णानामाचार्यश्चासीत् । अत्र महाभारते स न केवलं युयुत्सुरपितु शान्तिस्थानापकरूपेणापि निर्दिष्टोऽस्ति । पुराणसाहित्ये पञ्चब्रह्ममत्स्यमार्कण्डेयहरिवंशस्कन्दपुराणेषु परशुरामस्य वर्णनमस्ति । ब्रह्माण्डपुराणे ३७ अध्यायेषु (उपोद्घातपादे) वर्णनमस्ति । रामायण-महाभारतपुराणानामतिरिक्तं कन्नडभाषायां विरचितम् ‘परशुराम-चरितम्’ तथा संस्कृतभाषायां विरचितं ‘कुमारभार्गवीयं’ चम्पूकाव्यम् परशुरामस्य वर्णनं कुर्वतः । कन्नडभाषाया निबन्धे ‘परशुरामायण’-ग्रंथेऽपि परशुरामस्य वृत्तमुपलभ्यते । अस्य ग्रंथस्य संस्कृतानुवादोऽपि वर्तते । ‘वाडेश्वरोदयकाव्य’ नामके ग्रंथे ‘अगस्त्यसंहिता’परनामके ‘केरलमाहात्म्य’ ग्रंथे चास्यवर्णनं वर्तते । वहवो हस्तलेखा अपि प्राप्यन्ते येषु परशुरामस्य वर्णनमस्ति । परशुरामः विविधग्रन्थानां रचयिताऽपि ख्यातः, यथा परशुरामकल्पसूत्रस्य जामदग्न्यधनुर्वेदस्य च । ‘परशुराम-प्रतापः’ ‘भार्गवार्चनदीपिका’ ‘भृगुवंशमहाकाव्यम्’ इत्येते त्रयो अप्रका-शितग्रंथा अपि परशुरामेण सम्बद्धाः सन्ति । इत्थं परशुरामस्य जीवन-

* I am indebted to my Professor Dr. V. Raghavan, who has helped me in diverse manner in the preparation of this paper.

विषयका विभिन्ना ग्रंथा उपलभ्यन्ते । केषाञ्चित् मते परशुरामः आर्यसम्यक्तायाः नायक आसीत् केषाञ्चित् मते तु 'परशुराम' इति कस्याञ्चित् जातेनाम आसीत् । अत्र लेखे संहिताब्राह्मणमहाभारत-पुराणानामुद्धरणानि दत्त्वा परशुरामस्य जीवनवृत्तं तस्य महत्त्वञ्च सम्यक् प्रदर्शितम् ।]

Paraśurāma is one of the puzzling figures in Indian mythology and tradition. He is counted among the avatāras of Viṣṇu and a cira-jīvin. The stories about him cover a long span of time, from the Tretāyuga down to the present age. The various anecdotes not only reveal the many facets, that are sometimes conflicting, of this domineering personality but also shroud him with considerable mystery. It is no wonder, therefore, that the Paraśurāma-literature has engrossed the attention of scholars in different branches like history, ethnology, and geology and called forth variety of interpretation.

Though the Bhārgavas¹ are known to be sages of hoary antiquity, and are referred to on many occasions in the Vedic literature², the name of Paraśurāma does not occur in it. But a Rāma Mārgaveya is mentioned in the episode³ of the Śyāpaṇṇas in the *Aitareya Brāhmaṇa* (Pañcīkā VII, adhyāyas 27-34). Herein Viśvantara, son of Suśadman deprives his family-priests, the Śyāpaṇṇas, of their right to officiate in his sacrifices. Rāma Mārgaveya, one of the Śyāpaṇṇas, figures as a hero⁴ who successfully champions their cause. Apart from the closeness⁵ of the names Mārgaveya and Bhārgaveya, the fact of Rāma Mārgaveya interfering in a dispute between the Kṣatriya and Brahmanical families, is noteworthy. As regards the name Mārgaveya, Sāyaṇa explains it as a matronymic of Rāma (मृगवुर्नाम काचिद्योषितस्याः पुत्रो

1. For the trans-Indian antecedents of the Bhīṣṇu, Paraśurāma and Kārtavīrya see 'the glory that was Gurjaradeśa', Part-I, pp. 64, 67 & 94.

2. See the *Vedic Index* of Macdonell and Keith, under Bhārgavas, Bhīṣṇu, Cyavana, etc.

3. J. Eggeling, *Sacred Books of the East*, Vol. 43, pp. 344-5.

4. J. Muir, *Original Sanskrit Texts*, Vol. II, pp. 436-40.

5. कःस्वित्सोऽस्माकमस्ति वीरो य इमं सोमपीथमभिजेष्यतीत्ययमहमस्मि वो वीरो इति होवाच रामो मार्गवेयः ।

रामनामा कश्चिद्वाहणः). Weber⁶, however takes 'Mārgaveya' as the patronymic of Rāma, deriving the name from the Mārgavas, an impure caste, according to Manu⁷. This parentage, according to Weber, provides the ground for the reproaches of Viśvantara against the Śyāpaṇas. In the Vedic literature, apart from Rāma, Mārgaveya the word Parśu occurs once in a dānastuti (RV. VIII. 6. 46) and the word 'Paśūmānavi' in a Vṛṣākapi hymn (RV X. 86. 23).

The earliest reference to Paraśurāma as such is hence in the *Rāmāyaṇa* (Bālakāṇḍa, Chap. 74-6) where we learn for the first time from Paraśurāma himself that he killed Kārtavīrya and also exterminated Kṣatriyas on twenty-one occasions, and that he performed penance at Mahendira mountain after donating the entire earth to Kaśyapa. The puissant Jāmadagnya cuts a sorry figure in the episode in the Bālakāṇḍa, being no match to the youthful Dāśarathi. The encounter of Kārtavīrya with Rāvaṇa is given in the same epic on a later occasion.⁸

The *Mahābhārata* is a veritable thesaurus of legends about the Bhārgavas in general and Paraśurāma in particular. These stories are so varied and large in extent that they have been held as providing a clue for the perplexing question, how the Bhārata text became the *Mahābhārata*. Dr. Sukthankar⁹, after an analysis of the various Bhārgava legends, has drawn the conclusion that the shaping and enlargement of the epic text have been due to a strong Bhārgava influence. Paraśurāma amongst the Bhārgavas was, no doubt, a favourite of the bards and the refrain about him, 'trisaptakṛtvā vāsudhām kṛtvā nihkṣatriyām prabhuḥ' is heard through the epic at least ten times. Truly the *Mahābhārata* has provided the nucleus for many later Paraśurāma legends.

6. *Indische Studien*, Vol. I, p. 215.

7. निषादो मार्गवं सूते दासं नौकर्मजीविनम् ।

Manu Smṛiti. X. 34.

8. *Uttarakāṇḍa*, 31.

9. "The Bhṛgu and the Bhārata, a text-historical study", pp. 1-76., A. B. O. R. I., XVIII (1936).

The echo of the exploits of Paraśurāma that is heard in the *Rāmāyaṇa* assumes magnitude in the *Mahābhārata*. The fight between Paraśurāma and Kārtavīrya is narrated in all details and as is to be expected, its description in different places in the same text of the *Mahābhārata*, show slight variations in the trend of the story. Thus, for example, the *Āraṇyaka* version dispenses with Kāmadhenu in the possession of the Bhārgavas. The Bhṛṅgas are, however, represented as the priests of Kṛtavīrya, by whose liberality they were greatly enriched. When fortunes changed Kṛtavīrya's descendants were in need of money, they approached the Bhṛṅgas and found some money buried underground. Kārtavīrya himself, the opponent of Paraśurāma, is depicted as a perfect fiend in some versions; in others, the evil doings are ascribed to his vicious sons. The *Āraṇyaka*, *Drona* and *Śānti* versions describe the Paraśurāma-Kārtavīrya feud in great detail. The names of the kings slaughtered by Paraśurāma are given. It is also known that Śūrpaṇakha and Apuānta were created by Paraśurāma, when he was forced to leave the earth given to Kāśyapa. As will be seen presently, the creation or reclamation of coastal Western India by Paraśurāma has been another favourite theme of poets and bards.

The Paraśurāma-anecdotes in the *Mahābhārata* impart a colour to the personality of Paraśurāma. The military achievements of our hero do find expression in glorious terms and he has also the honour of being the tutor in the science of arms of Drona, Karṇa and Bhīṣma. At the bidding of Lord Śiva, Paraśurāma even fights successfully against the daityas. The *Udyoga Parvan* is noteworthy in its digression depicting Paraśurāma in the role of a peace-maker and not as an inveterate enemy of the Kṣatriyas. The narration of the story of Dambodbhava by Paraśurāma which shows the futility of fighting Nara-Nārāyaṇa reveals him as an advocate of peace (*Udyoga*, 94). The *Ambopākhyāna*, in the same *Udyoga Parvan* (175, 4-5), refers to the royal sage Hotravāhana, Ambā's maternal grand-father as the friend of Paraśurāma. Paraśurāma is represented here not only as championing the cause of a Kṣatriya princess but also as a teacher of the Kṣatriya

Bhīṣma and as having engaged with him, for twenty-three days in a battle which ended in a stalemate.

Amongst the Purāṇas, the *Bhāgavata* (IX. 15, 16) the *Pādma*, (VI. 268) *Brāhma* (10), *Matsya* (43, 44), *Mārkaṇḍeya* (16), *Hari-vaṁśa* (1. 33), and *Skānda* (Nāgara, 66-69) recount the stories of Paraśurāma and Kārtavīrya but with no noteworthy addition or digression. The *Brahmāṇḍa Purāṇa* alone deserves special notice, not only for the detailed treatment of the story in 37 chapters (21-58) of the Upodghāta pāda but also for connecting it with that of Sagara and a reference to Gokarṇa in this connection. The *Brahmāṇḍa Purāṇa* version, serves as it were, a connecting link between the Paraśurāma story in the Epics and that of the later times, that grew into prominence in west India. A brief summary of the *Brahmāṇḍa* version, therefore becomes necessary in this context.

The story in chapters 21-44 is the fight between Paraśurāma and Kārtavīrya, the extermination of all Kṣatriyas and the performance of penance at Mahendra mountain, the broad outline of which is similar to that in the *Mahābhārata*. But the story is carried through 25 chapters in a long drawn-out manner with the introduction of the Trinity, Brahma, Viṣṇu and Śiva, divinities like Gṛheṣa and Skanda, as also sage Agastya, all of whom play important roles in shaping Paraśurāma's destiny. Jamadagni and Paraśurāma are depicted as typical brahmins, averse to military deeds and slaughter, and even when circumstances force Paraśurāma to be a warrior of martial splendour, he does, not of his own accord but due to divine grace. In fact Viṣṇu endows Paraśurāma with His own puissant lustre and ordains that the tejās will be taken back during His incarnation as Rāma Dāśarathi.

अद्यप्रभृति लोकेऽस्मिन्नंशवेशेन मे भवान् ।

चरिष्यति यथाकालं कर्ता हर्ता स्वयं प्रभुः ॥

चतुर्वंशे युगे वत्स त्रेतायां रघुवंशजः ।

रामो नाम भविष्यामि चतुर्व्यूहस्सनातनः ॥

×

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तत्रेशचापं निर्भज्य परिणीय विदेहजाप् ।
तदा यास्यन्नयोध्यां ते हरिष्ये तेज उन्मदम् ॥

Brahmāṇḍa, III. 38, śls. 29-30, 32-3.

Kārtavīrya is also represented as the Cakra of Lord Viṣṇu.

मम चक्रावतारो हि कर्तवीर्यो धरातले ।

op. cit. śl. 28.

स राजा दत्तभक्तस्तु विष्णोश्चक्रं सुदर्शनम् ।
प्रविष्टो भस्मसाज्जातं शरीरं बाहुनन्दन ॥

Brahmāṇḍa, III. 40, śl. 66.

As the basis of the feud between Paraśurāma and Kārtavīrya, who are both represented at a higher level, the *Brahmāṇḍa* narrates the instigations of Candragupta, the vicious minister of Kārtavīrya, against Jamadagni and Kāmadhenu. The consequent fight between Paraśurāma and Kārtavīrya is given in all details (Chaps. 38-41). The joint references to the stories of Sagara and Paraśurāma are seen even from the colophon of the 44th chapter, (*iti Sagaropākhyāne Bhārgavacarite*), which relates the performance of penance by Paraśurāma for twelve years at the Mahendra mountain in the company of Akṣtavraṇa. The same colophon continues till the 58th chapter, wherein the last few verses (34, 35, 37) read :

एवं प्रभावो रामोऽसौ सगरश्च महीपते ।
यस्य पुत्रैरयं खण्डो भारतोऽब्धौ निपातितः ॥
योजनानां सहस्रं तु वर्द्धितश्च महोदधिः ।
रामेणामृतपुनः सृष्टं योजनानां तु षट्शतम् ॥
एतत्तेऽभिहितं सम्यग्ब्रूतश्चरितं मया ।
रामस्य कर्तवीर्यस्य सगरस्य महीपतेः ॥

The above correlation of Paraśurāma with Sagara and his descendants Sāgaras, that is, the oceans, gains some importance as the *Brahmāṇḍa Purāṇa* is the starting point of later legends regarding Paraśurāma and his creation of Sapta-koṅkaṇas, due

to the recession of the Western ocean at the bidding of Paraśurāma. The narration of the stories of both the Sāgaras and Paraśurāma in the Śrāddha Kalpa of the *Brahmāṇḍa-Purāṇa* is most appropriate as they are examples of the offering of oblation to their respective pitrs in a unique manner.

Sagara of Ayodhyā had connections with another Bhāṅgava, namely Aurva and the *Brahmāṇḍa Purāṇa* (chapter 48) refers¹⁰ to the following circumstances under which this was brought about. Kārtavīrya's grandson through Jayadhvaja was Tālajaṅgha. Tālajaṅgha's hundred sons were also called Tālajaṅghas and the eldest amongst them was Vīṭhotia. To escape from Paraśurāma's vandalism, the Tālajaṅghas retired to the Himālayas. After sometime, when Paraśurāma gave up his destructive activity in favour of penance, the senior Tālajaṅgha, Kārtavīrya's grandson, returned to his capital and resumed kingship. The first thing that Tālajaṅgha did was to attack Ayodhyā, then ruled by Bāhu, the aged father of Sagara. Bāhu was forced to flee his kingdom along with his pregnant wife. He stayed in the vicinity of Aurva's hermitage, and died there due to old age and weakness. Sagara's mother erected a funeral pyre for Bāhu and when she too wanted to follow her dead husband, Aurva took pity on her and brought her to his hermitage. There she gave birth to Sagara. Aurva brought him up, taught the Vedas and bestowed on him Paraśurāma's terrible fire-weapon. Sagara then collected a huge army and with that weapon, won over the Haihayas and Tālajaṅghas and caused havoc in the military ranks of the Śakas, Yavanas, Kāmbojas, Pāṇḍas and Pahlavas.

Says Sagara to Aurva :—

त्वं मे गुरुसुहृद्वैवं बन्धुमित्रं च केवलम् ।

न ह्यन्यमभिजानामि त्वामृते पितरं च मे ॥

10. With slight variations, the same story is given in *Brāhma* 8. 35-51, *Hamaśa*, 14, 1-50, *Vāyu*, 88, 127-43; *Śiva*, VII, 61, 29-43. See also *J.R.A.S.* (1919), 353 ff, 'Sagara and Haihayas' of F. E. Pargiter, and *Journal of the Asiatic Society*, Vol. IV, No. 2 (1962) *Sagara's adventures*, D. C. Sircar.

त्वयोपदिष्टेनास्त्रेण सकला भूभृता मया ।

विजिता यदनुस्मृत्या शक्तिस्सा तपस्तव ॥

Brahmāṇḍa, III. 51, śls. 3-4.

Naturally when Sagara was smarting under the grief of childlessness, he again thought of Aurva and sought his help. Aurva then ordains that Sagara will beget Asamañjasa through Keśinī and 60,000 sons through his other wife Sumati.

The *Brahmāṇḍa* (chapters 51-56) then narrates the well-known incidents of Sagara's performance of Aśvamedha sacrifice and his sons, the Sāgaras, digging the earth in the course of their wanderings in search of the sacrificial horse. The oceans were thenceforth called the Sāgaras.

सगरस्य सुतैर्यस्माद्वर्धितो मकरालयः ।

ततः प्रभृति लोकेषु सागराख्यामवाप्तवान् ॥

The waters that rushed forth inundate the whole earth, including the famous Gokarṇa. The sages appeal to Paraśurāma for help and Paraśurāma requests Varuṇa to withdraw. Asked by Varuṇa the limit from where he can retreat, Paraśurāma throws the sacrificial vessel (*śruvā*) far away. The vessel falls at Śūrpāraka.

Scattered references to Paraśurāma as a brahman-soldier, as a creator of the territory of West Coast (Aparānta), and as one who keeps to his pledge are found in literature and epigraphy. Apart from such references in the work of great poets like Aśvaghoṣa, Kālidāsa, Bāṇa and Bhavabhūti, there are whole works devoted to Paraśurāma and his achievements. There are, among them, Ranna's *Paraśurāma carite*¹¹ (in Kannada) known only through references and the *Kumāra Bhārgaviya*,¹² a Campū in Sanskrit by Bhānudatta, the Ālankārika, son of Gaṇapati.

11. R. Narasimhacarī, *Karnāṭaka kavīcarite*, Vol. I, p. 62.

12. See No. 4040, Catalogue of Sanskrit Mss at the Library of the India Office, Julius Eggeling (1904). Also "*The poet Bhānukara*", Dr. Har Dutt Sharma, *A. B. O. R. I.* Vol. XVII, p. 25.

The published *Paraśurāmarāmāyaṇa*, is a kāvya in Kannada, in the vārdhakaṣatpadī metre. It consists of 17 adhyāyas and is written by Babburu Rangappa whose date is not known definitely.¹³ In the prefatory verses, however, he offers a challenge to the famous *Juṣṇini Bhārata* of Lakṣmīśa. There is a published prose version of the above *Paraśurāmarāmāyaṇa* by Narahari Sastri in 42 chapters, from where the following summary of the story is given. There are some notable details in the trend of the Paraśurāma anecdote, the most important of which is the equal prominence given to both Paraśurāma and Kārtavīrya. The whole story, is narrated by Nārada to Bharata at Nandigrāma, while he was eagerly expecting the arrival of Rāma. Another noteworthy feature is the conception of Bharata as the same as Kārtavīrya of the previous birth. The first two chapters relate the circumstances under which Nārada appeared before Bharata, and narrated the story to him. On seeing Nārada, Bharata gives expression to his joy, as equal to that of meeting his own brother Rāma. The strife-loving Nārada then instigates Bharata against Rāma, adding incidentally that the separation between them was only the continuation of the strained relationship between Paraśurāma and Kārtavīrya; for, Rāma was identical with Paraśurāma and Bharata was the same as Kārtavīrya. This naturally rouses the curiosity of Bharata who asks Nārada to relate his own previous birth. The story, therefore, starts in the second chapter itself, with pratināyaka, Kārtavīrya, who is described as the incarnation of Viṣṇu's cakṛa, the Sudarśana. Once, the story says, the cakṛa became conceited enough to relegate into secondariness Lord's own inherent prowess. To humble its pride, Viṣṇu decides to divest Himself of it, and causes it to be born as Kārtavīrya. Chapters 3 to 13 narrate Kārtavīrya's activities as a child; his tutelage under Dattātreyā on the banks of the Gaṅgā; marriage with Kāśmīrī, daughter of Bhadrāṅka, ruler of Kāśī, Sāndipī, daughter of Kārtavīrya's brother-in-law, Dilīpa of Ayodhya and many other princesses; coronation of Kārtavīrya,

13. R. Narasimhacari, *op. cit.* Vol. III, p. 63 assigns him to 1750 A. D. while the preface to the *Paraśurāmarāmāyaṇa* places the author problematically in the 13-14th Century.

and birth of Vṛddhapārthiva through Kāśmīre, and Heha, Recaka and Kukṣi through Sāndīpi, and Kārtavīrya's encounter with Rāvana. Chapters 14-32, relate the story from the birth of Paraśurāma to his killing Kārtavīrya and other Kṣatriyas. Chapter 33 describes the coronation of Vṛddhabhūbhujā, son of Kārtavīrya and chapters 34-35, the slaughter of Jamadagni; chapters 36-38, Paraśurāma's routing of all the Kṣatriyas and it is noteworthy that the names of the different countries and their kings are given as also the fight in all its details; chapter 38, Paraśurāma's gift to Kāśyapa and to Bālāka, a brahmin who followed Paraśurāma throughout his campaign, and Paraśurāma's penance at Mahendra mountain. Upto chapter 39, the story is somewhat similar to that in the Epics and the Purāṇas but in chapter 40, the story digresses a little and describes what happened when Brahmins ruled over the kingdoms. The Brahmin-kings have a lurking fear in them that the existing Kṣatriyas may kill them at any moment. They therefore approach Paraśurāma for a redress of their mental agony. Paraśurāma appears before them and on knowing the trifling reason that prompted the Brahman-rulers to invite him, becomes angry and curses them instantaneously that they would become gluttons and lose their self-respect. When requested by the supplicants to soften a little, Paraśurāma replies that he can just modify the curse. Accordingly, Paraśurāma says that thereafter Kṣatriyas will rule the kingdom by their physical strength, while the Brahmins in the capacity of ministers will govern it by their intelligence. Paraśurāma then decides to perform undisturbed penance on the Himālayas. The story similar to the above, namely, of Paraśurāma being called forth for a trifle and the consequent curse, occurs in many other local legends prevalent in the West Coast.

Chapter 41 describes the reaction of Bharata on hearing the story. While Bharata regrets for his having been the enemy of the Lord, Vasiṣṭha consoles him that Rāma will come to him very soon. The last chapter, the 42nd, relates the arrival of Rāma, the unbounded joy of Bharata and finally the coronation.

The strip of land between the Arabian Sea and the Western Ghats, extending from Gokarna in the north to Cape Comorin in the South is known as the Paraśurāmakṣetra.¹⁴ No local legend pertaining to Koṅkaṇa, Tuluva and Kerala fails to mention the reclamation by Paraśurāma of the land submerged in water.¹⁵ The hero Paraśurāma, emerging from these māhātmyas, is of Titanic magnitude; and he is considered not only the creator of the land in question but responsible also for the social customs and the kind of life prevalent there.

The unpublished *Vādeśvarodaya Kāvya*¹⁶, composed in the 17th century, deals with the origin of the Citpāvana Brahmins and the erection of the sacred temple of Vādeśvara, the tutelary deity of Citpāvana Brahmins, at Guhāgar in Ratnagiri district. Incidentally the work deals in detail with Paraśurāma and his activities in Koṅkaṇa.

The *Keralamāhatmya*, otherwise called *Agastyasamhitā*¹⁷ gives the mythological history of Kerala. There are three Mss. of this work available in the Government Oriental Manuscripts Library, Madras. Two of them D. 2392 and 2393 are in Grantha characters and the treatment of the subject is the same in both, except for the four introductory chapters in D. 2393. Here, we have in the first chapter, the observance of Sudarśana vrata by Kṛtavīrya's wife, the birth of Kārtavīrya as a result of the vrata and Kārtavīrya's encounter with Kubera. The second chapter

14. *Prapañcah dayas*, T.S.S. No. 45, pp. 3-4. सद्यपादे परशुरामभूमिः । सा सप्तकोट्यपाख्या कूपककेरलमूषिककालवपशुकोट्टणपरकोट्टणभेदेन दक्षिणोत्तर-यामेन च व्यवस्थिता ।

15. Prof. A. Gopala Menon Commemoration Vol., pp. 1-27. B. A. Saletore, 'Ancient Karmataka', Vol. I, 12ff.

Journal of the University of Bombay, Vol. I, Part I, pp. 115-39.

16. For an analysis of its contents, vide A. D. Pusalker's '*Vādeśvarodaya Kāvya of Viśvanātha*'; J.B.B.R.A.S. New Series, Vol. 27, (1951-52), 66ff.

17. *New Catalogus Catalogorum*, Vol. I, p. 22.

I am thankful to Dr. V. Raghavan for drawing my attention to this text, securing the two Mss. (D. 2392 and D. 2393) from the Govt. Oriental Mss. Library, Madras and also for identifying the places referred to in them.

describes Kārtavīya's penance before Brahmā and the boon conferred on him that he will not be killed by any mortal. The third chapter recounts Viṣṇu's resolve to be born as the son of Jamadagni and Reṇukā, the birth of Paraśurāma, with Śaṅkha, Cakra and Kuṭhāra and the martial traits, associated with Paraśurāma. In the fourth chapter there is a conversation between Garga and Yudhiṣṭhira regarding Keśalotpatti. Incidentally, Paraśurāma's donation of the earth to Kāśyapa is narrated. From the fifth chapter onwards, the story in D. 2393 proceeds on the same line as that in D. 2392. Perhaps due to this extra subject-matter in D. 2393, the colophons to the first five chapters along read as :—

इति श्रीकेरलमाहात्म्ये ब्रह्माण्डपुराणे अगस्त्यसंहितायां परमरहस्ये गर्गमुचिष्ठि-
संवादे × ×

There is justification for the above colophon, as the *Brahmaṇḍa Purāṇa* also refers to Kārtavīya as the incarnation of Sudaiśana and Paraśurāma as a partial incarnation of Viṣṇu. From the sixth chapter, D. 2393 also has the same colophon as D. 2392 (इति श्रीभूगोलपुराणे केरलमाहात्म्ये). The text in D. 2393 is corrupt and in many cases there is no proper versification. The 85th chapter of D. 2393 gives in prose, the details of Gaṇapati-homa, and this extraneous matter is not found in D. 2392.

The *Keralamāhātmya* (D. 2392) after referring to Paraśurāma's donation of the earth as an expiation for his sins of matricide and Kṣatriya-slaughter, learns from the sages that he has no place in the land gifted by him. Paraśurāma then goes to Kailāsa and appeals to Śiva for help. The Lord asks Paraśurāma to request the ocean for a piece of land. To help him in this matter Śiva sends Subrahmaṇya with a promise to Paraśurāma that all the divinities, including Himself, will be present in the new land created by him. Paraśurāma and Subrahmaṇya proceed southward and Subrahmaṇya creates Kumārī (Kanyākumārī ?) and asks Paraśurāma to worship her for a year. Paraśurāma does accordingly and Varuṇa appears before them at the end of the year. Paraśurāma requests Varuṇa for some living spaces

and Subrahmaṇya also intercedes on behalf of his friend. At the behest of Varuṇa, Paraśurāma throws his axe from the place where he stood and the axe falls at Gokaiṇa. Śiva, Kṛṣṇa and the other deities descend to the new land which is called Kerala after the son of Jayanta

जयन्तस्य तु पुत्रत्वं केरलो नाम वीर्यवान् ।

समुद्रकन्यां भूरुपां केरलाय ददौ तदा ॥

Śiva and Viṣṇu give to Paraśurāma, respectively Sudaiśana and Vṛṣabha. Paraśurāma then goes to Śrīmūlasthāna¹⁸ and instals Sudaiśana and Vṛṣabha there. Thenceforth, the place was also known as Vṛṣabhapuṭī.

To make the new land cultivable, Paraśurāma starts digging the earth with his axe. When mother-earth appeals to Brahmā for help, Brahmā calls forth Varuṇa and orders him to give plentiful showers to the newly-formed country. Varuṇa accedes to the wishes of Brahmā

वैशाखादर्धमासात्तु षण्मासांश्च निरन्तरम् ।

धारावर्षं करोम्यस्मिन्केरले कलिनाशने ॥

Paraśurāma then brings learned Brahmins from the Kṛṣṇā, the Godāvarī, Madhura,¹⁹ and Śālivāṭīpura,²⁰ into the new land and creates sixty-four colonies for them. Paraśurāma brings the provisions necessary for the people from Paradeśa (foreign land) in a ship. After making the land habitable, Paraśurāma introduces many social customs, modes of conduct and life for its people. The ācāras of Kerala prevalent in all communities and walks of life are very elaborately dealt with and fathered on Paraśurāma. He is also said to have visited a number of places outside Śrīmūlasthāna and erected many temples. The

18 R. Narayana Pillai, 'Bhāṣā Sahitya Caritra' (Malayālam), Vol. I. P. 100, identifies Śrīmūlasthāna with Talipparambu near Kozhikodu.

19 Madurai in Tamiḻnad.

20 Tirunelveli in Tamiḻnad.

following are the places referred in the above connection in the *Kerala-māhātmya* :—

1. Saṅgameśvarapura²¹—Paraśurāma installs Viṣṇu there and bathes in the Matsyatīrtha.
2. Saptaśaila²² and Padmatīrtha nearby—Viṣṇu is installed there.
3. Subrahmaṇyapurī.
4. Kukkuṭapura and Kumāradhārā nearby—Here Subrahmaṇya is installed.
5. Mūṣaka kingdom—Paraśurāma kills the king of Mūṣaka and brings his family to Subrahmaṇyālaya.
6. Lakṣmīśapurī.
7. Tīrśācala—Paraśurāma meets Kālī.
8. Mudīācala—Śiva, Viṣṇu and Kālī installed.
9. Kurambaka—Śiva installed in the form of a hunter.
10. Kalyānagrāma.
11. Vātālaya²³—When Paraśurāma suffers from wind-trouble, Nārada asks him to bring the image of Kṛṣṇa from Dvārakā and instal it at Vātālaya so that Paraśurāma may be relieved of the trouble.
12. Tivra river—Viṣṇu temple erected.
13. Kioḍapurī—Kālī installed.
14. Tripūṇapurī—Kṛṣṇa's temple.
15. Srītala.

21. *Bombay Gazetteer*, X. p. 372 mentions a Sangameśvara at the meeting place of the Alakananda and Varuna. The *Vādēśvarodaya Kāvya* also refers to a Sangameśvara (*J. B. B. R. A. S.*, New Series, Vol. 27, pp 73, 78)

22. K V Subrahmanya Iyer, *J. R. A. S.*, 1922, p. 171 identifies Saptaśaila with Mount De' Ely and says that the dental 'ṣ' in Eli sometimes changed to lingual 'l' that has given rise to the Sanskritised name Saptaśaila. Elimalai was in the Mūṣaka kingdom that extended from Tulu or South Kanara to the Kerala dominions, until about the 12th century.

23. Probably Guruvāyūr which is famous as a centre of curing rheumatism.

16. Bālā—a city named after Kubeśa's daughter.
17. Śimhapurī—Śiva's temple erected.
18. River Tāmraparṇī and Svarṇācala mountain, where Paraśurāma meets Agastya.
19. Śrīvardhanapurī²⁴—Paraśurāma declared a certain Bhānuvikrama as the ruler of Śrīvardhanapurī and asks him to protect the empire till Gokarṇa. Paraśurāma deposits also his *svarṇamudrās* there.
20. Śucīndra.
21. Kanyākumārī
22. Varāhapurī.

A prominent feature of the *Kerala mātmya* is the intimacy between Paraśurāma and Subrahmaṇya. While Subrahmaṇya helps Paraśurāma in founding the new kingdom, Paraśurāma erects many temples for Skanda and also created a new city, called Subrahmaṇyapurī. Subrahmaṇya receives a part of the newly-created area.

पश्चादागत्य रामश्च सुब्रह्मण्यालये शुभे ।
 अष्टयोजनभूमिं तां द्विधाकृत्याथ भार्गवः ॥
 एकभार्गं कुमाराय एकभार्गं शिवाय च ।
 द्विभागभूमिरक्षार्थं ददौ च भृगुनन्दनः ॥

Paraśurāma aids Subrahmaṇya in the slaughter of Tārakāsura and also in the latter's marriage with Vallī and Devasenā.

24. According to *Travancore State Manual* (Vol. I. p. 2), Travancore, which is the abbreviated English form of Tiruvithānkoḍu, is a corruption of 'Śrīvāzhumkōḍu'. The *svarṇamudras* deposited in Śrīvardhanapurī, as related in the *Kerala-mātmya*, makes possible its identification with Travancore. Tradition says that Paraśurāma minted gold coins called Rasi and that in Travancore, he sowed them and buried the surplus in Cairns. (*Travancore State Manual*, Vol. I. p. 170) M. J. Walehouse (*Indian Antiquary*, III, p. 191) refers to three such Paraśurāma-cairns that are seen even to this day and where the hill-tribes still keep lamps burning.

There are literary references²⁵ pointing to the rivalry between Paraśurāma and Subrahmaṇya. The epithet Krauñcārīn or Krauñcabhīd is applied to both of them and Mallinātha²⁶ and Kumārasvāmin²⁷ explain the circumstances that necessitated the creation of a tunnel in the Krauñca mountain. In this connection of the rivalry between Paraśurāma and Skanda, Vidyānātha and Rājaśekhara refer to Khurali-viharaṇa.

श्रावं श्रावं खुरलिविहरत्कार्ति केयेषु जात-

च्छिद्रच्छिद्रश्रवणपदवीचारिणीं चारणौघैः ।

Pratāparudrīya, Kāvya-prakarana, śl. 49.

Kumārasvāmin explains *Khurali* as a place where wrestling is practised, (खुरलिर्मल्लादिसाधनशाला)

कथमधिगतोपदेशरहस्याः खुरलीखेलिन इत एते वर्तन्ते ।

Bālarāmāyaṇa. IV 14/15

कथं खुरलीखेलनप्रसरत्पृषत्कपङ्क्तोनां त्रिनयनान्तेवासिनां चेतसि विरचितं पदं परस्परस्पर्धया ? *Ibid*, IV. 16/17.

It is significant that the *Kerala-māhātmya* refers in detail to the mace-fight at Subrahmaṇyapura between Paraśurāma and Subrahmaṇya to the wonder of all celestials. The fight ends in a stalemate and Paraśurāma, establishes an institution for the practice of arms (āyudhābhyāsaśālā) at Subrahmaṇyapurī and places it at the charge of a certain Gavākṣa. The *Keralotpatti*²⁸

25. P. 44, 'Daśavātāracarita', Kemendra.

**Pratāparudrīya, Kāvya-prakarana, śl. 49* and the Com. *Ratnāṇa* thereon.

Rasārṇavasudhākara, pp. 12-13, 16.

Bālarāmāyaṇa IV. śls. 17-27.

In the unpublished *Gadyakarṇāmṛta*, (ms. No. 2837 Oriental Research Institute, Mysore), a historical prose work the author Vidyācakravartin conceives the rival Hoysala and Pandya kings as respectively Subrahmaṇya and Paraśurāma.

26. *Pūrvā Megha*, 57. See also *Raghuvamśa*, XI. 74.

27. *Ratnāṇa* on the *Pratāparudrīya, op. cit.*

28. p. 61, ed. by C. Achuta Menon.

(Malayalam) too mentions the above fight, as also the erection of a school and refers to the practice of arms as 'Kālari'. It is probable that 'Kālari' in Malayalam is a Taḍbhava of the Sanskrit *Khurali*. Paraśurāma establishes such institutions not only in Subrahmaṇyapurī but in other places also, like Mūkāmbi and Tirunāvāy.²⁹

Such is the broad outline of the *Kerala-mahātmya* which is considered a part of the *Paraśurāmāyaṇa*.³⁰ The title is significant of the honour and greatness, conferred upon Paraśurāma in the mythological history of Kerala and his being considered an incarnation of Viṣṇu. The blessings given to the king Udayavarman by Paraśurāma in the *Kerala mahātmya* to rule over Kerala for many more years to come, is strikingly similar to that found in the *Rāmāyaṇa* of Vālmīki.

यावद्धर्मस्थितिलोके यावत्सत्यस्थितिः प्रभो ।

द्विजधर्मस्थितिर्वाचावद्राज्यत्वमस्तु ते ॥

There are a few Makenzie mss.^{30a} in Tamil, Telugu and Marathi that deal with the same topic of Paraśurāma and his influence on country and people along the Coast. The *Sugand-kathā* or *Paraśurāmaśatratyfeut*³¹ starts with the inundation caused on earth by the Ganges when she was brought down to the mortal world by Bhagīratha. Like the *Brahmāṇḍapurāṇa* (chapter 56), it refers to the great overflow of water, submerison of Gokarṇa and the consternation amongst the residents who approach Paraśurāma at Mahendra mountain. The work refers to the extent of the reclaimed land to be of 200 *yojanas* from north to south. Paraśurāma then goes back to Mahendra mountain asking the people to go to Tirunāvāyketra and think of him whenever they wanted his help. After this mythological intro-

29. *Keralotpath*, pp. 62, 63, 71.

30. *New Catalogus Catalogorum*, Vol. I, p. 22.

30a. Taylor, Vol. III., Catalogue raisonnée of Oriental Mss., pp. 166-7, 207-10, 690, 705.

31. R. 1546 (paper ms.) and D. 2797 (palm-leaf) in the Govt. Oriental mss. Library, Madras. It is short work running to 15 pages in R. 1546.

duction, the work deals with Ceraman Peruamal, and his rule in Kerala.

The unpublished *Mūṣakavamsā*³² relates the history of the kings of Kolattunād, which was called Mūṣaka kingdom until the 12th century. The history is inextricably connected with the Paraśurāma tradition.

The connection of Paraśurāma with Tulu country is embodied in the Tuluva Giāmapaddhatis that are supposed to form part of the *Sahyādrīkhaṇḍa* of the *Skāndapurāṇa*.³³ There are many places in the Tulu country reminiscent of Paraśurāma and his doings.³⁴ It is interesting to note that the Tulu language has been used in connection with Paraśurāma in districts outside Tuluva. In the Citaldroog district is a place called Paraśurāmapura, some inscriptions of which are partly in Tulu.³⁵ Uḍipi or Rajatapīṭha³⁶ owes its existence to Paraśurāma.

The *Sahyādrīkhaṇḍa*³⁷ of *Skāndapurāṇa*, supposed to be a mythological and historical account of Western India, consists of a Pūrvārdha (67 chapters), an Uttarārdha (21 chapters), Reṇukāmāhātmya (40 chapters), as also the māhātmyas of Chandracūḍa (8 chapters), Nāgāhvaya (2 chapters), Varuṇapura (2 chapters), Kāmākṣī (2 chapters), and Māṅgeśa (12 chapters). The Uttarārdha deals with the formation of the Sapta Koṅkaṇas on three occasions (chapters 1, 6, and 7). That the *Sahyādrīkhaṇḍa* is a late³⁸ text is evident from its treatment of Brahmin communities along the West Coast, like the Pāṭhaliya (Pūrvārdha, chapters 27, 28), Citpāvana and Kārāṣṭra (Uttarārdha, chapters 1, 2). The

32. See *Travancore Archaeological Series*, Vol II, pp. 87-105, for the contents. Also pp. 52-3, *The Contribution of Kerala to Sanskrit Literature*, Dr. K. Kunjunni Raja.

33. Pp. 17, 24-27, *Ancient Karnataka*, Vol. I, *History of Tuluva*, B. A. Saletore; also *S. K. Aiyangar Commemoration Vol.* pp. 116-7.

34. *Ibid.*, p. 21.

35. Rice, *Mysore Gazetteer*, Vol. I. (1st ed.), p. 180

36. *Rajatapīṭha* (Kannada), ed. by R. Narasimhacharya (1960) relates the legendary history of Uḍipi in the first two chapters.

37. Printed, Bombay (1877)

38. *Journal of University of Bombay*, Vol. I, Part I, P. 121.

above-mentioned communities are represented in a derogatory manner. The *Rupukāmāhatmya* like the *Deva Purana* and *Toḍarānanda*³⁹ (Avatārasaukhyā) glorify Rāpukā or Lakṣmī and gives her more prominence than Jamadagni and Paraśurama.

The Kairātaka, though situated in the interior of the Indian peninsula is also remniscent of the poet deeds of Paraśurama. The *Banavāsī Sthalamāhātmya* as narrated in some MacKenzie mss.⁴⁰ refers to the Brahman-immigration under the leadership of Paraśurāma. Many parts of Mysore are connected by tradition with the legends of Paraśurama. The Soanb Taluq is supposed to be Surabhi or Kamadhenu. The temple of Repaka existing to this day at Chandragutti, Shreega district, is said to mark the spot where she burnt her self on the funeral pyre of her husband.⁴¹ Tirthahalli, on the left bank of the Tungga, is famous as the spot from which Paraśurama the while ate as a result of his colloquy with Sagara.⁴² At Hiremagalur in Kadiu district is a unique temple of Paraśu, the weapon of Paraśurama and its ancient name Bhāṅgavapurī connects the town with him.⁴³ There are temples for Ellammā (also known as Repukā) and Jamadagni at Cikkanāyakanahalli in Tumkur district and the processional image is a wooden figure of Paraśurama.⁴⁴ There are also other places like Naūjaṅgūd and Naraṅgaṅgaṅga that are related to Paraśurāma in some manner. The account of the Paraśurāma-tradition prevalent in the Kairātaka will not be complete without a reference to Saundatti in the Parasgal Taluk, Belgaum district^{44a}. There are, in the above place, temples not only for Ellammā (or Repukā) Jamadagni and Paraśurāma but also to the figure of Kāmadhenu, cut in relief on the pedestal

39. *Ganga Oriental Series*, No. 5 (1918).

40. Taylor, III, p. 39.

Also p. 24, *Kerala Studies*, 'Kerala and Paraśurama Tradition', M.R. Balkrishna Warriar.

41. P. 427, *Mysore Gazetteer*, Vol. 5, V. Hayavadana Rao.

42. *Ibid.*, p. 485.

43. P. 21, *Mysore Archaeological Report*, 1916; also *Hindu* dated 13th February, 1965.

44. C. Hayavadana Rao, *op. cit.*, p. 468.

44a. Pp. 54-5, *Annual Report of Epigraphy*, 1935-36.

of Jamadagni's image. The image of Paraśurāma is a singular sculpture, representing him as holding a *chaudīkī* (musical instrument), along with Paraśu and Trisūla. The impress of the Paraśurāma-cult in this part of Kaināṭaka, as also in Koṅkaṇa, is evident in its popularity among a section of people, who are mostly non-Brahmans. They are known to dedicate themselves to a life of celibacy and of worshipping Ellammā and Paraśurāma in imitation of whom they carry the *chaudīkī*.

So⁴⁵ far as the Tamil country is concerned Reṇukā is worshipped as Marīyammana or Mārikā, the Goddess of small-pox. In temples dedicated to her, only the head of the deity is kept and this is explained by the story of Paraśurāma beheading his mother, at the behest of his father. Another story is also narrated to explain her worship as the Goddess of measles. As the great *pativrata*, Reṇukā entered the funeral pyre on the death of Jamadagni and just as her body was about to be burnt and had already become full of blisters, Indra quenched the fire with showers and Śiva ordained that she would be the village deity presiding over small-pox. The sources for these in Sanskrit Purāṇas are yet to be traced.

The laudatory descriptions of kings and dynasties, especially of Western India, confirm the popularity of the Paraśurāma-tradition in this part of the peninsula. The legend of Paraśurāma is incorporated not only in describing the martial exploits of kings but also in tracing the origin of dynasties. While referring to the origin of the Chalukyan feudatories of the 12th century, namely, the Bappura family or the Bali *vaṃśa* that ruled over Kīṣukāḍ an inscription⁴⁶ speak of its ancestors as born from the caverns (*vala* or *bala*) of Mount Kīṣkindhā^{46a}, in

45. I am thankful to Dr. V. Raghavan for giving me the information about the Reṇukā-legends prevalent in Tamil country.

46. *E. I.*, Vol. XV, 10 ff.

46a. For its identification, see p. 34, *Geography of Ancient and Medieval India*. D.C. Sircar; *Purāṇa*, Vol. IV, No. 2. (1962). *The Geographical text of the Purāṇas*, C.A. Lewis.

connection with Paraśurāma's visit to the place. The inscription apparently indicates that after Paraśurāma's extirpation of the Kṣatriyas, a new branch arose deriving their name from 'bala'⁴⁷.

The superb gold crown of Paraśurāma is mentioned in many inscriptions⁴⁸ of the 12th century. In the course of recounting the conquests of the Cola Rajendra II, it is said that he conquered Tiruvanchikkolam and seized the valuable crown of Paraśurāma, worthy of Lakṣmī. The fulsome account adds that when Paraśurāma bound the kings twenty-one times, he deposited the crown in the impregnable Śāndīmat island. The location of the island, however, is not certain.⁴⁹

The *Keralotpatti* and *Kerala-māhātmya* refer to the many social customs and everyday-practices that had originated from the magnetic personality of Paraśurāma. The Malabari brahmans honour him daily in their samkalpa referring to their country as Paraśurāmakṣetra. The extent of Paraśurāma's influence on Malabar and its people can also be gauged by their reckoning an era of Paraśurāma, dating from 1176 B.C.⁵⁰ That Paraśurāma's name is of hallowed memory is also evident in his being the favourite deity in the performance of some sacrifices.⁵¹

The popularity of Paraśurāma is also evident not only in the mass of legends and literature gathered round his domineering personality but also his being considered the author of some works like the *Tripurapāstipaddhati* or *Paraśurāma-kalpasūtra* and *Jāmadagnyaśāhanuvēda*. Regarding the *Paraśurāma-kalpasūtra*, it is said⁵² that Dattātreya at first composed the *Dattasamhitā* on Tripurā-worship in 18,000 verses. Paraśurāma abridged the above

47. L. D. Barnett, p. 108, *E.I.* Vol. XIV.

48. Pp. 87-88, *Mysore and Coorg*, B.L. Rice. *E. G.* Vol. X, Kolar 44 and 106 (a); *E.C.* Vol. III, Nañjangūḍ 134; *S.I.I.* Vol. III, p. 28.

49. The island is variously referred to as Cāndīmat and Jāndīmat. B.A. Saletore (*op cit.*, pp. 16-7) identifies it with the island Śānti mentioned in the *Tulu grāmapaddhati*.

50. P. 286, *Mysore Gazetteer* (Revised), Vol. I, B.L. Rice.

51. M.S. Parikh, pp. 28, 29, *Bhagavān Śrī Paraśurāma kā avatār kāry*.

52. Pp. 9-10, Introduction to the *Paraśurāmakalpasūtra*.

text of Dattātreyā, composed it in 6,000 sutras in 50 sections and also simplified it, so that the difficult Śrī Vidyā might be within the reach of the common man. Later Sumedhā of Harita gotra, a pupil of Paraśurāma further simplified Paraśurāmā's version in ten khaṇḍas, in the form of a conversation between Paraśurāma and Dattātreyā. The *Paraśurāma-kalpasastra*, available now, is considered to be the above version given by Sumedhā. It is noteworthy that the *Datta-Purāṇa*^{52a} (IV, 8) of Vāsudevānandasarasvatī states that Paraśurāma came to the Āmalakī grāma in the Sahya mountain after donating the earth to Kāśyapa and became a disciple of Dattātreyā. The Goddess Tripurā is identified in the *Datta-Purāṇa* with Reṇukā (śl. 32), at whose bidding Paraśurāma learns the vidyā from Dattātreyā.

There are again some works having some bearing on the Paraśurāma-tradition like the three unpublished works, the *Paraśurāma-pratāpa*, *Bhārgavārcanadīpikā* and *Bhīṣmaśāmahākāvya*, all of them written by Sābhāji Pratāpajī (1500-1600 A. D.) a protegee of Burhan Nizam Shah of Ahmadnagar.⁵³

A further survey of inscriptions, local legends, literary works, sculptural representations and oral traditions of people in Western India may bring forth fresh material on this subject. But the picture of Paraśurāma presented to us even in the available material is somewhat dim and confusing. He is an avatāra of Viṣṇu, and at the same time a cirajīvin. He, therefore, belongs to the Tretāyuga, as well as to the present Kali age.⁵⁴ Though himself an avatāra, he heralds the greatness of Kṛṣṇa in the Dambodbhava episode of the *Mahābhārata* (Udyoga, 94) and is himself defeated in battle by another avatāra namely, Rāma Dāśarathī. Kṛṣṇa in the *Bhāgavadgītā* refers to Paraśurāma

52a. *Vāsudevānandasarasvatī-granthamālā*, Nos 6, 7.

53. P. K. Gode, pp. 156-64, *A. B. O. R. I.*, Vol. XXIV (1943). Also *Poona Orientalist*. VII (1942), pp. 1-26 for an analysis of the encyclopaedic *Paraśurāma-pratāpa*. The first Kāṇḍa, namely the Pratāpa-kāṇḍa of the *Paraśurāma-pratāpa* recounts the history of Paraśurāma.

54. *Kalki Purāṇa* (III, 1-5) refers to Kalki learning Śāstra and Śāstra at the feet of Paraśurāma.

as one of His own glorious manifestations. Paraśurāma completely roots out all Kṣatriyas and at the same time is a king-maker. He is honoured not only in the Brahmanical society but also in the lower strata. He is himself a Brahmin with the qualities of a Kṣatriya, but is never in charge of any kingdom. His figure is that of a gigantic hero of martial splendour on one occasion and at another a peaceloving social reformer. Supposed to be an incarnation of Viṣṇu, he is as ardent disciple of Śiva. The paradoxical figure of Paraśurāma is as appalling as it is appealing. It is no wonder, therefore, that there have been varied conceptions or interpretations of Paraśurāma among modern scholars. According to some, the story of the quarrel between the Bhṛguś of Bioach and the Hahayās recount the exploits of Paraśurāma supported by nāgas.⁵⁵ According to others, he is the leader of the Āryan civilisation.⁵⁶ Yet others regard him a leader of the tribe called Paraśurāma and that there were many Paraśurāmas in that family.⁵⁷ The possession of the crude axe by Paraśurāma is regarded by some as determining the age in which he lived as one less civilised.⁵⁸ Paraśurāma's encounter with Kārtavīrya is said to denote a time when the sacerdotal and royal class did not strictly adhere to their respective prerogatives.⁵⁹ The indissoluble association of Paraśurāma with the reclamation of the West Coast has been regarded by some as a myth that seeks to explain certain geographical and social phenomenon.⁶⁰

55. The connection of Paraśurāma with the Nāgas is popular in legends. The Nāgahvaya story in two chapters appended to the *Sahyādrikāṇḍa* (Bombay ed. pp. 505-512) relates how Paraśurāma averted the fear of the Nāgas from Vainateya.

The temple of snakes at Maonārsāla in Haripād in Central Travancore, with Viṣṇu and Sarpayakṣi as the main deities, is believed to have been established by Paraśurāma (*Hindu* dated 3rd May 1964). A large number of people, even in the present day, make offerings here on the day of Āyilyam star in the month of Tulam. There are several traditions regarding the sanctity of the place (T. K. Velu Pillai, *Travancore State Manual*. Vol. IV, p. 700).

56. *Kerala Studies*, p. 22, 24.

57. *Kerala Studies*, p. 11. P. 38, *Poona Orientalist*, Vol. XI (1946), R. D. Karmarkar.

58. M. S. Parikh, *op. cit.*, p. 10.

59. J. Muir, *Original Sanskrit Texts*, Vol. I, 442ff.

60. *Journal of Bombay University*, Vol. I, p. 116; *Journal of Rama Varma Bulletin*, Vol. XII (1945), p. 7.

It is evident, therefore, that it will be hazardous to try to define clearly the blurred figure of Paraśurāma seen through the maze of tradition. The history of the Bhārgavas in the Vedic, Epic, and Purāṇic literature can, however, supply some clues of ideas that were probably magnified in the imagination of the remote descendants of a powerful ancient clan, influenced strongly by the cult of ancestor-worship.

The Bhṛgu or Bhārgavas are an ancient and powerful family, occurring frequently in the *Rg-Veda*. They are intimately connected with the production of fire and the performance of Soma-sacrifice. Bhṛgavāṇa⁶¹ occurs once probably as an epithet of Agni, because of this connection of the Bhṛgu family with fire. The Bhṛgu appear to have been the first to bring fire from heaven for the use of mankind.⁶² This may probably explain the part played by fire in the stories of Bhārgavas like Aurva as also the very name Jamadagni. It is also an indication of the prerogative and position enjoyed by the Bhṛgu.

The Samhitās represent the Bhṛgu not only as priests but also as historical characters with inclinations for fighting. Thus in *RV*. VII 18, 5ff, the Bhṛgu figure in the confederacy of Ten Kings, Simyu, Turvaśa, Druhyu, Kavaśa, Pūru, Ānava, Bheda, Śambara, and the two sons of Vikaṇa, to fight against Sudāsa, the king of the Trtsavas.⁶³

पुरोळा इत्तुर्वशो यक्षुरासीद्राये मत्स्यासो निशिता अपीव ।

श्रुष्टिं चक्रुर्भृगवो द्रुह्यवश्च सखा सखायमतरद्विषूचोः ॥

RV. VII. 18. 6.

Sāyaṇa explains it as :

अपि भृगवः द्रुह्यवश्च योधाश्च सुदासः तुर्वशस्य च श्रुष्टिम् आशुप्राप्तिं चक्रुः । यद्भार्यक्षु यज्ञशीलः पुरोळाः पुरो दाता × × × अपि च भृगवो द्रुह्यवश्च श्रुष्टिं सुखं तुर्वशस्य चक्रुः ।

61. *Vedic Index*, Vol. II, p. 101.

62. J. Muir, *op. cit.*, p. 443.

H. Oldenburg, *Die Religion Des Veda*, 122ff.

63. E. W. Hopkins, *J. A. O. S.* Vol. 15, pp. 261-5.

Sudāsa supported by Indra fought against the Ten kings and gained a victory over them. The two sons of Vikarṇa who fought against Sudāsa, had along with them the tribes of not only the above-mentioned Ten kings but also some others, making a total of twenty-one tribes.

एकं च यो विंशतिं च श्रवस्या वैकर्णयोर्जनान् राजा न्यस्तः ।

दस्मो न सन्नन्नि शिशति बर्हिः शूरः सर्गमकृणोदिन्द्र एषाम् ॥

RV. VII. 18. 11.

It is perhaps an accidental coincidence that the above hymn refers to the number of tribes against whom Indra fought as twentyone a number that is indissolubly connected with Parāśu rāṇa in later times.

On another occasion, (RV IX. 101, 13), the Bhṛguṣ are referred to, as fighting against a demon called Makha.

प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः ।

अप श्वानमराधसं हता मखं न भृगवः ॥

Sāyaṇa says here :—सुन्वानस्य × × × तत्र दृष्टान्तः ।
मखं न । यथा पुरापराद्धं मखमेतन्नामानं भृगवः अपहतवन्तः तथापहेत्यर्थः ।

In the *Atharva Veda* (V. 18. 10-11 ; V. 19. 1-11) there is a curious anecdote that narrates the irretreivable ruin of Sṛñjaya Vatahavyas when they slaughtered the cow of the Bhṛgu.⁶⁴

ये सहस्रमराजन्नासन् दशशता उत ।

ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवम् ॥

गौरेव तान्हन्यमाना वैतहव्याँ अवातिरत् ।

ये केसरप्राबन्धायाश्चरमाजामपेचिरन् ॥

× × +

अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन् ।

भृगुं हिंसित्वा सृज्या वैतहव्याः पराभवम् ॥

64. M. Bloomfield, S. B. E., Vol. 42, pp. 433-4.

The *Brahmāṇḍa-Purāṇa* (III. 47. 65 67) refers to the following descendants of Kārtavīrya :—

Kārtavīrya—his fifth son Jayadhvaja—his son Tālajaṅgha—his hundred sons also called Tālajaṅghas, the eldest of whom was Vīṭahavya. The *Mahābhārata* (XIII. 30) also refers to the Vīṭahavyas as belonging to the Haihaya stock. Some scholars⁶⁵ have therefore connected the legend in the *Atharva Veda* with that occurring in the epics and Purāṇas, and also identified the *Kesara-prābandhā*^{66a} of the Atharva hymn with Reṇukā.

From the later stories about the Bhārgavas, it would appear that they were a Brahmin clan, perhaps more intimately connected with the ruling class than most of the other clans. They entered into matrimonial ties with Kṣatriya ladies. Thus Cyavana is married to Sukanyā, the daughter of King Śaryāti, Rciḱa to Satyavatī, daughter of Kāṇyakubja and sister of Viśvāmitra and Paraśurāma's father, Jamadagni, to Reṇukā, daughter of Reṇu⁶⁶ of the Ikṣvāku family. The royal connections of the Bhārgavas for successive generations from Cyavana to Paraśurāma not only renders the activities of Paraśurāma against the Kṣatriyas look more natural but also reveal the reformist tendency of the Bhārgavas even in the remote past. The routing of the whole Kṣatriya race by Paraśurāma may have been the exaggeration of bards and the fulsome account is to be explained probably by the uniqueness of a Brahman wielding a weapon. But there is some justification in connecting Paraśurāma with the routing of Kṣatriyas; for Sagara who came seven generations after Paraśurāma and who was helped by the Bhārgavas, did entirely rout out not only the Haihayas who comprised the five prominent groups, the Vīṭihotras or Vīṭahavyas, Śaryātas, Bhojas, Avantis and Tuṇḍi-keras, but also the Śakas, Yavanas, Kāmbhojas, Pāradas and Pahlavas from North West. Sagara of Ayodhyā was born and

65. *Encyclopaedia of Religion and Ethics*, Vol. II, pp. 558-60.

65a. There is no certainty about the meaning of *Kesara-prābandhā*. Ludwig took it as the name of a cow. See *S. B. E.* Vol. 42, p. 433.

66 In some accounts, however, Reṇukā is considered the daughter of Prasenajit of Ayodhyā.

educated in the Bhārgava Aṭva's hermitage and also given Paraśurāma's fire weapon with which he devastated the Kṣatriyas. Paraśurāma, probably checked the territorial expansion of the Haihayas in the initial stage and his work was completed by Sagara with the help of the Bhāṅgavas.⁶⁷

A significant effect of the supposed extirpation by Paraśurāma however lies in the history of the social order of the day. For, the ruling and priestly classes had then the necessity to inter-mingle for the sake of progeny.

तदा निःक्षत्रिये लोके भार्गवेण कृते सति ।
 ब्राह्मणान्क्षत्रियाः राजन्सुतार्थिन्योऽभिचक्रमुः ॥
 तेभ्यश्च लेभिरे गर्भं क्षत्रियास्तास्सहस्रशः ।
 ततस्सुषुविरे राजन्क्षत्रियान्वीरवत्तरान् ॥
 एवं तद्ब्राह्मणैः क्षत्रं क्षत्रियासु तपस्विभिः ।
 जातमृध्यत धर्मेण सुदीर्घेणायुषान्वितम् ॥
 चत्वारोऽपि ततो वर्णाः बभूवुर्ब्राह्मणोत्तराः⁶⁸ ।

Mahābhārata, Ādi Parva, 58, 5-8.

In the later Paraśurāma-legends prevalent along the West Coast we find Paraśurāma not only inculcating martial spirit in the people of the newly-created area by erecting many institutes for the practice of arms but also creating new conditions of social life there. Paraśurāma, herein, invites Brahmans from outside to people the new country and also confers Brahmanhood on the local people of lower castes.

The ancient Bhṛgu were craftsmen noted for their dexterous artistic creations, as evident in the references⁶⁹ to their chariot-building. On the basis of the above references, Bhṛgu is considered synonymous with a handicraftsman.⁷⁰ The *Mahā*

67. F. E. Pargiter, *Ancient Indian Historical Tradition*, p. 271.

68. cf. *Sakyaśrīkhaṇḍa* (Bombay 1877), p. 128, śls. 5-9.

69. *RI*. IV. 16, 20 and X. 39, 14.

70. Dr. Hermann Weller, *A.B. O.R.I.*, Vol. XVII (1937), p. 299.
Encyclopaedia of Religion and Ethics, Vol. II, p. 558.

*bhārata*⁷¹ (Ādi, 190.47 and 191.1) uses the term 'Bhārgava' in the sense of a potter. The same Epic in a later context⁷² narrates the unique account of our indebtedness to Jamadagni for the origin of sandals and umbrellas.

Bhṛgu is a typical name for an Atharvan priest and Bhṛgva-ṅgiras is a name of the *Atharva veda* itself⁷³. The *Mahābhārata* and the Purāṇas also relate many accounts of the Bhārgavas' skill in occult practices, for example the knowledge of the *Saṁjīvanī vidyā* (reviving the dead) possessed by all Bhārgavas, and Cyavana paralysing Indra. Cyavana is associated in medicine with an elixir. Yaska⁷⁴ also regards the Bhṛgus as semi-mythical beings moving in mid-air. Dharma and politics too were their special subjects of study and *Manu Smṛti* is referred to by the other name of *Bhṛgu Samhitā*.⁷⁵ Bhṛgu is also one of the authors on the art of buildings⁷⁶ (*Vāstuśilpa*). In fact, there is no subject on Art or Science that the Bhṛgus were not associated with.

The Bhārgavas, according to the Purāṇas, are a tribe belonging to the West Coast

ब्रह्मोत्तराः प्रविजया भार्गवा ज्ञेयमार्द्रकाः ।

Śūpāraka⁷⁷ (modern Sopara) and Bhṛgukaccha (modern Broach), the marine stations along the West Coast are connected with Paraśurāma since the age of the *Mahābhārata* and the Purāṇas. The Mahendia mountain mentioned on several occasions in the *Mahābhārata* and the Purāṇas as the place where Paraśurāma is said to have engaged in austerities is supposed to be,

71. ब्राह्मणे. प्राविशत्तत्र विष्णुभार्गववेश्म तत् ।

गत्वा तु तां भार्गवकर्मशालां पार्थो वृथा प्राप्य महानुभावौ ।

The *Bhāvaṇapradīpa* of Nilakaṇṭha says on the above . भार्गवः कुलालः

72. Anuśāsana, chapter 95.

73. M Bloomfield, *op cit.*, p. XXXIII.

74. *Nirukta*, XI. 19.

75. Sukthankar, *op. cit.*, pp. 73-74.

76. A. P. Karmakar, *A.B.O.R.I.* Vol. XX (1938-39), p. 22.

77. Āraṇyaka, 86, 9 connects Śūpāraka with Jamadagni himself:

वेदी शूर्पारके तात जमदग्नेर्महात्मनः ।

by some authorities,⁷⁸ the southernmost spur of the Travancore hills, a few miles from Nagercoil. Amongst the early Bhārgavas, Cyavana entering into matrimonial ties with the royal family at Anaita, is connected with the West. *Todarānanda* (Avatāra-saukhya, Paraśurāmāvatāra, śls. 109-11) refers to Jamadagni and Rciṅka as belonging to the region near Godāvarī and adds that the river, out of fear for Rciṅka, branched into two streams.

भार्गवाविति बानीहि पुण्याद्गोदावरीतटात् ।

आगताविह राजर्षे दर्शनार्थं तवानघ ॥

अयं मे जनको राजनृचीको नाम नामतः ।

⁷⁹ यस्य शापभयाद्घीता द्विधा गोदावरी बभौ ॥

The Bhārgavas, appear to have occupied a key position near the Narmadā and there are no clear evidences to show when they moved further south. With their artistic and literary achievements they seem to have contributed considerably to civilisation. The *Brahmāṇḍa-Purāṇa* (III, 24) recounts the victory that Paraśurāma gained over the Daityas. Paraśurāma is honoured even to this day in the Elnād⁸⁰ or the Saptā Drāviḍa

78. M. A. Salefore, *op. cit.*, pp. 24-25.

F. E. Pargiter regards the Mahendra mountain of the *Rāmāyana* as distinct from the range of the same name in the *Purāṇas* and says that the first is the Tinneveli hills and the second is on the eastern India near Ganjam (pp. 97-9, *Studies in Indian antiquities*, Dr. Hemachandra Roy Choudhri).

The *Vāṇēśvarodaya kāvya* locates the Mahendra mountain, one yojan to the west of the Sahya mountain on the banks of the river Jagat. pūvanikā and refers to the tradition that Paraśurāma named it Mahendra on account of its similarity with its namesake on the East, (A. D. Pusalker, *op. cit.*, pp. 68-9).

79. Cf. *Sahyādri khanda* of the *Skānda Purāṇa* (Bombay, 1877), p. 403.

गौतम्यां कोटितोर्ये तु ऋचीकस्याश्रमः शुभः ।

ऋचीकः स तपस्तेपे सहितो जमदग्निना ॥

ऋचीकस्य भयायन्न द्विधा गोदावरी बभौ ।

तत्र स्नानं च दानञ्च ह्यक्षयं च वृणां भवेत् ॥

Renukāmahātmya, chapter 8., śls. 4, 5.

80. P. 719, *Indian Culture*, Vol. III (1936-37), "Mohenjodaro, the people and the land" Rev. H. Heras, S. J.

Koṅkaṇa of the Purāṇas and Renukā or the Dravidian deity Ellammā is still worshipped by thousands of people in the province. It can be mentioned here that the story in early literature about Paraśurāma and his killing Renukā has taken a different turn in later legends. It is said (Taylor, III, p. 210) that after killing his mother Paraśurāma asked Jamadagni, the boon of reviving Renukā. Jamadagni accordingly instructed Paraśurāma to unite the head and body of Renukā in a particular manner. In the confusion of the moment, Paraśurāma applied the head of an outcaste woman to the lifeless body of Renukā. Thenceforward, the outcastes are said to regard Renukā as their divinity. The *Sahyādrīkhanda*, *Datta Purāṇa* and *Todarānanda* glorify Renukā in diverse manner. In fact, Paraśurāma and Renukā are considered with equal regard in later legends.⁸¹

The popularity of Paraśurāma, as the most prominent representative of the glorious Bhārgava tradition is evident not only in the honoured place as an *avatāra* assigned to him in the Hindu pantheon but also in his being recognised as an immortal. Purāṇas like the *Bhāgavata* and *Brahmaṇḍa* describe him as an *avatāra* and a *cirajīvin*. Paraśurāma is also mentioned among the sages who would be occupying a notable position in the Sāvāṇa manvantara, which is to follow the present Vāivasvata manvantara

सावर्णस्य प्रवक्ष्यामि मनोर्वैवस्वतस्य ह ।

भविष्यस्य भविष्यन्ति समासात्तन्निबोधत ॥

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81. In the *Sahyādrīkhanda*, *Renukā Māhātmya* (37 chapter), Paraśurāma insists on Renukā to stay with him in the Sahya mountain, and she too accedes to his request.

न हि शक्ष्यामि मातस्त्वदृते वस्तुमुत्तमे ।

अस्मिन्सह्याचले रम्ये शोभितेऽपि सुरर्षिभिः ॥

सर्वतीर्थैः सुरैः सर्वैर्मुनीन्द्रैः सिद्धकिन्नरैः ।

सहितात्रैव विश्रामं करिष्यामि न संशयः ॥

The purely South Indian tradition connecting Paraśurāma and Renukā with the origin of the lower strata of society is supposed to have known even to Goethe (Dr. Jarl Charpentier, *Mm Kuppasvāmi Śāstrī Commemoration Volume* 11fn.)

अनागताश्च सप्तैव स्मृतास्त्विह महर्षयः ।

कौशिको गालवश्चैव जामदग्न्यश्च भार्गवः ॥

Vāyu, 100. 9-10.

भविष्यसि महर्षिस्त्वं नूनं सावर्णिकेऽन्तरे ।

ततः प्राप्ते महाकाले मत्सायुज्यं गमिष्यसि ॥

Datta Purāṇa, IV. 8. 17.

Even in the present time, the shades of Paraśurāma could be seen in the martial traits of the Maharastrians, in the matri-archal bias of Kerala and the Aliya-santāna (inheritance through nephews) of Tulu, in all of which areas, Reṇukā is prominently deified,⁸² and the unique temple of Paraśu in Hiremagalūr in Mysore is a symbol of the vogue of Paraśu-Rāma's worship in this region.

82. In Konkana, she bears the alias Kunkaṇā.

श्रीनारदपुराणम्

अनन्तशास्त्री फडके

[In this article the learned author has dealt with the various aspects of the Nārada-Purāṇa. In the beginning of the article he has tried to establish that the Purāṇa is the most ancient literature from which even the Veda sprang. Originally the Purāṇa was the only literature on the basis of which all religious and social rites were performed. Later on it was also used as the dharmaśāstra, arthaśāstra, nītiśāstra etc. According to the author, in Kṛtayuga only the Purāṇa existed, in Dvāpara the Vedas and the Purāṇas, and in the middle of Dvāpara were the Vedas, the Purāṇas and the other Śāstras. At the end of the Dvāpara Vyāsa codified the Vedas and the Purāṇas ; and after him the *Sūtas*, the narrators of the Purāṇas, played an important role in the evolution of the Purāṇas.

After discussing the origin and the development of the Purāṇa and other allied literature the writer has discussed the problem of the Nāradiya Purāṇa. Dr. Wilson was of the opinion that neither the present Nārada Purāṇa nor the Bṛhannāradiya Purāṇa is the real Nārada-Purāṇa. But here the author has proved the authenticity of the Bṛhannāradiya Purāṇa and proved it as the real Purāṇa. The Nārada-Purāṇa published from Moradabad consists of 42 chapters. The other one published from Venk., bears the name Bṛhnnāradiya Purāṇa and consists of two parts, the first part of 125 chapters and the second part of 82 chapters. The first 41 chapters of both the Purāṇas are the same. 50 verses of the 42nd ch. of Nā. Purāṇa tally with ch. 125 of Part I of the

Brh. N. P. and the remaining 31 verses of ch. 42 are the same as the last 31 verses of ch. 82 of the Part II of Br. N. Purāṇa. Thus all the Ślokas of the Nārada P. are available in the Brhan-Nāradiya.

The author has also given some useful details of the interlocutions of the Brhan-Nāradiya Purāṇa, and also has briefly dealt with the subject-matter of this Purāṇa, specially the contents of the 18 Mahā-purāṇas given in the Brhannāradiya.]

श्रीनारदपुराणस्य स्वरूप-समयनिर्धारण-महत्त्व-इतरपुराणतो वैशिष्ट्यादिविवेचनात्पूर्वं संक्षेपेण सर्वसामान्यं पुराणविषयकविवेचनं कर्तुमुचितं प्रतिभाति ।

प्रायः सर्वपुराणेषु पुराणप्रादुर्भावसमय-स्वरूपनिर्णय-क्रमशोवर्धनप्रकारादिकं समुपलभ्यते, परन्तु विद्वद्भिस्तद्विशेषतोऽद्य यावन्नालोचितमिति सखेदं कथ्यते ।

प्राचीनभारतीयवैदिकवाङ्मयतः पूर्वं पुराणप्रादुर्भावोऽजायत । ततो वेदास्ततः सर्वशास्त्राणि च—

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम् ।

अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिर्गताः ॥ मत्स्य ५३

वैदिक-सर्वशास्त्रप्रादुर्भावात्पूर्वं पुराणस्य प्रादुर्भावः, अनन्तरं च वेदाः । ततः सर्वशास्त्राणि । अयं क्रमः प्रायः सर्वत्रोपलभ्यते । परमतिप्राचीने काले पुराणे-नैकेनैव मानवानां त्रिवर्गसिद्धिः समपद्यत, तच्च तदा शतकोटिपरिमितमासीदेतदपि प्रायः पुराणे सर्वत्र समुपलभ्यते—

पुराणमेकमेवासीत्तदा कल्पान्तरेऽनघ ।

त्रिवर्गसाधनं पुण्यं शतकोटिप्रविस्तरम् ॥ मत्स्य ५३

तथा रेवामा० १।२३।३०

तस्मिन्नतिप्राचीने काले वैदिकमन्त्रसाध्यधार्मिकाः सर्वाः क्रियास्तथार्थशास्त्र-प्रभृतीनि सर्वाणि शास्त्राणि धर्मकाममोक्षसाधकानि पुराणद्वारेणैव संपाद्यन्ते स्म । प्रत्युत तदा पुराणपदेनैव संप्रति भिन्नानां वेद-शास्त्र-तन्त्र-कलादिबोध्यानां ग्रन्थानां व्यवहारो

जायते स्म । एतत्सर्वं पुराणमेकमेव पदसमुदायेन, त्रिवर्गसाधनपदेन च बोध्यते । तच्चातिविस्तृतत्वाद् नियतगणनारहितत्वाच्च शतकोटिप्रविस्तरमिति कथितम् । न तु तत्र गणनायामावश्यकं श्लोकादिकमुक्तम् । किन्तु केवलं संख्या शतकोटीत्युक्ता, सांप्रतिकैरस्माभिः सांप्रतिककल्पनानुसारं श्लोकपदमध्याहृत्यार्थः क्रियते । ततस्तस्मिन्काले विगते तत एव पुराणपदवाच्याच्छतकोटिसङ्ख्याकग्रन्थराशेर्रक्षणं वेदा आविर्भूताः ततः शास्त्राणि च । ब्रह्मणा ये सृष्टा मन्त्रराशयस्ते केवलं वेदपदबोद्ध्या एव न तु ऋगादिरूपनामसंयुक्ताः, अत एव द्वापरान्ते नारायण-स्वरूपव्यासेनैकवेदस्य ऋगादिरूपेण कृताः विभागाः संगच्छन्ते ।

ऋगादिवेदेषु बहुत्रानेकदेवता गन्धर्वाप्सरस्-आयुर्वेदीयानेकौषधि-रोगादिनिवारकमणिमन्त्रादियुद्धोपयोगिकवचशास्त्रादि-गृहस्थितपदार्थ-वस्त्राभूषण-व्यापार-परिमाण-नगरग्रामादिका अनेके विषयाः प्रसङ्गतः समागतास्तेषां विस्तार-स्वरूप-निर्माण-वृद्ध्यादिकमबोधकाः ग्रन्था वेदादितः पूर्वं स्युरिति निश्चयेन वक्तुं शक्यते, कदाचित्ते लिपिवद्धा न भवेयुः परन्तु गुरुशिष्यपरम्परया संभवेयुः, अन्यथैकजातीय-परस्परभेदसिद्धपदार्थवर्णनं कथं संगच्छेत । उपलब्धनेकसनातीयपरस्परभेद-वर्णनपराः ग्रन्थास्तदा पुराणरूपैकमहति ग्रन्थे अन्तर्भूताः स्युरतः पुराणानामेकं लक्षणं “पुरा परम्परां वक्ति पुराणं तेन वै स्मृतम्” इत्यप्युपलभ्यते । अतो वेदानां प्रादुर्भावादनन्तरं तत्तद्विषयबोधकानि शास्त्राणि पुराणत एव प्रादुर्भूतानीति कल्पनोचिता प्रतिभाति । अत एव “प्रवृत्तिः सर्वशास्त्राणां पुराणादभवत्ततः ।” (ना० पु० ९.२।२३) उक्तं संगच्छते । एवं च त्रिवर्गसाधकपुराणरूपैकग्रन्थराशेर्वेदानां सर्वशास्त्राणां च प्रादुर्भावोऽभवत् । त्रिवर्गसाधन-धर्मकाममोक्षरूपत्रिवर्गस्य साधकम् । अतिपरमप्राचीने काले वेदशास्त्रादिप्रादुर्भावात्पूर्वं पुराणमेकमेवासीत् । स च कालो वायु-विष्णु-मार्कण्डेयपुराणादिषु वर्णित उपलभ्यते । यथा—

धर्माधर्मौ न वा चास्तां निर्विशेषाः प्रजाः तु ताः ।

तुल्यमायुः सुखं रूपं तासां तस्मिन् कृते युगे ॥

पृथ्वीरसोद्धवं नाम आहारं ह्यहरन्ति वै ।

ताः प्रजाः कामचारिण्यो मानसीं सिद्धिमास्थिताः ॥

१—व्यदधाद्यज्ञस्तत्तयै वेदमेकं चतुर्विधम् ।

ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्भूताः ॥ भाग० १।४।१६-२० ।

पर्वतोदधिसेविन्यो ह्यनिकेताश्रयास्तु ताः ।
 विशोकाः सत्त्वबहुला एकान्तसुखिताः प्रजाः ॥
 तदा सत्यमलोभश्च क्षमा तुष्टिः सुखं दमः ।
 अबुद्धिपूर्वकं वृत्तं प्रजानां जायते स्वयम् ॥
 अपवृत्तिः कृतयुगे कर्मणो शुभपापयोः ।
 वर्णाश्रमव्यवस्थाश्च न तदासन् न संकरः ॥
 तासां विशुद्धसंस्काराज्जायन्ते मिथुनाः प्रजाः ।
 सुखप्राया ह्यशोकाश्च उत्पद्यन्ते कृते युगे ॥
 ध्यानं परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
 द्वापरे यज्ञमेवाहुः... ॥ वायु ८।४७-६४

सर्वप्राणिजातसुखकारकस्य कृतयुगीयकालस्य वर्णनं दृष्ट्वा स्वाभाविक्येव तात्कालिकप्रजानां धर्मे, कामे, मोक्षे च प्रवृत्तिरासीदत एवायं धर्मोऽयमधर्म इति विमोदस्यावश्यकता नासीदेव । इदं च “धर्माधर्मौ न तास्वास्ताम्” इत्यनेन बोधितम् । स्वाभाविकं धर्माचरणं च “तासां सत्यमलोभश्च” “अबुद्धिपूर्वकं वृत्तम्” इत्यनेन स्फुटीकृतम् । कामार्थमर्थरूपद्वितीयपुरुषार्थस्यापेक्षा नासीदेव । तच्च “पृथ्वीरसोद्भवं नाम” इत्यादिवर्णनेन बोधितम् । “विशोकाः सत्त्वबहुलाः” “एकान्तसुखिताः” इत्यनेन मोक्षरूपपुरुषार्थप्राप्तिः सूचिता । “तासां विशुद्ध-संस्काराज्जायन्ते मिथुनाः” इत्यनेन विशुद्धकामपुरुषार्थवत्त्वं प्रदर्शितम् ।

“वर्णाश्रमव्यवस्थाश्च न तदासन्” इत्यनेन वर्णाश्रमाद्यवलम्ब्य प्रवृत्तेर्वादिनानां तदाऽभाव एव स्पष्टं प्रतिपादितः । एवं च धर्म-काम-मोक्षाणां स्वाभावतः एव संपादकः सोऽतिपरमप्राचीनः कृतयुगरूपकालः पुराणमात्र-निर्दिष्ट आसीत् । तत्र केवलं पुराणस्यैव प्रादुर्भावस्तदासीत् “पुराणमेकमेवासीत्” “त्रिवर्गासाधकं पुण्यम्” इत्यनेन बोधितम् । एवं पुराणादिप्रादुर्भाविक्रम इत्थं बोधयितुं शक्यते—

- (१) कृतयुगम्, ब्रह्मा, पुराणमेकमेव, धर्मकाममोक्षाः पुरुषार्थाः ।
- (२) द्वापरः ” वेदाः पुराणं च, धर्मार्थकाममोक्षाः पुरुषार्थाः ।
- (३) द्वापरमध्ये ” वेदाः पुराणं शास्त्राणि च, ” ”

तदात्वे पुराणाद्वेदादिप्रादुर्भावादनन्तरमपि पुराणमेकमेव, अतो वेदे पुराणशब्द एकवचनमात्र एवोपलभ्यते । यथा—“ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह । उच्छिष्टाज्जज्ञिरे” (अथर्वसं० ११।७।२४) “स बृहतीं दिशमनु- व्यचलत् । तमितिहासः पुराणं च” (अथर्वसं० १।५।६) एवं गोप. ब्रा. पू. भा. प्र. २ शतप. ब्रा. ११।४।७-९; १३।४।३१३, बृहदा. २।४।११ छान्दो० ७।१।३ इत्यादिषु पुराणादिकस्य वाङ्मयरूपेणैकवचनान्तेन च समुल्लेखो दृश्यते । स तृतीयकालिकस्थितिवोधकः । अत एव “ऋचः सामानि च्छन्दांसि” इत्यथर्वमन्त्रे “उच्छिष्टाज्जज्ञिरे” इति पदं सार्थकं भवति । प्रथमत एकपुराणरूपात्प्रादुर्भूतो वेदरूपमन्त्रराशिरुच्छिष्टं तस्माच्च पुनर्यज्ञसंतत्यै द्वापरान्ते व्यासदेवद्वारा ऋचां साम्नां छन्दसां यजुषां च प्रतिभिन्नानां प्रादुर्भूतानामनन्तरमवशिष्ट एको राशिः पुराणरूप एवाख्यानादिसहितः स्थितः । ततो व्यासदेवेन वेदविभागकरणादनन्तर- माख्यानादिभिर्विशिष्टाः पुराणसंहिताः कृताः—

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः ।

पुराणसंहिताश्चक्रे पुराणार्थविशारदः ॥ विष्णु० ३।६।१५

तदात्वे व्यासकृताष्टादशपुराणसंहितानामितिहासस्य जननामकस्य च पृथक् स्वरूपं लक्षणं च यथार्थमासीत् । इतिहासस्याख्यानगाथादिभिरमिश्रितत्वात् । यथा शुकनीतो—

प्राग्वृत्तकथनं चैकं राजकृत्यमिषादितः ।

यस्मिन्स इतिहासः स्यात्पुरावृत्तः स एव हि ॥

पुराणलक्षणम्—सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं तत्प्रकीर्तितम् ॥ शुकनी० ४।३।५१-५२

एवं च पुराणेतिहासयोः स्वरूपं तदा परस्परभिन्नं विस्पष्टमासीत् । परन्तु व्यासेन वैशंपायनं प्रति प्रोक्तं चतुर्विंशतिसहस्रश्लोकात्मकं भारतं यथाऽऽख्यानादि-

(१) अत्र विष्णुपुराणे टीकायां श्रीधरस्वामिभिराख्यानादिकानां स्वरूपमुक्तम्—

स्वयं दृष्टार्थकथनं प्रादुराख्यानकं बुधाः ।

श्रुतस्यार्थस्य कथनमुपाख्यानं प्रचक्षते ॥

गाथास्तु पितृपृथिवीप्रभृतिगीतयः ।

कल्पशुद्धिः श्राद्धकल्पादिनिर्णयः ॥ इति

भिरेकलक्षश्लोकात्मकं सूत्रेण संपादितम्^१ तथा श्रीमता व्यासदेवेनापि मूलैकपुराणाद् वेद-शास्त्रप्रादुर्भावादनन्तरं यदवशिष्टं यत्पुराणं तस्य वृद्धिस्तत्कालप्रचलितैराख्या-
नादिभिः कृता—

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः ।

पुराणसंहिता(तां)श्च चक्रे पुराणार्थविशारदः ॥ विष्णुः ३, ६, १५

तथैव भविष्यपुराणेऽपि पुराणानि सर्वाणि मिलित्वा द्वादशसहस्रश्लोकात्म-
कान्यासन् । परन्तु आख्यानादिभिर्वृद्धिं गतानीति प्रतिपादितम्—

सर्वाण्येव पुराणानि संज्ञेयानि नरर्षभ ।

द्वादशैव सहस्राणि प्रोक्तानीह मनीषिभिः ॥

पुनर्वृद्धिं गतानीह आख्यानैर्विविधैर्नृप ॥

भवि-पु० ब्रह्मपर्व अ० १, १०४-१०५

एवं च संप्रति इतिहासपुराणयोर्विस्पष्टं स्वरूपं नोपलभ्यते, उभयोरारख्या-
नादिभिर्मिलितत्वेन समानरूपेण विद्यमानत्वात् ।

एवं च व्यासदेवेन पूर्वस्थितं पुराणमवलम्ब्याख्यानादिभिः सभेदं पुराणवृद्धि-
करणं संपादितम् । व्यासदेवेन याः पुराणसंहिताः कृतास्तासां स्वरूपं नामानि च
कानीति विषये किञ्चित् वक्तुं शक्यते । समुपलब्धैराख्यानादिभिः पुराणवर्धनं
सम्पादयन्ति स्मेति वक्तुं शक्यते यतः—

शौनकाद्यास्तु ऋषयो ज्ञात्वा भूपस्य स्वर्गतिम् ।

गत्वा सूतं प्रणम्योर्चुर्धर्मं मुख्यं वदाधुना ॥

तेभ्यः सूतः पुराणानि श्रावयामास वै पुनः ॥

भवि० प्रतिसर्ग० खं० २ अ० २३

अत्र भूपस्य स्वर्गतिम् नाम विक्रमादित्यमरणम् । ज्ञात्वा शौनकादिभिः
पूर्वश्रुतान्यपि पुराणानि पुनः सूतः तान् श्रावयामास । एतेनेत्थं प्रतिभाति

(१) इदं शतसहस्रं तु लोकानां पुण्यकर्मणाम् ।

उपाख्यानैः सह ज्ञेयमाद्यं भारतमुत्तमम् ॥

चतुर्विंशतीसाहस्रीं चक्रे भारतसंहिताम् ।

उपाख्यानैर्विना तावद् भारतं प्रोच्यते दुषैः ॥

आदिप० ११०१-१०३

व्यासोक्तपुराणानि सूतेनाख्यानादिभिर्वृद्धिं नीतानि, स शौनकादीन् पुनः श्रावयामास । नोचेच्छ्रुतानां पुनः श्रवणं नोपपद्यते । किञ्च “सवाण्येव पुराणानि०” “द्वादशैव सहस्राणि०” “पुनर्वृद्धिं गतानीह आख्यानै०” इत्यादिपूर्वप्रदर्शितभविष्यपुराणोक्तवचनैर्व्यासदेवकृतपुराणानां स्वरूपं द्वादशसहस्रश्लोकात्मकमेवासीत् । व्यासोक्तानि पुराणानि तान्यवलम्ब्य सपादचतुर्लक्षश्लोकात्मकं वाङ्मयं सूतादिभिर्निर्मितम् । व्यासोक्तानि पुराणानि संभवतो व्यासोत्तरकाले आदिपुराणपदवाच्यानि भवेयुर्यतोऽनेकत्र पुराणेषु आदिपुराणानां समुल्लेखो दृश्यते । यथा—

हरिवंशे भविष्यपर्वप्रारम्भे ह्युक्तम्—

शृणुष्वदिपुराणेषु वेदेभ्यश्च यथा श्रुतम् । १०० ॥

तथा

शृणुष्वदिपुराणेषु देवेभ्यश्च यथाश्रुतम् ॥ पद्मपु० १।३९।११

तथा— शृणुष्वभावहितो भूत्वा कथामेतां पुरातनीम् ।

प्रोक्तां ह्यादिपुराणेषु ब्रह्मणाव्यक्तमूर्तिना ॥ वामन० १।२०

एवं च व्यासोक्तपुराणानां सूतोक्तपुराणेष्वन्तर्लीनत्वात्सूतस्थितिकाले सूतेनाख्यानादिभिस्तत्कालोपलब्धैः पुराणसंस्कारकरणत्पूर्वं तानि व्यासोक्तान्यादिपुराणपदबोध्यानि भवेयुरिति वक्तुं शक्यते । तथा च पुराणानुक्रमकालाद्येवं वर्णयितुं शक्यते—

(१) कृतयुगम् ब्रह्मा पुराणमेव धर्मकाममोक्षसाधकं शतकोटिप्रविस्तरम् ।

(२) द्वापरः ,, पुराणं वेदाश्च धर्मादिचतुर्विधपुरुषार्थाः ।

(३) द्वापरमध्यः ,, वेदाः, शास्त्राणि, पुराणं च ,,

(४) द्वापरान्तः कलिप्रारम्भः, वेदव्यासः वेदः शास्त्राणि, पुराणसंहिता आदिपुराणपदवाच्याः पुरुषार्थचतुष्टयसाधिकाः ।

(५) कलौ व्यासः सूतादिश्च ब्रह्माद्यष्टादशपुराणानि चतुर्लक्षश्लोकात्मकानि ।
सर्वपुरुषार्थाः

(६) कलौ विक्रममरणानन्तरं पुनःश्रवणमुपपुराणपदबोध्यानि पुराणानि ॥

संस्कारकः व्यासाः सूताश्च ।

भविष्यत्पुराणप्रतिसर्गपर्वचतुर्थखण्डस्थश्लोकैः (६) सङ्ख्याकं वृत्तमुप-
लभ्यते—

पुनर्विक्रमभूमेन भविष्यति समाह्वयः ।

नैमिषारण्यमासाद्य श्रावयिष्यति वै कथाम् ॥

पुनरुक्तानि तान्येव पुराणाष्टादशानि वै ।

तानि चोपपुराणानि भविष्यन्ति कलौ युगे ॥ अ० १

इतोऽप्यनन्तरं पुराणेष्वानेके सस्कारा जाता इति नारदपुराणस्थसर्वपुराण-
विषयसूच्या महत्त्ववर्णनप्रसङ्गे प्रदर्शयिष्यामः । द्वापरान्ते व्यासदेवेनातिमहच्छत-
कोटिप्रवृत्तरात्पुराणाद् तदानींतनजनशक्तिह्रासादि दृष्ट्वा चतुर्लक्षमितं भूलोके
रक्षितं देवलोकेऽद्यापि सर्वं तिष्ठति । सतां पदार्थानां विनाशाभावात्तद्योग्ये समये
कार्यनिर्वाहार्थं तेषां सत्ता प्रायः सर्गादिषु बोध्यते ।

यथा—वायुपुराणे—प्रागुक्ता या मया तुभ्यं पूर्वकालं प्रजास्तु याः ।

तस्मिन् संवर्तमाने तु कल्पे दग्धास्तदग्निना ॥

अप्राप्ता यास्तपोलोकं जनोलोकं समाश्रिताः ।

प्रवर्तन्ते पुनः सर्गे बीजार्थं ता भवन्ति हि ॥

२ उपो० पा० ८।२३-२४

तथा महाभारते—पाँष्ट शतसहस्राणि चकारान्यां च संहिताम् ।

त्रिशतशतसहस्रं च देवलोके प्रतिष्ठितम् ॥

एकशतसहस्रं तु मानुषेषु प्रतिष्ठितम् ॥ १।१०५-१०७

अत्रायं पुराणविषये क्रमः प्रथमत एकशतकोटिप्रवृत्तिरमेकमेव पुराणं पुरुषार्थ-
त्रयसाधकं, ततो वेदप्रादुर्भावः स वेद एक एव । ततः शास्त्राणि । चतुर्विध-
पुराणार्थसाधकानि । द्वापरान्ते व्यासदेवेनैकवेदाच्चत्वारो वेदाः, चतुर्लक्षपुराणानि
च उद्घृतानि । ततो व्यासैः सूतैश्च तत्कालस्थिताख्यानादिभिरुपपुराणानि
कृतानि । आस्तामिदम् । संप्रति नारदपुराणलक्षणादिकं विवेचयिष्यामः—

नारदपुराणलक्षणं स्वयं नारदपुराणे मत्स्यपुराणे चेत्थं लिखितम्—

शृणु विप्र प्रवक्ष्यामि पुराणं नारदीयकम् ।

पञ्चविंशतिसाहस्रं बृहत्कल्पकथाश्रयम् ॥

यत्राह नारदो धर्मान् बृहत्कल्पाश्रयाणि च ॥ (नारदपु० ९७)

पञ्चविंशत्सहस्राणि नारदीयं तदुच्यते ॥ (मत्स्य० ५३।२३)

अनेन लक्षणेनेदं ज्ञायते बृहत्कल्पवृत्तान्तयुतं पञ्चविंशत्सहस्रश्लोककं च नारदपुराणं विद्यत इति । संप्रति तु समुपलभ्यमाननारदमहापुराणे बृहत्कल्पस्य सम्बन्धस्तु विद्यत एव परन्तु श्लोकसङ्ख्या द्वाविंशतिसहस्राणि विद्यन्ते, श्लोकानां सहस्रत्रयो तु नोपलभ्यत एवेति केचन ।

पाश्चात्यसंस्कृतज्ञपण्डित डॉ० एच्० एच्० विल्सनमहोदयो नारदपुराण-मवलम्ब्य लिखति-नारदपुराणस्य संप्रति श्लोकाः सहस्राणि त्रीण्युपलभ्यन्ते, अतो महापुराणरूपेण नारदपुराणं कथमपि स्वीकर्तुं न शक्यते, इदं पुराणं षोडशे सप्तदशे वा शतके संगृहीतं भक्तिबोधकं विद्यते, तथा बृहन्नारदीयपुराणमपि विष्णोः स्तुतिबोधकमेव वैष्णवानां कर्तव्याचरणबोधकं पुराणमस्तीति । परन्तु नैतत्तस्य मतं समुचितं प्रतिभाति । यतो नारदपुराणस्योल्लेखो बल्लालसेनकृतदानसागरे द्वादशशतद्वयांस्थितहेमाद्रिकृतदानखण्डे च विद्यते । तथा एकसहस्रमिते ख्रिस्ताब्दे भारते समागतयवनयात्रिणा “अल्बरुनि”संज्ञकेन स्वकीये ग्रन्थे नारदपुराणस्य समुल्लेखः कृतो विद्यते । अनेनेत्थं ज्ञायते डॉ० विल्सनमहोदयेन प्रथमाध्यायतः सप्तत्रिंशदध्यायपर्यन्तमेव नारदीयं पुराणमुपलब्धं स्यात्तेन डॉ० महोदयेनातस्तथा लिखितं परन्तु संप्रति संपूर्णस्य नारदपुराणस्योपलब्धेस्तस्य मतं न प्रमाणकोटि-माटीकते ।

संप्रति बृहन्नारदीयमहापुराणविषये भारतीयेषु कश्चन विभ्रमो विद्यते, तथाहि अद्य यावत् सर्वत्र पुराणपारायणे प्रवचने च द्वाचत्वारिंशदध्यायात्मकमेव मुरादाबाद-मुद्रितं नारदपुराणं स्वोक्रियतेस्म । बृहन्नारदीयं तु यद्वास्तविकं महापुराणं तदुपेक्षितं सदुपपुराणेषु गणयन्ति स्म । कदाचिन्नारदपुराणेन सह बृहच्छब्दस्य-प्रयोगोपलब्ध्या मूलं नारदपुराणमुपबृंहितं सत् बृहन्नारदीयं जातमत एतद् बृहन्नारदीय-पुराणमुपपुराणे गणयित्वा यद्वस्तुतोऽपूर्णं भ्रमेण तथैव मुद्रितं तन्महापुराणेषु गणयित्वा महापुराणत्वेन प्रसिद्धिं गतम् । परन्त्वस्य भ्रमस्य निरासो गते वर्षे कार्तिकशुक्लपक्षे नवमीतः पूर्णिमापर्यन्ते समये श्रीमत्परमास्तिकश्रेष्ठद्विजवरकाशी-राजमहाराजैः प्रवर्तिते पञ्चनाभमन्दिरे नारदपुराणप्रवचनप्रारम्भे जातः । मुरादाबाद-

मुद्रितं भाषाटीकायुतं तथा मुंबईवेंकटेश्वरमुद्रितं बृहन्नारदीयपुराणं इति पुराण-
द्वयमानीय समालोच्योभयोः समानानुपूर्वीकत्वं कचन वैपरीत्यं विचार्य च
निर्णयकरणसमये संशयो जातः । तथाहि वेंकटेश्वरमुद्रायन्त्रमुद्रितनारदपुराणग्रन्थ-
स्यावरणे नारदीयमहापुराणमिति लेखनेऽपि प्रत्यध्यायं समाप्तौ “इतिश्रीबृहन्नार-
दीयपुराणे” इति लिखितमुपलभ्यते । मुरादाबादनगरे मुद्रिते नारदपुराणे “नारद-
पुराण”मित्येव लेख उपलभ्यते, अन्ते च ४२ अध्यायान्ते नारदपुराण
समाप्तमिति लेखोपलभ्यते, अतो नारदमहापुराणं वस्तुतः कियत्परिमाणमिति जिज्ञा-
सायामुभयोरध्यायश्लोकानां समालोचनमावश्यकं जातम्, तत्कृते इत्थं परिज्ञात-
मुभयग्रन्थे एकचत्वारिंशदध्यायाः श्लोकाश्चैकरूपा एव । मुरादाबादमुद्रिते यो
द्वाचत्वारिंशोऽध्यायः स वेंकटेश्वरमुद्रिते १२५ अध्यायोऽस्ति । तत्रापि पञ्चाश-
च्छ्लोकाः समानाः, वेंकटेश्वरमुद्रिते १२५ अध्यायः पञ्चाशच्छ्लोकान्त एव
तत्र च पूर्वोऽर्धोऽपि समाप्त एव । पूर्वार्द्धं च चत्वारः पादाः सन्ति । मुरादा-
बादमुद्रितनारदपुराणे ४२ अध्यायाः सन्ति पादव्यवस्था पूर्वोत्तरार्द्धादिव्यवस्था
च नास्ति । ४२ अध्याये ५० श्लोकेभ्योऽनन्तरमेकत्रिंशच्छ्लोका अधिकाः सन्ति,
एवं ८१ श्लोकैरध्यायः समाप्यते पुराणमपि तत्रैव समाप्तम् । एते एकत्रिंशच्छ-
लोकाः कुत्रत्या इति जिज्ञासायां वेंकटेश्वरमुद्रिते बृहन्नारदीयपुराणे स्थितस्योत्तर-
भागस्य ८२ अध्यायस्य ३२ श्लोकेभ्योऽनन्तरं समानानुपूर्वीकास्त उपलभ्यन्ते ।
एतेषु तेषु श्लोकेषु केवलं पुराणमाहात्म्यं पुराणं केन कस्मै पाठितमित्यादिकं
विद्यते । तत्रापि मुरादाबादमुद्रिते ४० तमः श्लोको नास्ति, स एतादृशो विद्यते—

पञ्चविंशत्साहस्रीं संहितेयं प्रकीर्तिता ।

पञ्चपादसमायुक्ता कृष्णद्वैपायनेन ह ॥ इति ।

मुरादाबादनगरे यावदध्यायश्लोकात्मकमर्थात् ४२ अध्यायात्मकं पुराण-
मुपलब्धं तत्र च समाप्तमिति च लेखो दृष्टः स्यात्तत्र “पञ्चविंशत्साहस्री” इत्यादि-
श्लोको न स्यादेवेति उचितमेव । नोचे‘पञ्चविंशत्साहस्री’ श्लोकदर्शनेन

- (१) मुरादाबादभाषाटीकासहितनारदपुराणम्, पताकासंज्ञकपत्रिकायां संवत्
१६६६ शुभे कृषिकुमाररामचन्द्रशर्मणा संपाद्य ६।३।४७ सन्काले
संमुद्रय प्रकाशितम् ।

कथमत्यल्पं प्रायस्त्रिसहस्रश्लोकात्मकमिदमित्यवश्यं मुद्रकसंपादकयोश्चेतसि संदेह उद्दिष्टादेव । अनेनेत्थं कल्प्यते स्वरुच्यनुसारं केनचित्स्वपारायणं कर्तुं बृहन्नारदीयपुराणादियदध्यायश्लोकात्मकं भागं विलिख्य “पञ्चविंशत्साहस्री” इति विरुद्ध-श्लोकं निष्कास्य च स्वकार्यं संपादितं स्यात्तदेव मुरादाबादनगरस्थमुद्रकसंपादकाभ्यामुपलब्धं भवेत् । तदेव भाषाटीकायुतं सर्वत्र लब्धप्रचारं नारदपुराणं महापुराणान्तर्भूतमिति मत्वा प्रवचनपारायणपरम्परायां अमेण स्वीकृतं सल्लब्धप्रतिष्ठं जातमिति मन्ये । एवं विद्वत्सु द्वितीयो अमोऽयमासीत् बृहन्नारदीयं नाम पुराणं मुरादाबादमुद्रितपुराणापेक्षया बृहद्विद्यते परन्तु तदुपपुराणं महापुराणं तु संप्रति नोपलभ्यत एवेति । यथा मतं पाश्चात्यविदुषो डा० विलसन् महोदयस्यासीत् । परन्तु वस्तुतः बृहच्छब्दे न परिमाणबोधकः किन्तु पूर्वप्रदर्शितमात्स्यनारदपुराणोक्त-नारदपुराणलक्षणेनैतन्नारदपुराणं पद्मपुराणं यथा पाद्मकल्पे काले श्रावितं तथैव बृहत्संज्ञककल्पे श्रावितमित्यर्थस्य बोधकं बृहत्पदम् । इदं विस्तरत एतदर्थं कथितं प्रचलितश्रमनिवारार्थमेव ।

उपपुराणेऽप्येकं नारदपुराणं समुपलभ्यते, यथासूतसहितायामुपपुराणगणना-प्रसङ्गे लिखितं समुपलभ्यते—

षष्ठं तु नारदीयाख्यं कापिलं सप्तमं विदुः ॥ इति । आस्तामिदम् ।

इतरपुराणापेक्षया नारदपुराणे सर्वपुराणानां लक्षणैः सह प्रतिपाद्यविषयाणां प्रायो मुख्यांशानां सूचिका, अध्याय-श्लोकानां बोधिका यदित्यात्पाद-पूर्वोत्तरभागव्यवस्था सापि वर्णिताऽस्ति । तेन संप्रति समुपलभ्यमानेषु महापुराणेषु कियन्तोशाः प्राचीनाः कियन्तश्च नवीनाः संप्रदायाभिमानिभिः संयोजिताः, लुप्ताश्चेति सम्यक्तया ज्ञातुं शक्यते । यद्यपि मत्स्यादिपुराणेषु केषुचित्पुराणलक्षणानि कस्मिन् कल्पे कस्य पुराणस्य प्रादुर्भावोऽतिसंक्षेपेण स्वरूपादिकं चास्ते, परन्तु नारदपुराणतुलनया तदस्तीवसंक्षिप्तमस्ति । केचन नारदपुराणस्य पुराणानां विषयसूचिका न प्राचीना किन्तु नवीना केनचिन्निर्माय योजितेति वदन्ति । अतः सूचिकायाः प्राचीनत्वे विचार-करणमत्यावश्यकं, तेन नारदमहापुराणस्य प्राचीनत्वं तत्र निर्दिष्टानां पुराणानां ततोऽप्यतिप्राचीनत्वं संसिध्येत् । अतस्तदेव प्रारभ्यते । विष्णुपुराणस्य लक्षणादिकं

मात्स्ये नारदमहापुराणे चेदृक् समुपलभ्यते—

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः ।

यत्प्राह धर्मानखिलंस्तदुक्तं वैष्णवं विदुः ॥

त्रयो विंशति साहस्रं तत्प्रमाणं विदुर्बुधाः ॥ इति मात्स्ये ५३

नारदपुराणे— शृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।

त्रयोविंशति साहस्रं सर्वपातकनाशनम् ।

यत्रादिभागे निर्दिष्टाः षडंशाः शक्तिजेन ह ॥

एवं प्रचलितविष्णुपुराणनाम्ना प्रसिद्धविष्णुपुराणे यथा षडंशस्थविषया विद्यन्ते तथैव सूचिकायामपि निर्दिष्टम् । ततः उत्तरभागविषयसूचिका एवं विद्यते—

उत्तरभागे—

अतः परस्तु सूतेन शौनकादिभिरादरात् ।

पृष्टेन चोदिताः शश्वद्विष्णुधर्मोत्तराह्वयाः ॥

नानाधर्मकथाः पुण्या व्रतानि नियमा यमाः ।

धर्मशास्त्रं चार्थशास्त्रं वेदान्तं ज्योतिषं तथा ।

इत्यादिप्रकारेण विष्णुधर्मोत्तरपुराणस्थविषयान् संसूच्यान्ते—

एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ॥ इत्युपसंहृतम् ।

एतत्प्रदर्शनेनेत्थं संसाध्यते नारदपुराणप्रोक्तविष्णुपुराणसूचिकासमये विष्णुपुराणं षडंशात्मकं विष्णुधर्मोत्तरं चैकस्यैव पुराणस्य षडंशात्मकः पूर्वभागः, विष्णुधर्मोत्तराख्यनानाधर्मकथा-ज्योतिषादिरूप उत्तरभागः, एवं च मिलित्वैकमिव विष्णुपुराणनाम्ना व्यवहियमाणं त्रयोविंशतिसहस्रश्लोकात्मकं पुराणमासीत् । श्रीशङ्कराचार्याणां समयतः पूर्वमेव नारदपुराणसूचिकाप्रदर्शितव्यवस्था लुप्ता लोकानां स्मृतिपथान्निर्गतेति च वक्तुं शक्यते । यतः श्रीशङ्कराचार्यैर्विष्णुपुराणं विष्णुधर्मोत्तरपुराणं च भिन्नत्वेनाङ्गीकृतम् । तैर्विष्णुसहस्रनामभाष्ये लिखितम् “विष्णुपुराणान्ते श्रीपराशरेणोपसंहृतम् । ‘यस्मिन्न्यस्तमतिरिति’ इति प्रचलिते विष्णुपुराणनाम्ना प्रसिद्धे षडंशात्मके सप्तसहस्रपरिमितश्लोकात्मके पुराणे ‘यस्मिन्न्यस्तमतिः’ श्लोकः षष्टांशस्याष्टमाध्याये पञ्चपञ्चाशत्सङ्ख्याको विद्यतेऽर्थादन्ते एवास्ति । एवं च

श्रीशङ्कराचार्या अपि विष्णुपुराणस्य समाप्तिः संप्रत्यस्माभिर्यथा मन्यते तथैव मन्यन्ते स्म । तथा विष्णुसहस्रनामभाष्ये पार्थक्येन नामनिर्देशं विष्णुपुराण-विष्णुधर्मोत्तराभ्य प्रमाणानि गृह्णन्तिस्म ।^१ एवं च विष्णुपुराणं विष्णुधर्मोत्तरपुराणं च सर्वथा भिन्नमेव न त्वेकस्यैव ग्रन्थस्य पूर्वोत्तरभागरूपमिति व्यवहारः संप्रति यथा प्रचलितः तेषां समये तथैवासीत् । अतो नारदपुराणस्थविष्णुपुराणसूचिका श्रीशङ्कराचार्येभ्यः परमप्राचीने तत्काले विस्मृतेति च कथनेन भासमानेयं विसङ्गतिः परिहर्तुं शक्यते नान्यथा । एवं च मत्स्यपुराणोक्ते विष्णुपुराणलक्षणे “त्रयोविंशतिसाहस्र”मिति श्लोकवर्णनमपि पूर्वोत्तरभागरूपमेकमेवपुराणमिति स्वीकारे सङ्गच्छते । संप्रति विष्णुपुराणनाम्ना प्रसिद्धे विष्णुपुराणे सप्तसहस्रश्लोका उपलभ्यन्ते, तथा विष्णुधर्मोत्तरनाम्ना सर्वथाभिन्नत्वेन स्वीक्रियमाणे पुराणे (व्यङ्कटेश्वरयन्त्रमुद्रिते) प्रायो विंशतिसहस्रश्लोका लभ्यन्ते (एतच्छ्लोकाधिक्यं मूर्तिवर्णनादिना समधिकचतुःसहस्रश्लोकैर्वृद्धमित्यादियथार्थसमालोचनामर्हति) । विष्णुधर्मोत्तरे स्थितज्यौतिषांशमवलम्ब्य ब्रह्मगुप्तेन स्वीय ज्यौतिष लिखितमिति सूर्यसिद्धान्तटीकाकारोक्तःसङ्गच्छति, यतो नारदपुराणस्थविष्णुपुराणसूचिकायां ज्यौतिषांशोऽस्ति । एवं च नारदपुराणोक्तमत्स्यपुराणोक्तविष्णुपुराणलक्षणेन त्रयोविंशतिसहस्रश्लोकात्मकं पूर्वोत्तरभागयुतमेकमेव पुराणं श्रीशङ्कराचार्यतः पूर्वतरकाले लोके प्रसिद्धमासीदतः ख्रिस्ताब्दपञ्चशत्याः पूर्वं नारदपुराणस्थसर्वपुराणसूचिका, नारदपुराणं तथान्यानि पुराणानि अब्दानां पञ्चशतीतः पूर्वं प्रादुर्भूतानि न तु सर्वथार्वाचीनानीति निश्चयेन वक्तुं शक्यते । ततः पूर्वं कदा प्रादुर्भूतानीति न निश्चयेन वक्तुं शक्यते यतोऽथर्ववेदे पुराणस्य ग्रन्थरूपत्वेन समुल्लेखोऽस्तीति पूर्वं प्रदर्शितमेव । नारदपुराणस्थसर्वपुराणविषयाणां महत्याः सूच्याः सर्वपुराणविषयाणां प्राचीनत्व-नूतनत्व-प्रक्षेपत्व-निष्कासन-न्यूनीकरणत्वादि विचारे महानुपयोगोऽस्तीति निश्चप्रचम् । यथा विष्णुधर्मोत्तरे नारदपुराणोक्तवेदान्तांशोऽत्यल्प उपलभ्यते । नारदपुराणेनानिर्दिष्टा विषया मूर्तिनिर्माणादयोऽस्ति-

१—“योऽहं सत्त्व जगन्नेदं सदेवासुरमानुषम् । अविद्यामोहितात्मानः पुरुषाभिन्नदर्शिनः इति विष्णुपुराणे” इति “पवित्राणां पवित्रं यः” इति विष्णुसहस्रनामदशमश्लोकव्याख्याने तथा—“यच्छब्दमन्त्राय यस्य तत्तस्मिन्नेव वस्तुनि १०” इति विष्णुधर्मोत्तरवचनात् “इति त्रयोदशश्लोकव्याख्या प्रारम्भे । एवं यानि नामानि गौणानीति श्लोकव्याख्यायामिति ।

विस्तृता विद्यन्ते । तथा श्लोकसङ्ख्यापि त्रयोविंशतिसहस्रीतोऽधिका विद्यन्ते । अस्य वास्तविकं यथार्थभूतं विवेचनम् अन्यदा करिष्यामः ।

नारदपुराणस्थां प्रतिपुराणसूचिकामवलम्ब्य कियन्तोऽशाः प्राचीनाः कियन्तश्च संप्रदायप्रवर्तकैर्मेलिताः कियन्तश्च निष्कासिता अल्पत्वं वा नीता इत्यादिकं ज्ञातुं शक्यम् । यथा—पद्मपुराणे पाखण्डिनां लक्षणं मायावादनिन्दा तामसपुराणानां लक्षणम्, ऊर्ध्वपुण्ड्रादिधारणप्रशंसा, द्वैतस्य प्रशंसा इत्यादयः । तत्र पाखण्डिलक्षणे—

शङ्खचकोर्ध्वपुण्ड्रादिचिह्नैः प्रियतमैर्हरेः ।

रहिता ये द्विजा देवि ते वै पाखण्डिनः स्मृताः ॥ पद्म० उ० २३५।५

इत्यादयः संप्रति पुराणेषूपलभ्यमाना एतेभ्यः संप्रदायेभ्योऽतितरप्राचीने समये व्यासविरचितपुराणेषु नोपलभ्येरन् । यतो नारदपुराणस्थपद्मपुराणसूचिकायां तैःऽशा न विद्यन्त एव । एवं तामसशास्त्राणि (पद्मपु० १३५, २-१३) तामसपुराणानि (पद्म० पु० २३५, १८-२६) वर्णितानि । तत्र मत्स्य-कूर्म-लिङ्ग-शिव-स्कन्द पुराणानां, गौतम-बृहस्पति-संवर्त-यम-उशनस्-साङ्ख्य-स्मृतीनां च नरकप्रदत्वमुद्धोषितम् । एतादृशा अंशाः प्रक्षिप्ताः भवेयुः परन्तु तान् दृष्ट्वा ते मूलव्यासविरचिते पुराणे भवेयुरिति मत्वा च सर्वथा पुराणान्यतिनूतनानीति कथनं केषाञ्चनाधुनिकानां न शोभतेतराम् । आस्ताम् । एतत्सर्वं विवेचनं नारदपुराणस्थ-सर्वपुराणविषयसूचीदर्शनेन कर्तुं शक्यत इति नारदपुराणस्थसर्वपुराणविषयसूच्या अतिमहत्त्वं पुराणविवेचनेऽस्तीति निर्विवादम्, परन्त्वद्यथावत्साविषयसूच्युपेक्षितै-वासीत् ।

संप्रति नारदपुराणस्य स्वरूपं संप्रत्युपलभ्यमानश्लोकादिकं च विविच्यते—
नारदपुराणस्य स्वरूपम्, यथा—

यत्राह नारदो धर्मान् बृहत्कल्पाश्रयाणि च ।

पञ्चविंशत्सहस्राणि नारदीयं तदुच्यते ॥ मत्स्यपु० ५३।२३

शृणु विप्र प्रवक्ष्यामि पुराणं नारदीयकम् ।

पञ्चविंशति-साहस्रं बृहत्कल्पकथाश्रयम् ॥ नार० पु० ९७

एवं च पूर्वोत्तरभागयुतं पञ्चविंशतिसहस्रश्लोकात्मकं नारदपुराणं नारदपुराण-

विषयरूची प्रादुर्भावकाल आसीत् । संप्रति तु द्वाविंशतिसहस्रश्लोका उपलभ्यन्त इति केचन । अस्माभिः कृतायां गणनायां विंशतिसहितद्विशतोत्तराष्टादशसहस्रश्लोका उपलब्धाः । तथाहि पूर्वार्द्धे १२८०९ एवमुत्तरार्द्धे ५४११ मिलित्वा १८२२० । अस्तु । अत्र नारदपुराणे पूर्वार्द्धे चत्वारः पादाः । तत्र प्रथमपादे प्रथमाध्यायतः ४१ अध्यायपर्यन्तं सनको वक्ता नारदः प्रष्टा । द्वितीयपादे ४२ अध्यायतः ६२ अध्यायपर्यन्तं सनन्दनो वक्ता श्रोता प्रष्टा च नारदः । ६३ अध्यायतः ९१ अध्यायपर्यन्तं तृतीयपादे सनत्कुमारो वक्ता पृच्छको नारदः । ९३ अध्यायतः १२५ अध्यायपर्यन्तं चतुर्थपादे सनातनो वक्ता प्रश्नकर्ता नारदः । अत्र पूर्वार्द्धे शौनकादिकान् प्रति सूतः सनकादिभिर्नारदाय यदुपदिष्टं पुराणं तत्कथयति ।

उत्तरार्द्धे तु सर्वथा नारदऋषेः सम्बन्ध एव नास्ति किन्तु मान्धाता प्रष्टा तथा वसिष्ठो वक्ता । एवं शौनकादिकान् सौतिः कथयति । मान्धातृवसिष्ठसंवादतः प्राप्तं नारदपुराणोत्तरार्द्धं नारदपुराणनामके पुराणे कथमन्तर्भावनीयमिति प्रश्नः समुदेति, परन्तु नारदपुराणस्थस्वपुराणसूचिकायां संप्रति यथोपलब्धस्योत्तरार्द्धस्य विषयाणां समुपलभ्यमानत्वात्तत्रारदपुराणान्तर्गतमेवोत्तरार्द्धमिति मन्तव्यम् ।

सर्वत्र पुराणोपक्रमे नैमिषारण्यनिवासिनो हरिं सहस्रवर्षात्मकसत्रेण यजन्तः शौनकादयः समागतं सूतं पृच्छन्ति स्म । नारदपुराणोपक्रमे तु सिद्धाश्रमेऽनेक-प्रकारैर्यज्ञैः परमेश्वरं यजन्तं सूतं शौनकादयः ऋषयो गत्वा प्रश्नमकुर्वन्निति क्रमो विद्यते । ते शौनकादयः ऋषयस्तत्र गत्वाग्निष्टोमेन नारायणं यजन्तं सूतं ददृशुः ।

अत्र सूतेन मनुष्यस्वभावं ज्ञात्वा प्रथमत एव पुराणश्रवणे योग्यतां प्रदर्शयितुं केचन सिद्धान्ताः प्रोक्तास्ते त्ववश्यं सर्वैर्ध्येया एव ।

यथा—(१) सत्कथासु प्रवर्तन्ते सज्जना ये जगद्धिताः ।

निन्दायां कलहे वापि ह्यसन्तः पापतत्पराः ॥

(२) पुराणेष्वर्थवादत्वं ये वदन्ति नराधमाः ।

तैरर्जितानि पुण्यानि क्षयं यान्ति द्विजोत्तमाः ॥ १।५४-५५

(१) ते तु नारायणं देवमनन्तमपराजितम् ।

यजन्तमग्निष्टोमेन ददृशुः रोमहर्षणिम् ॥ नारद पू० १।२६

संभवतः अयमग्निष्टोमयज्ञः पुराणोक्त एव ।

(३) नरो यः सत्कथामध्ये सम्भाषां कुर्वतेऽन्यतः ।

स याति नरकं घोरं तदेकाग्रमना भवेत् ॥

श्रोता वक्ता च विप्रेन्द्रा एष धर्मः सनातनः ॥ १।७३-७४

अन्ये विशिष्टांशा अत्रान्यत्र संकलिता एव ।

पुराणानां विषय इदं विशेषतो ध्यातव्यं विचारणीयं चास्ति । द्वापरान्ते प्रादुर्भूतेन व्यासदेवेन तदानींतनानां जनानां बुद्धि-शक्तिहासादिकं दृष्ट्वा तदात्वे स्थितस्यैकदेवस्य यज्ञरूपप्रयोजनमुद्दिश्य ऋग्वेदादिद्वारा विभागः कृतः । तत्र वेदप्रोक्तयज्ञफलसिद्धयर्थं स्वरेण, मात्रयापि वेदोच्चारणे वैपरीत्यं न भवत्स्वित्तीच्छया पदक्रमजटाघनादिद्वारा पैलप्रभृतिशिष्यद्वारा वेदरक्षार्थं तदात्वे महान् प्रयत्नः कृतः । अतो वेदवाङ्मयं प्रायो हिमालयादारभ्यारामेश्वरं संहिताभागरूपमेकरूपप-
मेवोपलभ्यते । परन्तु पुराणादिवाङ्मयानुपूर्वीरक्षणे न तादृशः प्रयत्नः कृतः । किन्तु पुराणादिष्वर्थज्ञानरक्षणार्थं सामान्यरूपेणैव प्रयत्नः कृतः । सूतश्च अर्थं रक्षयितुं तदा तदा यथेच्छानुपूर्व्या तत्काले सामाजिकघटनां राज्ञां च स्थितिं समालोच्य व्यासोपदिष्टमार्गेण ब्रह्मणा नारदायोपदिष्टपथमनुसृत्य यज्ञार्थं दीक्षितान् शौनकादीन् तद्द्वारा च तत्तद्देशस्थसामाजिकांश्च नैमिषारण्यादिस्थलेषु गत्वा गत्वा श्रावयति स्म । तत्र ब्रह्मणोपदिष्टं व्यासप्रदर्शितमुद्दिष्टमेकमेव विद्यते ।

यथा—इदं भागवतं नाम यन्मे भगवतोदितम् ।

संप्रहोऽयं विभूतीनां त्वमेतद्विपुली कुरु ॥

यथा हरौ भगवति नृणां भक्तिर्भविष्यति ।

सर्वात्मन्यखिलाधार इति संकल्प्य वर्णय ॥ भाग० २।७।५१-५२

इत्युद्देश्यं तन्मार्गं चानुसृत्य सर्वेषां श्रोतॄणां स्वीययोग्यतानुसारं स्वीयाराध्ये भक्ति-चिन्तकाग्र्य-सन्तोष-राग-द्वेषादिराहित्यं तद्द्वारा समाजस्थिति-रक्षण-वर्धनं जनेषु सामान्येष्वपि ज्ञानविज्ञानं च भवत्स्वित्तीच्छया प्रवृत्तास्तत्कालिकाः सूतादय एकरूपमेव “सर्गश्च प्रतिसर्गश्च” इति पुराणलक्षणमाश्रित्य तत्रत्य “वंशानुचरितं चैव” इति घटकमाश्रित्य तत्कालिकवर्षि-ब्राह्मण-क्षत्रिय-वैश्य-शूद्रादिकानां चरितादिवर्णनभेदेन पुराणानि भिदन्ति स्म । तत्रानुपूर्व्या रक्षणं वैदवद् विशेष-

प्रयत्नाभावेनानेके पाठभेदाः परस्परविरुद्धा अपि संभवन्तीति नाश्चर्यम् । सांप्रतिकेषु त्रिचतुःशताब्दीतः पूर्वं प्रादुर्भूतेषु तुलसीरामायणादिषु पाठभेदाः संभवन्ति, तत्र किमु वक्तव्यमनेकसहस्रवर्षेभ्यः पूर्वं प्रादुर्भूतपुराणवाङ्मयविषये । यत्केवलं श्रोतृवक्तु-गुरुशिष्यपरम्परया कर्णानुकर्णश्रवणद्वारा लिपिलेखनात्पूर्वं रक्षितम् ।

पुराणैर्भारतीयानां हृदयेषु धार्मिक-संस्कार-व्रत-देवता-वेद-दर्शन-धर्मशास्त्रादि-भारताखण्डादिकं च दृढं सुस्थिरं च कीलकवन्निवेशितमावाह्यात्सुस्थिरमन्तःप्रविष्ट-मास्ते । तत्तु सांप्रतिकैर्धर्मनिरपेक्षैः केवलमितिहासप्रत्यक्षादिप्रमाणद्वारा सत्यमर्थ-मभिलिप्सुभिः कदापि यत्नशतैरपि न निष्कासयितुं च शक्यम् । एतदेव भगवतो व्यासदेवस्य कृष्णद्वैपायनस्य पञ्चसहस्रवर्षपर्यन्तं जगतीतले विशेषतो भारते च धार्मिकं दार्शनिकं चादर्शभूतं साम्राज्यं विद्यते । यच्च जाति-देश-धर्म-संप्रदाय-आचार-भाषादिभिर्भेदैः कदाप्युच्छेत्तुं न शक्यते । अग्रेऽपि तथैव सुनिश्चितं सुनिश्चलं च स्थास्यत्येव । भूमावस्थामनेके सम्राजाः समागता विनष्टाश्च तत्र केषां च न नामान्यपि न श्रूयन्ते । परन्तु व्यासदेवस्य जनस्थान्तेषु निर्विरोधं बद्धादरं साम्राज्यं तिष्ठत्येव ।

पुराणवाङ्मयजातेन भारतीयजनमनस्सु परमेश्वरश्रद्धा-पूर्वजन्मविश्वास-कृतकर्मफलावश्यभोक्तृत्व-प्रभृतयोऽनेके गुणा भारतीयेतरदुर्लभा अन्तःस्थापिता-श्चिरं निश्चलतां गताः, संप्रति दूरतरमधोनिषितान्, दरिद्रान्, पाश्चात्यभौतिक-सिद्धिचाकचिक्यचकितान्, किंकर्तव्यमूढान्, उत्कोचपरायणान्, सर्वतः शत्रु-भिराक्रान्तानपि समुद्धरेयुरिति निश्चप्रचम् ।

एतत्सर्वं तदैव संभितुं शक्येत यदा पुराणवाङ्मयस्य वास्तविकं सत्यं स्वरूपमनेकविद्वत्समालोचितं निष्पक्षपातरहितं प्राय इदमेव सत्यमिति सर्वैरङ्गी-क्रियमाणं सर्वेषां कृते विशुद्धरूपं समुपलभ्येत । तत्तु बहुविशिष्टविद्वत्परिश्रम-बहुद्रव्यव्यय-बहुकालसाध्यं च समस्ति । प्रदेशराज्यैः केन्द्रराज्येण च तत्संपादयितुं शक्यते । एतदर्थमुत्तरप्रदेशराज्यद्वारा श्री डा० सम्पूर्णानन्दमहोदयैस्तदात्वे मुख्यमन्त्रिभिः समालोच्यैतत्कार्यं संपादयितुमेका समितिः समायोजिता, यत्राहमप्येको घटक आसम् । परन्त्वन्यकार्यवत्तदपि शोभनं कार्यमग्रे न प्रचलितमित्यहो दुर्भाग्यं भारतीयानाम् ।

अस्यां स्थितौ परमास्तिकैरीश्वरदयापात्रैर्महाराजैः काशीनरेशैर्महता द्रव्यव्य-
येनानेकविशिष्टविद्वत्संधितयाऽखिलभारतीयपुराणनिधिसमित्या सुचारु सप्रमाण-
मनेकहस्तलिखितग्रन्थसंपादनपूर्वकं पुराणविषयसंशोधनसंपादनादिकार्यं सम्पाद्यते,
तत्तावदतीव महनीयं सर्वेषां कृते आदर्शभूतमभूतपूर्वं सर्वथा संशुद्धमास्तिकादि-
हृदयग्राहि संभविष्यतीत्याशास्महे ।

पूर्वं व्यंकटेशमुद्रायन्त्रादिद्वारा मुद्रितैस्तदधिकारिभिर्विद्वद्द्वारा संपादितैः
कलकत्ता-महाराष्ट्र-गुजरात-मद्रासप्रभृतिदेशप्रकाशितैः पुराणैस्तत्काले जनेषु
महानुपकारः समजनोति निश्चितम् । परन्तु तानीतस्ततः स्वसमीपदेशस्थोपलब्धै-
र्हस्तलिखितैर्द्वित्रैः पुस्तकैः पाठभेदान् संयोज्य प्रकाशितानि । न तत्र सर्व-
भारतीयदेशस्थग्रन्थपाठानां समायोजनं जातम् । परन्तु तेन प्रकाशनेनैको गुणः
संजातस्तथा दोषोऽपि । गुणोऽयं तानि पुराणानि सर्वेषां कृते सुलभानि जातानि,
अतः पुराणानां परस्परविरुद्धांशान् समालोच्य समालोचकानां चेतसि महान्
विश्वासः समुत्पन्नः, यद्भारतीयसंस्कृतेरितिहासस्य च संपादने पुराणैर्विना
नान्य उपाय इति, अतस्तानि संशुद्धानि संपूर्णानि विश्वासारहाणि यथोपलभ्येरन्
तथा प्रयत्नः कर्तव्य इति । दोषस्त्वयं येषां समीपे हस्तलिखितानि पुराणान्यासन्
तैः समुपलब्धेषु मुद्रितेषु सुवाच्येषु तानि सर्वथा हस्तलिखितानि पुराणान्यु-
पेक्षितानि सन्ति कीटैर्भक्षितानि किंवा मूर्खैस्तेषां पुत्रपौत्रादिभिरापणोऽल्पेन द्रव्येण
विक्रीतानीति प्रत्यहं संदृश्यते । अतो हस्तलिखितपुराणसंग्रहोऽपि यावत्प्रयत्नं
यावच्छक्तिं यावद्द्रव्यसाध्यं च प्रामाणिकपुराणसंशोधनार्थं प्रवृत्तसंपादक-
समालोचक-संग्राहकाणां प्राथम्येन कर्तव्यकोटिमाटीकत इत्यलमतिप्रसक्तविचारणेन ।

THE GARUḌA PURĀṆAM

By

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[निबन्धेऽस्मिन् लेखकेन गरुडपुराणस्य स्वरूपपरचनादिविषये विमर्शः प्रस्तुतः । गरुडपुराणं तु ताक्ष्य-सौपर्ण-वैनतेयादिनामभिरपि अभिधीयते । विष्णुना गरुडायाभिहितत्वादस्य पुराणस्य गरुडपुराण-मिति संज्ञा । पुराणेषु अस्य पुराणस्य महत्ता सर्वत्र स्वीक्रियते । अस्मिन् पुराणे पुराणपञ्चलक्षणान्तर्गतविषयातिरिक्ता अपि बहुविधा अन्ये विषया वर्तन्ते येनास्य पुराणस्य महत्त्वं वर्धते एव । अस्य पुराणस्य गणना वैष्णवपुराणेषु क्रियते । गरुडपुराणे काण्डत्रयं वर्तते—आचारकाण्डः, प्रेतकाण्डः तथा ब्रह्मकाण्डः । लेखक-महोदयस्य मतानुसारं प्रेतकाण्ड एव अस्य पुराणस्य मूलभूतःऽंशः, पुराणेऽस्मिन् भूगोल-राजनीति-व्रत-प्रायश्चित्त-माहात्म्य-औषधादिनाना-विषया वर्तन्ते । विषयदृष्ट्या पुराणमिदम् अग्निपुराणेन साम्यं भजते । पुराणेषु महापुराणानां गणनाप्रसङ्गे अस्य पुराणस्य स्थानं सप्तदश वर्तते । ऋचिस्तु नवमे, त्रयोदशे, पञ्चदशे वा स्थाने अस्य गणना विद्यते । अस्य पुराणस्य वक्ता विष्णुः श्रोता च गरुडः । अस्य श्लोकसंख्या अष्टसहस्राधिकं वर्तते । रचनाकालनिर्धारणमपि लेखक-महोदयेनात्र कृतम् । पुराणेऽस्मिन् संहितात्रयं वर्तते अगस्त्यसंहिता (रत्नपरीक्षा), बृहस्पतिसंहिता (नीतिः) तथा धन्वन्तरिसंहिता (भैषज्यम्) । प्राचीनतमा सीमा ई० पू० २०० वर्षनिर्धारिता सुश्रुत-स्य नामोल्लेखात् । निम्नतमा सीमा ईशवीयकालस्य दशमशताब्द्याः प्रागेव, अलबेरुनी-महोदयेनास्य पुराणस्य निर्देशत्वात् । याज्ञवल्क्यस्मृतेर-पेक्षया (कालः ४०० ई०) अपि अस्य पुराणस्य प्राचीनत्वं निर्धारितं लेखकमहोदयेन । बह्वोऽस्य प्राचीना अंशाः लुप्ता नवीनाश्च संयोजिताः । बह्वीनां विद्यानामपि सन्निवेशः परवर्तिनि काले एव कृतः महाभारत-रामायणयोः केचित् विषया अप्यत्र संकलिताः । अतः प्रेतकल्पस्य विषयाणां विमर्शः कृतः । हेमाद्रौ प्रेतकल्पस्य अनेके उद्धरणा विद्यन्ते ये वर्तमानप्रेतकल्पे न विद्यन्ते । अतः ते अंशा गरुडपुराणतः लुप्ता जाता इत्यनुमीयते, नौनिधिरामकृतस्य गरुडपुराणसारोद्धारस्य विषयेऽपि विचारः प्रस्तुतः ।]

The Garuḍa or the Gāruḍa Purāṇa was first revealed by Viṣṇu to Garuḍa and hence its such a name. Its interest in the usual Paurāṇic topics is rather secondary. It is concerned more with the Vaiṣṇavite rituals, Vratas, Prāyaścittās and Māhātmyas. Viṣṇu, Śiva, Durgā, Sūrya and Gaṇeśa are the five gods recommended for worship in it. Imitating the Agni-Purāṇa it summarises the Rāmāyaṇa, the Mahā-Bhārata, Harivaṃśa and has sections on cosmography, astronomy, sāmudrikaśāstra, medicine, prosody, grammar, ratnapariṅkā, nīti, dharmasāstra etc.

In the usual list of 18 Mahāpurāṇas its place is 17th; as given in Viṣṇu P. 3 6.24, Mārka P. 137. 11, Bhāg. P. 12 13 8 (under the name Sauparna), Kūrma P. I I, Bṛ. Vai. P. 4. 133.20, Padma P. 4. 111 93, 6 220 25, Saṃsa. P. 9, Madhusūdana Sarasvatī: Pras-thānabheda 13. Padma P. gives also the 16th place at 6 263. 80, Garuḍa itself gives this at 215. 16. The Varāha P. sets this aside and gives in its place Vāyu P.¹ In Alberunis first list,² which edition rests on oral information, it is quoted under the name of Tārksya P. and it is assigned 15th place. Dividing the Purāṇas according to the sāttvikāni and tāmasikāni according to Padma P. 4.263.83 Garuḍa P. is sāttvika along with Viṣṇu, Nārada, Bhāgavata, Padma and Varāha. It shows thereby, that it is to be reckoned along with Vaiṣṇavāni.³ Dikshitar classifies Garuḍa Purāṇa among Viṣṇu Purāṇas. Dr. Haraprasad Śāstri puts it in the list of the first group of encyclopaedias of literature comprising of Garuḍa, Agni and Nārada

The Garuḍa Purāṇa is also named after the huge mythical bird Garuḍa, the son of Ṛṣi Kāśyapa or Tārksya (after whom it has the name Tārksya Purāṇa) and Vinatā (therefore named as Vainateya by Vāyu 2.42.8).⁴ The Garuḍa-Purāṇa has three Kāṇḍas: Ācāra or Karmakāṇḍa, (having 240 Adhyāyas) Piṭakāṇḍa (49 Adhyāyas) and Brahmakāṇḍa (129 Adhyāyas). Out of these,

1. Wilson Vi-ṇu P. p. XXIV.

2. India, I 130, Alberuni's second list (ibid 131) is borrowed from Vi-ṇu P.

3. Cf. Wilson, Vi-ṇu P. XX. Even Sonnerat 178 names it as one of the four Purāṇas dedicated to the praise of Viṣṇu.

4. Vi-ṇu P. I. 21. 17, Bh. P. 6. 6. 21f. also Hopkins, Epic Mythology 23.

the second is the real Garuḍa Purāṇa as the common mass is familiar with this only. These three kāṇḍas are independent. Pretakāṇḍa is the chief and the early part of the Garuḍa Purāṇa. It is probable that the Ācārakāṇḍa is added afterwards by about 9th cent.A. D. Brahmakāṇḍa is still later as it has the influence of the Bhāgavata Purāṇa it, still, it is not later than the 10th cent.A. D. The Uttarakāṇḍa, a part of the Garuḍa Purāṇa is interesting as it depicts interesting piakāṇḍas describing rites to be performed at the approach of death, obsequial ceremonies to be performed by the son, the life of the pieta, Narakayātanā, exaltation of the Satī, the efficacy of the Gayāśrāddha.

As the garuḍa Purāṇa also possesses the alternative name Suparṇa it is cited by the Bhāgavata Purāṇa as Sauparṇa P. The connection of the present Garuḍa P. with the Garuḍa rests on the account⁵ that Viṣṇu revealed the Purāṇa to Garuḍa at its request and it in its turn announced it to Kāśyapa. Besides, Viṣṇu granted the request of Garuḍa namely of setting free⁶ its mother from the servitude of the serpent, obtains Soma and makes it his Vehicle.⁷

As soon as Kāśyapa listened the Garuḍa Purāṇa, as an example of the mystic power attained through it he turns a dried up tree once again green. Otherwise, there is no reference to the Garuḍa-Myth in the present Garuḍa-Purāṇa. The Account of the Matsya Purāṇa⁸ that fundamentally the Garuḍa Purāṇa deals with the birth of Garuḍa ought to refer⁹ to another text or it is only derived from the title of the Purāṇa. The short sketch of the Matsya Purāṇa regarding the contents of the Purāṇas¹⁰ are quite general. The account of the Agni purāṇa also is to be judged in

5. Garuḍa P. 2. 17ff.

6. She was a prey to the lost bet with Kadrū. Cf. Suparṇādhyaḥ 3 and 4, M. Bh. I. 1189ff.

7. Cf. Uttara. Kh. I. 9.

8. Mats. P. 53 53 : यदा च गारुडे कल्पे विश्वाण्डात् गरुडोद्भवम् ।
अधिकृत्यावधीत् विष्णुर्गारुडं तदिहोच्यते ॥

9. That one such was existing is rendered possible from the citation of Hemādri from the Garuḍa P.

10. Mats, P. 53. 13ff.

the same manner that Garuḍa Purāṇa describes the origin of Garuḍa from the universal egg.¹¹ Even in most of the Purāṇas the connection of the contents with the title of the Purāṇa is very loose. Not only these accounts regarding the contents of the Garuḍa Purāṇa which are in the Purāṇa lists of Matsya and Agni go contrary to our present Purāṇa text but also controvert the account regarding its extent contained in the Purāṇas.

In the Edition of Jibānand Vidyāsāgara, Calcutta, 1890 the text without Uttara-Khaṇḍa has about 7200 ślokaś¹², while with the Uta. Kh. it is 8500 ślokaś. The account of our Purāṇa¹⁴ itself approximates to it, as according to it it has 8800 ślokaś. The Agni-Purāṇa also does not go far off when it gives 8000 ślokaś. On the other hand, the accounts of other Purāṇas regarding the extent of the Garuḍa Purāṇa are a pure phantasy. Matsya P.,¹⁴ Vāyu P.,¹⁵ Bhāg. P.¹⁶ and Br. V. P.¹⁷ ascribe to it 19,000 ślokaś. Generally, from such numbers one can conclude the existence of a very large text than the one known to us at present which fact equally applies to the number given of other Purāṇas. As regards the diversity of contents G. P. surpasses Agni P. about whose encyclopaedic nature Winternitz¹⁸ has already pointed out. Save the Vaiṣṇavite Purāṇas, as in the case of the other Purāṇas, the contents of this Purāṇa agrees very little with the traditionally determined five lakṣaṇas of a Purāṇa¹⁹ and still less to those characteristics enumerated in the Bhāg. Purāṇa.²⁰ Nevertheless,

11. Agni P. 271.21 . गारुडं चाष्टं सहस्रं विष्णुकं तार्क्ष्यकल्पके ।

विश्वाम्पादात् गरुडोत्पत्तिं तत् दद्यात् हेमहंसवत् ॥

12. The same account is given by Wilson, VI. P. LXXXV on the ground of the present text. Even the account of the contents, though short, gives no doubt that our text was before him. The whole is divided into 229 Adhyāyas.

13. Garuḍa P. 1. 35.

14. Matsya P. 53. 54.

15. Vāyu P. 2. 42. 8

16. Bh. P. (Bhāgavata) 12. 13. 8

17. Br. Vāiv. P. 4. 133.20.

18. Gesch. der Ind. Lit. I. 473 and Wilson Viṣṇu P. LIXff.

19. Winternitz a. a. 0 443.

20. Bhāg. P. 2. 10. 1; 12. 7. 8.

Adhyāyas 4-6 treat of *sarga* and *pratisarga*, Adhyāya 54 deal with *Vamśa*, Adhyāya 87 treat of *Manvantarāni*, Adhyāyas 138-141 treat of *Varṇśānucaṛitam* (Solar and Lunar dynasties). A large part of the text is occupied with Vaiṣṇavite ceremonies and *vratas*, *Prāyaścittas*, description of celebrated *Tīrthas* and enumeration of their sin removing power. The following is most noteworthy :

Description of *Dvīpas*, *Vargās* and universal mountains in Adhyāyas 54-61,²¹ astronomy in Adhyāya 59, Astrology, omens, and portents in Adhyāyas 60-62, *Sāmuḍrikaśāstra* in Adhyāya 65, detail description of precious jewels and their potency (*ratnaparikṣā*) in Adhyāya 68-80, contents of *Rāmāyaṇa* in Adhyāya 143, legend of Rci's meeting his ancestors in adhyāyas 88-90, contents of *Harivaṁśa* in adhyāya 144, contents of the *Mahābhārata* in Adhyāya 145, diseases and their treatment in adhyās 146-177, magic to overpower another, to bring impotency and to kidnap a rival in adhyāya 178, the Garuḍa Mantra which drives away demons and heals fever in Adhyāya 197, medicinal herbs and their potency in adhyāyas 179-193, the science of curing horses in adhyāya 201, grammar in adhyāyas 66, 203, 204 and discourse over *Nṛti* in adhyāyas 108-115.

The Garuḍa Purāṇa has Khaṇḍas Pūrva and Uttara. In the first khaṇḍa there is detailed description of *ratnaparikṣā* and *rājanṛti*. *Āyurveda* is described in 26 adhyāyas. Here also the description of medicinal herbs as a result of whose use one's intellect becomes sharp and pure. This Purāṇa treats the *chandaśāstra* in six Adhyāyas. From the Garuḍa Purāṇa, many small books such as *Triveṇīstotra*, *Pañcaparvamāhātmya*, *Viṣṇudharmottara*, *Veikaṭagirimāhātmya*, *Srīranganāthamāhātmya*, *Sundarapuramāhātmya* etc. have come out.

The Uttara Khaṇḍa of this Purāṇa contains Pretakhaṇḍa which is very well known among the devotee Hindus. The Garuḍa Purāṇa has its importance and glory for the Hindu only on account of this portion. During the ten days of the Śrāddha after the demise in a family the recitation of this part of the

21. These accounts are also treated in Kirfel's *Kosmographie der Inder* 55f.

Garuḍa Purāṇa, in particular, is considered very holy and pious by the religious minded Hindus.

On account of certain common features the Garuḍa Purāṇa can be safely described as the sister Purāṇa of the Agni-Purāṇa. Each one deals with the Parā and Aparā Vidyā and the Rāmāyaṇa and the Mahābhārata can be looked upon as the model of that class of literature. This Purāṇa lifts the veil of nature as it were.

It is a moot question whether Garuḍa Purāṇa was written by one author or its bulk has been increased by subsequent additions. From the first chapter we gather that it consisted of 8800 verses. It seems that many things have been added which have no direct bearing with it or have no legitimate connection with it and a large mass of original matter has been expunged from it so that it can remain true to the number 8800. The Pretakhaṇḍa was added as an appendix. The Purāṇa was slowly turned into a compendium. Tāntric rites and mantras such as Tripura Vidyā, Nityaklinna Vidyā, were incorporated in the Garuḍa Purāṇa. This Purāṇa is considered as one of the scriptural Purāṇas of Vaiṣṇavism. The Pretakalpa is manifestly an interpolation as its subject is dealt with in chapters on Śrāddha Kalpa, Prāyaścitta etc.

The Garuḍa Purāṇa contains three Saṁhitās viz. the Agastya Saṁhitā, the Bṛhaspati Saṁhitā (Nītisāra) and the Dhanvantari Saṁhitā. Any one of these would give it a permanent value, accord it immortal fame among works on practical ethics or applied medicine. The Agastya Saṁhitā deals with the formation, crystallisation and distinctive traits of different precious gems and enumerates countries from which our forefathers used to collect them. This part will be surely welcomed by the present day mineralogists.

In the Bṛhaspati Saṁhitā there are observations on practical conduct and knowledge of human nature and it reminds one of Bacon's essays. In the Actiological portion of the Dhanvantari Saṁhitā one is surprised to note that in certain types of fever the blood undergoes a sort of chemical change etc. and a kind of

parasite produces leprosy. The therapeutical portion of the Saṁhitā contains many excellent remedies which can help the art of living a long life.

In view of additions and amplifications, it is futile to determine the time of the Garuḍa Purāṇa. One cannot lay down a precise date for its composition. Garuḍa Purāṇa is mentioned in Halāyudha's Brāhmaṇasaṁvasam. According to many eminent authors Viṣṇudharmottara Purāṇa forms a portion of Garuḍa Purāṇa. Garuḍa Purāṇa like Agni Purāṇa, Padma Purāṇa and the like were the exponents of victorious Brahmanism. Descriptions in the life of Buddha though meagre and the occurrence of the name of Susruta in the medicinal portion of the Garuḍa Purāṇa show that its author was acquainted with the Buddhist literature of the age. The recension of the Susruta Saṁhitā was written in 200 B. C by Nāgārjuna. Susruta Saṁhitā gives the number of bones in a human body as 300, Viṣṇu Smṛti gives as 360 and the Garuḍa Purāṇa gives as 362 (Asthnām dvīdhakam proktam).

The Law book of Yājñavalkya forms the upper limit which is 400 A.D.²² and in the 1st and the 3rd Adhyāyas almost the entire Garuḍa Purāṇa is drawn upon.²³ For a still later date, there is the circumstance, that over and above the contents of the Mahābhārata and the Rāmāyaṇa even the contents of Harivaṁśa which possesses the character of a Purāṇa are given and therefore is scarcely older than the latest portions of the Great Epics. A surer lower limit is fixed by Alberuni²⁴ whose work about India is composed by 1031 A. D. He knew the 18, Purāṇas as canonical texts. Their origin ought to be thus 100 years prior. The citations of Alberuni from Purāṇas particularly form Viṣṇudharmo-

22. Jolly, Recht und Sitte p. 21.

23. They are the following : Garuḍa. 1. Adhyāya 93=Yājñ. I. 13, Adhy. 94=Yāj. I. 14-50, Adhy. 95=Yāj. I. 51-89, Adhy. 96=Yāj. I. 91-180, Adhy. 97=Yāj. I. 182-96, Adhy. 98=Yāj. I. 200-216, Adhy. 99=Yāj. I. 217-269, Adhy. 100=Yāj. I. 270-291, Adhy. 101=Yāj. I. 294-305, Adhy. 102=Yāj. 3. 45-53, Adhy. 103=Yāj. 3. 56-ff, Adhy. 104=Yāj. 3. 208-218, Adhy. 105=Yāj. 3. 219-328, Adhy. 106=Yāj. 3. 1-43.

24. S. O. S. I.

ttarapurāṇa which has been analysed by Bühler²⁵ shows that this text was before him in a form which is identical with the one known to us to-day. This much can be accepted with certitude that the Garuḍa preferably Tārkyā P. quoted by him is identical with that of our text. Compared to the Matsya Purāṇa, we may note ; that in the Matsya Purāṇa, the lord assumes the form of a fish and tells the account to Manu, but here the lord tells or better answers the questions of the Garuḍa, the king of birds, and solves the doubts.

The exact determination of the lower limit depend on the answer to the query whether Garuḍa Purāṇa is as old as Viṣṇudharmottarapurāṇa and it can be considered as the part of it.²⁶ According to Bühler's analysis²⁷ the Kāsmerean Viṣṇudharmottarapurāṇa like other Purāṇas treats the successive world creations, gives geographical, astronomical and chronological accounts, gives numerous genealogies, legends, contains extensive discourses on vratas and Śrāddhas, gives discourse on dharma and rājanīti, medicine, science of arms, short chapters on Sanskrit and Prakrit grammar, lexicography, metrics, poetics, contains discussion on preliminaries to dance, song and instrumental music, has discussion on the construction of images and temples. As pointed out by Bühler Viṣṇudharmottarapurāṇa is already cited in the 7th cent. A. D.,²⁸ As gathered from the work of Alberuni, it appears that he knew and has studied it well and he knew it in a form which is essentially identical with the Kāshmerean recension.²⁹ He gives extracts from it, mostly in the form of dialogues between Māikaṇḍeya and Vajra,³⁰ between king Parīkṣa and Śatānīka³¹ mostly treating of astronomical and mathematical

25. Cf. the introduction to the translation of Āpastamba's Dharmasūtras S. B. E. 2, XXVIIIff. and particularly I. A. 19 (1890), 381ff. 25 (1896) 323ff.

26. Winternitz I. 480.

27. I. A. 19, 381ff.

28. Brahmagupta's (628 A. D.) Brahmasiddhānta is borrowed in Viṣṇudharmottarapurāṇa.

29. Cf. Bühler a. a. O. as well as Jolly Recht und Sitte 31.

30. India I. 241f., 321, 360, 386, II, 2. 3.

31. India I. 77ff.

objects (planets and fixed stars 1.287 f., legends of stars 1.211, Pol. 1.241, even treats of mythology 1.54, Manvantaras 1.387). The oldest Indian author who cites V1 D. P. is Hemādri³² in whose *Catuvaiṅgacintāmaṇi* and entire chapter is borrowed from it. As regards the offering of Śrāddha in V1 D. P. Caland has shown a very narrow connection with the *Viṣṇusmṛti* and according to which the Purāṇa might have been the portion that loans. If the V1. D. P. be a part of the original Garuḍa Purāṇa which still requires a very exact investigation, then the time of the origin of this work may be given between 4th Cent. A. D. to 7th cent. A. D. Probably, V1. D. P. cannot be taken as a decisive criterion for the age of the Garuḍa Purāṇa since diverse types of additions to the Purāṇas are often very loosely connected with the main work³³ and they need not originate at the same time. In any case, the Garuḍa Purāṇa as a whole, does not belong to the latest portions of the Purāṇa literature. According to Hopkins,³⁴ it can be as old as the conclusive redaction of the *Mahābhārata*. According to Pargiter,³⁵ the genealogical chapters (*Adhyāyas* 138-141) contain lists of kings which are later than that of *Matsya*, *Vāyu* and *Brahmāṇḍa Purāṇas*. It is a matter for a thorough investigation, whether the shorter list of kings in the Garuḍa Purāṇa is really the later one. According to the thorough criticism which Keith³⁶ has levelled against the chronological determination of Pargiter with reference to the Purāṇas, still their utility for the absolute and relative date determination of these texts is admissible in any case only with great care. If the *Varṇānucārī* chapter of the Garuḍa Purāṇa be later than the above named Purāṇas it will be so in view of the tolerably high age of the *Vāyu Purāṇa*³⁷; still, it cannot push on Garuḍa Purāṇa up to the latest time that comes in view.

32. Is to be placed according to Buhler a. a. O. between 1260 to 1309 A.D.

33. Cf. Winternitz 455 and 477. Rājendralālmitra's account in the introduction to his ed. of *Agni Purāṇa*, p. III.

34. *Great of India* 48 ann. 2.

35. *The Purāṇa Text of the Dynasties of the Kali Age*, VII and 83, cf. also *Ancient Indian Genealogies and Chronology*, J.R. A.S. 1910, I-56.

36. J R A S 1914, 1021-1031.

37. Winternitz I. 463.

The general view point applied by Winternitz, that if a Purāṇa is to be given a later date then its accounts should be inconceivable and phantastic.³⁸ This point of view cannot allocate a high age to Garuḍa Purāṇa which with its 84,00000 hells excells to an extent such similar accounts of other Purāṇas.³⁹ Even the priestly greed, which is enveloped in verbose and pretentious enumeration of the gifts are to be given to Brāhmaṇas at every possible opportunity ought to point to a later age. This characteristic is stamped on all the later Purāṇas, (f. e. g. Saṃsa Purāṇa, Adhyāya 10).

The Uttarakhaṇḍa (Pretakalpa) printed by Vidyasāgara at the end of the Garuḍa Purāṇa, which has the title Pretakhaṇḍa (rituals for the departed) treats in 35 Adhyāyas about Pretas, hells and the cult of the dead. Its connection with the main is very loose. Therefore, many chapters of the latter treat the same topics e. g. Adh. 57 deals with the nether world and hells, Adh. 85 offerings on Gayā, Adhy. 99 Śrāddhavidhi, Adh. 104 coming back of the sinner from the hells, Adh. 106 impurity on death, Adh. 210-212 Śrāddha and Sapindīkaraṇa. In any case, such repetitions in one and the same Purāṇa are quite frequent and are

8. Hells are beneath the Earth and water, Viṣṇu P. 2. 6. 1, Vāyu 2.

39. 176, Br. Varv. P. 2. 33, Bhāg. P. 5. 26. 5, Garuḍa. P. 57. 4, and Vāma. P. 2. 50. The number 84,000000 is highly liked in the Indian systems. The Hindus as well as the Jains also believe in 84,00000 lives after which one gets a human birth. Cf. Caurasilakha me bhatakyo etc. In Garuḍa P. 4. 62, 16. 13, this is the no. of beings. Uttar. Kh. 6. 44 gives this no. of beings in the world of Yama. The number of hells given in the oldest Brāhmaṇa literature is 7. Cf. Sankarācārya and Rāmānuja on Br. Sūtra 3. I. 15, Amarakoṣa I. 9. I, Mark. P. 12 and 14. Manu 4. 88-90, Yāj. 3. 222-224, Viṣṇu. XLIII I-22, Vāmana P. II. 50ff, Kirfel Kosm. Viṣṇu P. 2. 6. 2-4, Bhāg. P. 5. 26. 7; 28 krores of hells are given according to Agni P. 370 18ff, Padma P. 6. 227. 66. Thus the Brahmanic accounts give multiples of 7 as the basis while the Buddhists give multiples of no. 4. Sporadic accounts are given by Brahma P. viz. 10 hells to give 10 Piṇḍas. Garuḍa. P. 105.4 gives 12 hells Br. Varav. P. gives 86 hells, Brahma P. 214.14 gives 22 hells cf. also Bhāga P. 5.26.37, Padma P. 6. 229.37 Viṣṇu P. 2. 6. 27, The usual seven principal hells are Raurava, Mahāraurava, Kālāsūtra Apratīṣṭha, Avīci, Lohapiṣṭha, and Tāmas.

very temptingly connected with the composition of these texts.^{39a} The date of this Śrāddhakalpa cannot be fixed prior to the middle of the 7th cent. A. D. is to be assumed from the citations from Bhartṛhari⁴⁰ as he died about 651-652 A. D.⁴¹ However, this conclusion is not convincing as under the name of Bhartṛhari, as pointed out by Heitel, there are poems of different authors who can be as old as Bhartṛhari himself.

Citations from the Garuḍa Purāṇa occurring in Hemādri's Śrāddhakalpa (Caturvargacintāmaṇi ed. Bibliotheca Indica Vol. III. 1) are borrowed from a text whose general contents visibly correspond to the Uttarakāṇḍa (pretakalpa) of this Purāṇa. But, nothing of the like occurs in the text lying before us, not even in the main part of the same. This circumstance shows, that there must be another Garuḍa Purāṇa than the one edited by Vidyāsāgara. In Hemādri there is no citation from the Uttarakāṇḍa of the Garuḍa Purāṇa lying before us which does not naturally prove that this text did not yet exist in the time of Hemādri.

By the side of the Garuḍa Purāṇa, as it occurs in the edition of Jīvananda Vidyāsāgara, there is yet another, which has become well known and this appears to be an extract form this Purāṇa, indeed, from the pretakalpa of the same and this text is entitled Garuḍapurāṇasāroddhāna.⁴² The author of this as also the author of the commentary partly given in ślokaś names himself in the latter⁴³ as Naunidhīrāma, son of Śīṭharinārāyaṇa, grandson of Śrīśukhalālaī, who was a legend teller in the court of king Śrīśārdūla in Juhūjunūnagara.⁴⁴

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- 39a. Garuḍa P. and Agni P. contain many descriptions of hells which do not confirm to their aims. Particularly rich are the repetitions in Padma P.
40. Uttar. Kh. 3. 18 = Bhartṛhari 3. 76
41. Thus, I-tsing (Takakusu 179 f.), it is presumed that the poet Bhartṛhari is identical with the grammarian and the philologist which is even presumed even by Pischel (Die Indische Literatur, Kultur der Gegenwart, 205).
42. Aufrecht, Cat. Cat. quotes it as Garuḍapurāṇasāroddhārasamgraha.
43. last p. Mayā Naunidhīrāmeṇa Kītoyaṇī Sārasamgrahaḥ Tikā on Adhyāya XVI : Iyaṇī Naunidhīrāmeṇa mayā tikā kītādarāt.
44. The present Jhūnjhūnu, capital of Tahsil of the same name in Jaipur Rājaputāna, about 140 kilometres N. N-W of Jaipur.

If one compares Naunidhirāma's Sāroddhāra with the Pretakalpa of the Garuḍa Purāṇa found in the edition of Vidyāsāgara, it appears that both the texts in reality agree in their general contents and that too rather verbally. Even regarding the extent they are very close : Uttarakhaṇḍa has 1319 ślokas in 35 Adhyāyas, Sāroddhāra has 1275 ślokas in 16 Adhyāyas. As Naunidhirāma's text almost comes near to the contents of the Uttarakhaṇḍa it follows that it is not purely an extract from it. It contains, besides the similarities, even such material which is not found in the main Garuḍa Purāṇa. The author of the Sāroddhāra points out in the introduction to his Tīkā a few ancient extracts from the Garuḍa Purāṇa and utilises still other texts and visibly they are other Purāṇas. From the Bhāgavata Purāṇa a few passages are literally borrowed : Death and the pangs on the path of Yama 1. 21-25, 37ff., = Bhāg. P. 3. 30. 14-18, 28, development of the child in the womb 6. 5ff., = Bhāg. P. 3. 31.1ff, Saṃpaujā 12. 74f. occurs almost exactly as in Bhaviṣyottara P. (Hem. 1666). The description of Yama's path verbally agrees with Bṛh. Nārada P. 19, description of Yama 3. 30ff. agrees with Bṛh. Nārada P. 29. 47ff. and both these are also in the Uttarakhaṇḍa.

In the external form, the text differentiates itself from the Uttarakhaṇḍa above all through careful literary style⁴⁵ and orderly composition. Adhyāyas 1-13 contain uniform material concluded by the śravanaphala, Adhyāyas 14-16 follow uniformity and have very few repetitions. On the contrary, the arrangement of the Uttarakhaṇḍa is awfully confusing, has repetitions even in the same phraseology and that too in abundance. Remarkable is the extensive portion on widow burning (X. 35-50) for which a few verses are in the Uttarakhaṇḍa. Even the chapter on Yoga Adhyāya XV and the wise sayings in Adhyāya XVI have no exact parallel in it. From all these it comes out, that Naunidhirāma's

45. Ungrammatical forms or usages, irregular Sandhi are very rare. Artistic metres are very often used as in U. kh. They are the following. Indravajra 1. 33 ; Upajātī 2. 16 ; 6. 36 ; 7. 60 ; 9. 48. Vaṇṣaśīṭha 2. 35-40 ; Vasantatilaka 2. 48 ; 6. 40 ; 8. 19-20 ; Sragvinī 8. 17. 18 ; Śārdūlavikrīḍita 1. 59 ; 15. 74-75 ; Ārya 1. 1. 16 121.

Sāroddhāra is not a mere extract from the Uttarakhaṇḍa of the Garuḍa Purāṇa.

The text should be late on account of the inordinate glorification of Satī found in it, in particular its sources⁴⁶, this is also so from the borrowals from the Bhāgavata Purāṇa which speaks for its lateness inspite of its extraordinary estimation in India it belongs to the youngest product of Purāṇa literature. Monier Williams states regarding the conjectured age of Sāroddhāra : "The Garuḍa Purāṇa is comparatively a modern work, probably not older than the seventh or the eight century, and possibly still modern." The last observation is just for Sāroddhāra, hardly only for the Garuḍa Purāṇa.

In his treatment of the cult of the Hindus Monier Williams has taken Sāroddhāra of the Garuḍa Purāṇa as the basis for the delimitation of modern views and usages of the Hindus because he sees in it the excellent incorporation of them, as in this text occurs, what the modern Hindu believes ; regarding the continuity of the soul after death and the literary determination of the ceremonies connected with the dead confirming greatly with the modern usages Jolly⁴⁸ proves that ancient custom of the burial were extensively preserved by the Brāhmaṇas and the present consolatory mantras uttered with a certain predilection are borrowed from the Garuḍa Purāṇa (i. e. without doubt our Sāroddhāra). The introduction to the English translation S B H p. I confirms that it is recited whole over India at the funeral of the corpse and still however many fear to listen to it on other occasions as they are considered as ominous

Before bringing this small article to a close, I would be failing in my duty if I were not to mention my indebtedness to the source which I have made use of in the composition of this article.

46. Jolly states in S B E 7 XXIX that widow burning is not mentioned in any ancient Sanskrit Literature Cf. also Garbe, Beitrage zur Indischen Kultur Geschichte 154f., Winternitz W Z K M 29, 172ff.

47. a. a. O. 291ff.

48. Recht und Sitte 156.

In particular, I ought to express my special debt to Dr. Abegg. To a large extent, I have drawn upon the material from Dr. Phil Emil Abeggs "Der Pretakalpa des Garuda-Purāṇa", 1921 which is his Habilitations-schrift submitted by him to the Hohen philosophischen facultat I der Universitat Zurich. I am highly obliged to the great scholar for it as well as the publisher. If scholars are able to make use of this article, I think, my purpose of writing will be fruitified.

ŚAKHĀS OF THE SĀMAVEDA IN THE PURĀṆAS

BY

GANGA SAGAR RAI

[निबन्धेऽस्मिन् सामवेदस्य शाखानां पुराणानां साक्ष्यावारेण अन्य-
साक्ष्यैश्च विवेचनम् कृतम् । सामवेदस्य महत्त्वप्रदर्शनपूर्वकं तच्छाखाना-
मुत्पत्तिविस्तारह्लासादीनां विवरणं दत्त्वा जैमिनि-राणायनीय-कौथुम-
शात्यमुनि-शाठ्यायनिप्रभृत्यनेकासां शाखानां परिचयः प्रस्तुतः । अन्ते
साममन्त्राणां संख्याविषयेऽपि विभिन्नमतानामुल्लेखः कृतः]

The Sāmaveda has a special place in the Vedic literature. In the Gītā, Lord Kṛṣṇa says 'I am Sāmaveda among the Vedas'¹. The Bṛhaddevatā of Śaunaka holds that he who knows the Sāmāns, knows the reality². According to the R̥gveda, the Sāmāns are accessible only to those who are attentive³. In another mantira of the R̥gveda the Sāma-singing is compared to the songs of birds⁴. Special references have been made to Sāmaveda in the Upaniṣads and the Purāṇas also. According to the Chāndogya Upaniṣad if the R̥gveda is the speech, the Sāmaveda is the life breath (1. 1. 5) and if the R̥k. is the eye, the Sāma is the self. (1. 7. 1) In the Vāyu-Purāṇa, also the Sāmaveda is glorified.

THE MEANING OF THE WORD SĀMAN

By Sāmaveda we generally mean a collection of verses, nearly all of which occur in the R̥gveda, and which are sung mostly at the Soma-sacrifices. But strictly speaking Sāman was a melody or chant, apart from the words and Jaimini defines Sāman as a *gītā*⁵. The word Sāman is explained by *Yāska* in

1. वेदानां सामवेदोऽस्मि । Gītā X 22

2. सामानि यो वेद स वेत्ति तत्त्वम् Bṛhaddevatā

3. यो जागार तमुचः कामयन्ते यो जागार तमु सामानि यन्ति ॥

R̥g. V. 44. 14

4. उदगातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि Ibid II. 43.2

5. गीतिषु सामाख्या Jaimini, II. 1. 36

Nirukta⁶. Bhartṛhari, too, has referred to the term⁷. According to the Chāndogya Up. already noted the Sāman is based on the ṚK⁸. This shows the distinction of the two, ṚK and Sāman. Sāman was a tune, a melody sung to the words of the ṚK and the Sāmaveda was the collection of the ṚKs as set to the Sāmans⁹.

As recorded in tradition, Sāmaveda originally consisted of one thousand Śākhās. But as in these Śākhās, the texts were studied in forbidden times (*anadhyañyas*), Indra destroyed them with his thunderbolt¹⁰. Patañjali, regards the Sāmaveda as of thousand schools (*Sahasravartmā*)¹¹. Other references, too, are of the same view¹². The Buddhist text Divyāvadāna also mentions these to be one thousand and eighty in number¹³.

It is obvious that according to the tradition the Sāmaveda originally consisted of thousand schools, which were, later on,

6. साम सम्मितमुच्चा। अस्यतेर्वाचा साम मेन इति नैदानाः Nirukta VII. 12

7. ऋचो वा गीतिमात्रं वा सामद्रव्यान्तरं न तु ;
गीतिभेदाद्भि गृह्यन्ते ता एव निष्कृता ऋचः ॥

8. ऋचि बध्युदे साम Chāndogya Up. I. 6. 1 and का साम्नो गतिः ।
स्वर इति होवाच ibid I 8. 4

9. Rktantram, Intr. PP. 13-18 ; For a recent account of Sāmaveda and music, See Dr. V. Raghavan Journ. of the Music Academy, Madaras, vol. 32, PP. 127, 133

10. (1) अनध्यायेष्वधीयानास्ते शतक्रतुवज्रेणाभिहताः प्रनष्टाः

Caranavyūha P. 43

(ii) अनध्यायेष्वधीयानांस्ताजघान शतक्रतुः Vāyu 61. 29, Bd. II. 35.33

11. सहस्रवर्त्मा सामवेदः Mahabhāṣya

12. (1) सहस्रसंख्यया जाता शाखाः साम्नः परंतपः ॥ Muktikopani-ad

(ii) स सहस्रमधीत्याशु सुकर्मप्यथ संहिताः ।

प्रोवाचाथ सहस्रस्य सुकर्मा सूर्यवर्चसः ॥ Vāyu 61. 28, Bd. II 35.33

(iii) सहस्रसंहिताभेदं सुकर्मा तदसुतस्ततः । Vi-ṇu III. 6 6

(iv) सहस्रसंहिताभेदं चक्रे साम्ना ततो द्विजाः Bhag. X 11 6. 76

(v) तत्र सामवेदः सहस्रधा Atharvan parīṣista 49. 3. 1

(vi) तत्र सामवेदस्य शाखासहस्रमासीत् Prapañcahidāya

आख्याः सर्वे एते छन्दोगाः पंक्तिरित्येका साशीतिसहस्रधाभिन्ना ।

Divyāvadāna

lost. Mahidāsa, the commentator or Śaunaka's Caranavyūha quotes a verse according to which he who reads the sacred text in the forbidden times is killed by lightning (*vidyut*)¹⁴. Though the myth of the banishment of the Sāmavedic Śākhās cannot be relied upon, yet the existence of the much more Sāmavedic Śākhās than extant cannot be denied. Since the Sāmaveda is based on melody and chants and music depends on vocal organs, the origin of different schools is but natural. The minor differences of these Śākhās were forgotten, and then numerous schools dwindled. The differences between many Samhitās of the Sāmavedic schools is negligible as they differ only in the omission of certain syllables or the pronunciation of certain sounds in a different manner. These differences too, exist between major Śākhās, the minors have even less differences¹⁵.

As regards the Śākhās that survived, texts are not unanimous in mentioning their names. The Caranavyūha of Śaunaka enumerates only fourteen Śākhās of this Veda¹⁶. Mahidāsa, the commentator on the same text, has slightly differed from the original text and he has cited some new names¹⁷. The Ātharvaṇa Caranavyūha also has some differences in the names¹⁸. The

14. अनव्यायेष्वधीयानां ग्रीयन्ते खलु विद्युताः P 43

15. Dr. Caland, Jaiminiya Samhitā, P. 11, Sāmāśramin Trayīikā P.249

16. शेषान् प्रवक्ष्यामि आसुरायणीया वासुरायणीया वार्तान्तरेया प्राञ्जल-
ऋग्वैनविधाः प्राचीनयोग्या राणायनीयाश्चेति । राणायनीया नाम
नव भेदा भवन्ति—राणायनीयाः शाठ्यायनीयाः सात्यमुद्रलाः खल्वला
महाखल्वलाः लाङ्गलाः कौथुमाः गौतमा जैमिनीयाश्चेति ।

17. After mentioning the original he writes

अथ प्रकारान्तरेणाह—तत्र राणायनीयानां सप्तभेदा भवन्ति—राणायनीयाः
सात्यमुद्राः कालेयाः महाकालेया लाङ्गलायनाः शार्दूलः कौथुमाश्चेति ।
तत्र कौथुमानां षड्भेदा भवन्ति—कौथुमाः आसुरायणाः वातायनाः
प्राञ्जलिर्देनभृतः प्राचीनयोग्या नैगमीया इति ।

18. तत्र केचिदवशिष्टाः प्रचरन्ति—राणायनीयाः सात्यमुद्राः कालपाः
महाकालपाः कौथुमाः लाङ्गलिकाश्चेति । कौथुमानां पड्भेदा भवन्ति ।
तद्यथा । सारायणीयाः वातरायणीयाः वैतघृताः प्राचीनास्तेजसा अनिष्ट-
काश्चेति Ath. Pariśiṣṭa 49. 3. 2, 3

verses quoted by Mahidāsa mention the name of 13 ācāryas¹⁹. In the Gobhila Gṛhyakarma-Prakāśikā, too, the names of 13 ācāryas are mentioned²⁰ and references to 13 ācāryas are found in the Jaiminiya Gṛhya-sūtra²¹. According to the Rudraskanda, a commentator of the Khādīrasūtra, the number of ācāryas is 13²².

The Purāṇas widely differ from each other and they have less concordance with the above mentioned texts. The Sāmavedic Śākhās are enumerated in detail in the Viṣṇu Purāṇa as follows :

सामवेदतरोऽशाखा व्यासशिष्यस्स जैमिनिः ।
क्रमेण येन मैत्रेय बिभेद शृणु तन्मम ॥
सुमन्तुस्तस्य पुत्रोऽमृत्युकर्मस्थायमृत्युतः ।
अधीतवन्तौ चैकैकां संहितां तौ महामती ॥
सहस्रसंहिताभेदं सुकर्मा तत्सुतस्ततः ।
चकार तं च तच्छिष्यौ जगृहाते महाव्रतौ ॥
हिरण्यनाभः कौसल्यः पौष्पिञ्जिश्च द्विजोत्तम ।
उदीच्यास्सामगाः शिष्यास्तस्य पञ्चशतं स्मृताः ॥

19. आसा शाखानामध्यापका आचार्यस्त्रयोदशसंख्याकाः । ते यथा—

राणायनी सात्यमुग्री दुर्वासा अथ भागुरिः ।

भास्वण्डो गोर्धुजवीरंगवानौपमन्यवः ॥

दारालो गार्ग्यसावर्णी वार्षगण्यश्च ते दश ।

कुशुमिः शालिहोत्रश्च जैमिनिश्च त्रयोदश

इत्येते सामगाचार्याः स्वस्ति कुर्वन्ति तपिताः ॥

20. राणायनिः सात्यमुग्रिः । व्यासः (दुर्वासाः) । भागुरिः । जौर्धुण्डिः ।

गौर्धुलविः । भानुमानौपमन्यवाः । कराटिः । मणको गार्ग्यः । वार्ष-

गण्यः । कौशुमिः शालिहोत्रः । जैमिनिः

Further in the same book ten Pravacanakāras are referred to.
षटिः । भालविः । कन्बविः । ताण्डयः । वृषाणः (वृषगणः) । समबाहुः ।

रक्षकिः । अगस्त्यः । बष्कशिराः । हूहूः । Gobhila Gṛhya Karmaprakāśikā

21. जैमिनि—तलवकार—सात्यमुग्र—राणायनिदुर्वासासं च—भागुरि-गौ-

वण्डि—गौर्धुलवि—भगवन्तमौपमन्यवं—कारण्डि-सावर्णि—गार्ग्यवार्ष-

गण्य-वैवन्ध्वम्—इति Jaiminiya Gṛhya Sūtra 1.14

22. तथैव राणायनादीनाचार्यान् त्रयोदश शाखायानादीन् प्रवचनकर्तुं दश

Commentary on Khādīra Sūtra 32. 14. 16

हिरण्यनाभाचावत्यस्संहिता यैर्द्विजोत्तमैः ।
 गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः ॥
 लोकाक्षिर्नौधमिश्चैव कक्षीर्वाँल्लालिस्तथा ।
 पौष्पिञ्जिशिष्यास्तद्वेदैस्संहिता बहुलीकृताः ॥
 हिरण्यनाभशिष्यस्तु चतुर्विंशति संहिताः ।
 प्रोवाच कृतिनामासौ शिष्येभ्यश्च महामुनिः ॥

III. 6. 1-7

The list of the Bhāg. P., though does not differ from the Viṣṇu-Purāṇa in essence, yet it shows some variations. It is as follows :

जैमिनेः सामगस्यासीत्सुमन्तुस्तनयो मुनिः ।
 सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ॥
 सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् ।
 सहस्रसंहिताभेदं चक्रे साम्ना ततो द्विजः ॥
 हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः ।
 शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ॥
 उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै ।
 पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते ॥
 लौगाक्षिर्माङ्गलिः कुर्यः कुसीदः कुक्षिरेव च ।
 पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ॥
 कृतौ हिरण्यनाभस्य चतुर्विंशतिसंहिताः ।
 शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ॥

Bhāg. X 6 75-80

The list of the Vāyu Purāṇa is much detailed and the same is repeated in the Brahmandā Purāṇa with few variations.²³

23. पुत्रमध्यापयामास सुमन्तुमथ जैमिनिः ।
 सुमन्तुश्चापि सुत्वात् पुत्रमध्यापयत् प्रभु ॥
 सुकर्माणं सुतं सुत्वा पुत्रमध्यापयत्प्रभु ॥ 27
 स सहस्रमधीत्याशु सुकर्माण्यथ संहिताः ।
 प्रोवाचाथ सहस्रस्य सुकर्मा सूर्यवर्चसः ॥ 28

In the Agni-Purāṇa following list of the Sāma-Veda Śākhās is available :

सामवेदतरोः शाखा व्यासशिष्यः स जैमिनिः ॥

सुमन्तुश्च सुकर्मा च एकैकां संहितां ततः ।

गृह्णाते च सुकर्माख्यः सहस्रं संहितां गुरोः ॥

and

Ch. 153 28-29

साम्नः कौथुमसंज्ञैका द्वितीयाथर्वणायनी ।

गानान्यपि च चत्वारि वेद आरण्यकं तथा ॥

271.6

अनव्यायेष्वधीयानास्ताञ्जघान

शतक्रतुः ।

प्रायोपवेशमकरोत्ततोऽसौ शिष्यकारणात् ॥ 29

क्रुद्धं दृष्ट्वा ततः शक्रो वरमस्मै ददौ पुनः ।

भाविनौ ते महावीर्यौ शिष्यावनलवर्चसौ ॥ 30

अधीयानौ महाप्राज्ञौ सहस्रं संहिताबुधौ ।

एतौ सुरौ महाभागौ मा क्रुध्य द्विजसत्तम ॥ 31

इत्युक्त्वा वासवः श्रोमान् सुकर्माणं यशस्विनम् ।

शान्तक्रोधं द्विजं दृष्ट्वा तत्रैवान्तरधीयत ॥ 32

तस्य शिष्यो भवेद्धीमान् पौष्यञ्जो द्विजसत्तमः ।

हिरण्यनाभः कौशिक्यो द्वितीयोऽभून्नराधिपः ॥ 33

अध्यापयत्तु पौष्यञ्जो सहस्राद्धं तु संहिताः ।

तेनान्योदीच्यसामान्याः शिष्याः पौष्यजिनः शुभाः ॥ 34

शतानि पञ्च कौशिक्यः संहितानाञ्च वीर्यवान् ।

शिष्या हिरण्यनाभस्य स्मृतास्ते प्राच्यसामगाः ॥ 35

लोकाक्षो कुशुमिष्वैव कुशोती लाङ्गलिस्तथा ।

पौष्यजिः शिष्याश्चत्वारस्तेषां भेदास्त्रिबोधतः ॥ 36

राणायनीयः स हि तण्डिपुत्रस्तस्मादन्धो मूलचारी सुविद्वान् ।

सकतिपुत्रः सहस्रात्पुत्र एतान् भेदान् वित् लोकाक्षिणस्तु ॥ 37

त्रयस्तु कुशुमेः पुत्रा बौरसो रसपासरः ।

भागवतिश्च तेजस्वी त्रिविधाः कौथुमाः स्मृताः ॥ 38

शौरिद्युः शृङ्गिपुत्रश्च द्वावेतौ चरितव्रतौ ।

राणायनीयः सौमित्रिः सामवेदविशारदौ ॥ 39

प्रोवाच संहितास्तिस्रः शृङ्गिपुत्रो महातपाः ।

चैलः प्राचीनयोगश्च सुरालश्च द्विजोत्तमाः ॥ 40

In the circumstances, it is very hard to determine the exact name and number of the Sāmavedic Śākhās. Tradition is complex and no text can be said to be authentic. Various forms of even one name are to be seen. For instance, the name Lāṅgalī occurs in the following forms :

Bhāg. P.	Vāyu P.	Ath. Parīśiṣṭa	Śaunaka's Caranavyūha
Maṅgalīḥ	Lāṅgalīḥ	Lāṅgalīkāḥ	Lāṅgalāḥ

JAIMINI—THE FOUNDER OF THE SĀMAVEDIC SCHOOLS

According to the Purāṇas, the Sāmaveda was first handed down to Jaimini by Vyāsa. Hence Jaimini was contemporary of Vedavyāsa. According to the Mahābhārata he was present in

प्रोवाच संहिताः षट् तु पाराशर्यस्तु कौथुमः ।
 आसुरायणवैशाख्यौ वेदवृद्धपरायणौ ॥ 41
 प्राचीनयोगपुत्रश्च बुद्धिमांश्च पतञ्जलिः ।
 कौथुमस्य तु मेघास्ते पाराशर्यस्य षट् स्मृताः ॥
 लाङ्गलिः शालिहोत्रश्च षट् षट् प्रोवाच संहिताः ॥ 42
 भालुकिः कामहानिश्च जैमिनिः लोमगायनिः ।
 कण्डश्च कोहलश्चैव षडेते लाङ्गलाः स्मृताः ॥
 एते लाङ्गलिनः शिष्याः संहिताः यैः प्रसाधिताः ॥ 43
 ततो हिरण्यनाभस्य कृतशिष्यो नृपात्मजः ।
 सोऽकरोच्च चतुर्विंशत्संहिता द्विपदा वरः ॥ 44
 प्रोवाच चैव शिष्येभ्यो येभ्यस्ताश्च निबोधत ।
 राडश्च महवीर्यश्च पञ्चमो वाहनस्तथा ॥ 45
 तालकः पाण्डकश्चैव कालिको राजिकस्तथा ।
 गौतमश्चाजवस्तश्च सोमराजापतत्तः ॥ 46
 वृष्टुष्णः परिकृष्टश्च उलूखलक एव च ।
 यवीसश्च वैशाली अङ्गुलीयश्च कौत्सिकः ॥ 47
 सालमजरिसत्यश्च कापीयः कानिकश्च यः ।
 पराशरश्च धर्मिमा इति क्रान्तास्तु सामगाः ॥ 48
 सामगानान्तु सर्वेषां श्रेष्ठौ द्वौ तु प्रकीर्तितौ ।
 पौष्यश्चिश्च कृतिश्चैव संहितानां विकल्पकौ ॥ 49

Vāyu 61.27-49.

The same verses are repeated in the Brahmanṇḍa Purāṇa with few variations in reading.

the court of Yudhishthira²⁴. He is also said to be the *udgātṛ* of king Janamejaya.²⁵ Various books are attributed to Jaimini e.g. *Samhitā*, *Brāhmaṇa*, *Kalpasūtra*, *Mīmāṃsā* etc. These were written by Jaimini himself or by his pupils is not certain.²⁶ In any case, it can not be denied that these works belonged to the *Sāmaveda*, and particularly to the *Jaiminiya Śākhā*. Vyāsa has cited the name of Jaimini as an authority in his *Brahmasūtra*.

Two verses are found which clearly call Jaimini *sūtra-kāra* and propounder of thousand *Śākhās*²⁷. Jaimini went to see Bhīṣma lying on the bed of arrows²⁸. According to the *Purāṇas* he was a pupil of Vyāsa and in-charge of the *Sāma-Samhitā*²⁹. He taught the *Sāmaveda* to his own son Sumantu³⁰. Jaimini was also an authority on yoga³¹. In the *Vāyu-Purāṇa* he is described as a follower of the *Lāṅgala Śākhā*³². But it is not correct because he was the first propagator of the *Sāmavedic Śākhās*, while *Lāṅgali* was a later authority. The name of Jaimini occurs in *Jaiminiya Sūtra Kārikā* (171 and 172). The *Ātharvāṇa Parīṣiṣṭa* is also aware of his name³³. The *Mīmāṃsā sūtras* are of course connected with his name. Reference to Jaimini is seen in the *Śāṅkhāyana Gṛhyasūtra* also.³⁴

(1) The Jaiminiya Śākhā

The literature of the *Jaiminiyas* is extant in its full form. In the *Jaiminiya Samhitā* the number of verses is 1687 which is 182 less than the verses of the *Kaushika-Samhitā*. There is

24. *Sāntiparva* 4.17.

25. उद्गाता ब्राह्मणो बृद्धो विद्वान् कौत्सायं जैमिनिः । *Ādi*, 53.6

26. *History of Classical Sanskrit*, P. 472.

27. Quoted by Pt. Bhagavadatta *Vaidika Vāṇmaya Itihāsa*, Vol. II. P. 22.

28. *Sāntiparva* 47.6.

29. *Bhig.* XII. 6.33 and 7.; *Vāyu* 60.13; 61.25, *Viṣṇu* III. 4.9; *Brahmāṇḍa* II. 3.31.

30. पुत्रमभ्यापयामास सुमन्तुमथ जैमिनिः ॥

31. *Vāyu*, 83.207; *Viṣṇu* IV. 4.107.

32. *Vāyu* 61.42.

33. *Ātharva Parīṣiṣṭa* 43.4.14.

34. *Śāṅkhāyana Gṛhya Sūtra* 4.6.1.

considerable number of variant readings in both the Saṁhitās. In the *Uttarārcika* there are various mantras which do not occur in the Kauthuma Saṁhitā. The number of the *Gānas* in the Jaiminiya Saṁhitā is 3681. The division of the *Gānas* is as follows :

Grāmegeya Gāna	1232
Aranyagāna	291
Uhgāna	1802
Rahasyagāna	356
	<hr/>
	3681

Among 1987 verses, the Pūrvārcika has 646 and the Uttarārcika 1041.^{34a} The prominent feature of the Jaiminiya Saṁhitā is the conversion of *ḍ* into *ḷ*. Though the Jaiminiya Saṁhitā has less verses than the Kauthumas, yet there are such verses in the Jaiminiya Saṁhitā which do not occur in the Kauthuma Saṁhitā. Like the Śatapatha-Brahmaṇa, the Jaiminiya Brahmaṇa is big in size. This Brahmaṇa is published.³⁵ The Jaiminiya Upaniṣad Brahmaṇa is a part of this Brahmaṇa. The other name of this Upaniṣad is Gāyatrī Upaniṣad Brahmaṇa. The Jaiminiya Brahmaṇa is called also Talavakāra Brahmaṇa. Talavakāra is a pupil of Jaimini and it is possible that some portions were arranged by him. The Jaiminiya Grhyasūtra is divided into two parts³⁶. Prof. Caland has remarked about this Sūtra text that it is a genuine text of the Jaiminīyas³⁷. And it attaches itself to the other books of this Śākhā. This Sūtra has mentioned the name of Jaimini Talavakāra³⁸. Sāyaṇācārya has quoted a reference of this Grhyasūtra. Some portions of this Sūtra were published by Dr. Gastra. The Upaniṣad of this Śākhā is named Kena Upaniṣad. It is also called by the name Talavakāra.

34a. R̥kīantram, edited by Dr. Suryakanta, Intr. P. 2 ,

35. Edited and published by Dr. Raguvīra, Nagpur 1954.

36. Edited by Dr. Caland, Lahore 1932.

37. Jaiminiya Gihaya Sūtra, Intr. P. 8.

38. तपयेदाचार्यमाचार्यश्च जैमिनि तलवकारं सात्यमुग्रं राणावनि 1.14

(2) THE KAUTHUMA ŚĀKHĀ

This Śākhā is one of the extant Śākhās of the Sāmaveda. Pāṇini has mentioned this name along with Kaṭha and Laugākṣi.³⁹ In the Brahmāṇḍa and Vāyu Purāṇas Kauthuma is said to be the son of Parāśara and incharge of a Saṁhitā.⁴⁰ The Saṁhitā of the Kauthumas is current among its followers. According to Mahidāsa this Śākhā was popular in Gujrat.⁴¹ In the Mahārṇava the residence of the Kauthumas is said to be the northern region of the river Narmadā.⁴² The Kauthuma Saṁhitā consists of 17 Prapāṭhaka's each of which is again divided into *Pūrva* and *Uttara Bhāga*. The number of the mantras according to Prof. Caland is 1869. The total number of the *gānas* in this Saṁhitā is 2722 as follows :

Grāmegeya gāna	1197
Araṇyagāna	294
Ūhagāna	1026
Ūhyagāna	205
<hr/>	
	2722

According to the tradition a large number of books is related to this Śākhā. It is probable that some of these were related to the other small Śākhās of this Veda. The number of the books attached to the Kauthuma Śākhā, according to the Gobhila Gṛhya Karma Prakāśikā is fifty two.⁴³ This list is also accepted by Dr. Caland.⁴⁴ The Kauthuma Gṛhya Sūtra is

39. कठकौथुमाः कौथुमलोगाक्षाः Kātakaujapādigaṇa

40. प्रोवाच संहिताः षट् तु पराशर्याय कौथुमः 3d. II. 35.45

41. गुजरेदेशे कौथुमो प्रसिद्धः P. 45

42. माध्यन्दिनी शांखायनी कौथुमो शौनकी तथा
नर्मवोत्तरभागे च यज्ञकन्याविभागिनः ॥

43. कौथुमानां के वा ग्रंथा अध्येतव्या इति चेदत्राह कश्चित्-
द्वि पञ्चाशदिमे ग्रंथाः शाखायाः कौथुमेतिह ।
प्रोक्ताः सामोदयो यस्माच्छ्रौते स्मात्ते सुनिश्चिताः ॥

Gobhila Gṛhya Karma Prakāśikā PP. 2d

44. Introduction to the Pañicaviṁśa Brāhmaṇa's translation.

preserved in the Government library Mysore. According to Dr. Surya Kanta this Gṛhya is of independent nature.⁴⁵

(3) THE RĀṆĀYANĪYA ŚĀKHĀ

In the Brahmāṇḍa and Vāyu Purāṇas, Rāṇāyani is referred to as a Śākhākāra of the Sāmaveda. Pāṇini has also mentioned his name.⁴⁶ Reference has been made to Rāṇāyani in the Gaṇaratnamahodadhī, where he is described as a Vāsīṣṭha.⁴⁷ Patañjali is also acquainted with this school and mentions it along with the Sātyamugri.⁴⁸ According to Patañjali the Sātyamugri Śākhā was a subdivision of the Rāṇāyanīyas. Śaṅkarācārya has mentioned a *Khila* of the Rāṇāyanīyas.⁴⁹ He also mentions a Rāṇāyanīyopaniṣad.

The Samhitā of this Śākhā is preserved. We are not certain whether the Samhitā and the Pañcaviṃśa and the Śaḍ-vimśa Brāhmaṇa of the Kauthumas were also in use by the Rāṇāyanīyas in the same form in which now we possess them. But according to Prof. Caland it can be proved that the commentator of the Pañcaviṃśa Brāhmaṇa was a Rāṇāyanīya and the same may be said about Varadarāja who commented upon the Ārṣeya Kalpa. It is not improbable that these texts were the common properties of both the Śākhā.

But it is certain that the Rāṇāyanīyas have their separate Gṛhya and Śrauta sūtras. The Śrauta Sūtra is that of Drāhyāyaṇa. It is nearly identical with the Lātyāyana Sūtra. The only difference between the two is that the Drāhyāyaṇa has some more Sūtras. The Gṛhya Sūtra of this Śākhā is Khādira Gṛhya Sūtra which is divided into four Paṭalas. The Drāhyāyaṇa Gṛhya Parīṣiṣṭa is also attributed to this Śākhā.

Differences from other Śākhās : As said earlier, the Sāmavedic Śākhās differ particularly in the omission of Y and V. Dr.

45. Pt. Bhagavanddatta, op. cit. Vol. I P. 316

46. Pailādigaṇa (II. 4.59)

47. Gaṇaratnamahodadhī, 3.236

48. Cf. V. S. Agrawala, India As Known to Pāṇini, P. 327

49. Vedāntabhāṣya III, 3.23

Suryakanta points out that the Kauthumas sing ha-u while the Rāṇāyanīyas sing hav-u.⁵⁰ According to Patañjali⁵¹ the followers of the Sātyamugri Śākhā and the Rāṇāyanīya Śākhā read a half e and o in instances like 'aujāta eṣvasūnṛte.' and अच्वयौ ओद्रिभिः सुतम्. At present the Rāṇāyanīya Śākhā is found in south also in Mathura.^{51a}

(4) THE SĀTYAMUGRI ŚĀKHĀ

The other variants of its name are Sātyamudgalāḥ and Sātyamurgyas. But the real name seems to be Sātyamugri⁵² and this name is referred to by Pāṇini⁵³ and Patañjali. In the Śaunakiya Caranavyūha it is regarded as a subdivision of the Rāṇāyanīyas. Patañjali has mentioned this Śākhā in connection with a phonetic peculiarity, viz. *ardha ekāra* and *ardha okāra* recognised in its Prātiśākhya text. Moreover, the Āpīśālī Śikṣā, too is acquainted with the schools of the Sātyamugris and Rāṇāyanīyas.⁵⁴

No text belonging to Sātyamugri Śākhā is preserved. But, it is most probable that this Śākhā originally contained some books, especially its Prātiśākhya, which were later destroyed in the course of time. The Jaiminiya Gṛhya Sūtra cites his name among the teachers of the Sāmaveda. Likewise, he is mentioned in the Gobhila Gṛhya Karma Prakāśikā, and in the verses quoted by Mahidāsa in his commentary on the Caranavyūha.

(5) THE ŚĀTYĀYANI ŚĀKHĀ

Śātyāyani Śākhā is regarded as a Sub-division of the Rāṇāyanīyas. The Prapāñcāhṛdaya has given it among the Sāma Śākhās. Reference has been made by Patañjali to the Brāhmaṇa work of the Śātyāyanīyas. Śātyāyani comes in the Varṇsa list of Jaimini whose Brāhmaṇa work is still in existence. The

50. Rktaṇtram, Intro P. 10; Sāmāśramin, Trayī Tikā P. 249

51. Bhāṣya I. 1. 2

51a. See Dr. V. Raghavan, the Present position of Vedic Recitation and Vedic Śākhās, Veda Dharma Paripālana Sabhā Kumbha konam, 1962.

52. Max Muller, History of Ancient Sanskrit. Lit., P. 192

53. Pāṇini IV. 1.81

54. Āpīśālī Śikṣā, 6th Prakaraṇa

Śātyāyani Brāhmaṇa is quoted more frequently in the later literature. Śāṅkara has quoted it in his Vedānta Sūtrabhāṣya (III. 3. 2, 5; III. 3. 2. 6). Similarly it has been quoted by Āśvalāyana Śrautasūtra Apastamba Śrauta Sūtra and by Sāyaṇa on the Tāṇḍya Brāhmaṇa.⁵⁵

The Jaiminiya Upaniṣad Brāhmaṇa has quoted Śātyāyani very frequently. The Kalpasūtra of Śātyāyani is mentioned in the Bālakrīḍā of Viśvaiṣṇava, Mahādeva's commentary on the Satyāśāḍha Śrauta Sūtra and Rudraskanda's commentary on the Khādya Gṛhya Sūtra. But unfortunately no text of this Śākhā is preserved.

(6) THE KĀLEYA ŚĀKHĀ

Various names of this Śākhā are found. In the Atharvaṇa Caranavyūha the name is Kālāpaḥ. A Kāpeya Brāhmaṇa is mentioned in the Satyāśāḍha Śrauta Sūtra (1.4 and 9.8). Whether it was only a variant reading of the Kāleyas or a different name is not traceable. The Kāleyas are mentioned very frequently in the Sūtras : Śāṅkhyāyana Śrauta Sūtra, Baudhāyana Śrauta Sūtra, Jaiminiya Śrauta Sūtra, Lāṭyāyana Śrauta Sūtra and Kṣandra Sūtra etc.

(7) THE MAHĀKĀLEYA ŚĀKHĀ

This Śākhā seems only to be a sub-division of the Kāleyas. It is also probable that the Kāleya Śākhā was called by the name Mahākāleya. No literature of these Śākhās is available.

(8) THE LĀṄGALĪ ŚĀKHĀ

The Caranavyūha of Śaunaka enumerates the Lāṅgala Śākhā as a sub-division of the Rāṇyāyanīyas. According to Atharvaṇa Caranavyūha the name is Lāṅgalika. In the Vāyu-Purāṇa (61.43) six sages are said to be the pupils of Lāṅgala who read their Saṁhitā from him.⁵⁶ In the Śīmadbhāgavata

55. These references are quoted in full by Pt. Bhagavaddatta, Vol. II, pp. 31-32, see also B. K. Ghose Fragments of Lost Brāhmanas Vol. II.

56. भालुकिः कामहनिश्च जैमिनिर्लोमगायनिः ।

कण्डश्च कोहलश्चैव षडेते लाङ्गलाःस्मृता ॥

Vāyu 61.43 ; Bd. II. 35.46

the name occurs as Māṅgala which is corrupt version of a Lāṅgali. No literature of this Śākhā has survived.

(9) THE GAUTAMA ŚĀKHĀ

According to the Caranavyūha this Śākhā is a subdivision of the Rāṇāyanīyas. In the Epics and Purāṇas we know of several Gautamas and it is difficult to say which Gautama is related to the Sāmaveda as promulgator of one of this Śākhās.

No Saṁhitā of this Śākhā is available. Only the Gautama Dharmasūtra, the Gautama Piṭṛmedhasūtra and the Gautama Śikṣā are preserved. At the end of the Gautamī Śikṣā a statement is found which is significant as it shows that there existed a Pratisākhya, presumably of Gautama which recorded a phenomena.⁶⁰ The Gautama Dharma Sūtra is regarded as the most ancient. Kumārila expressly connects it with the Sāmaveda. Moreover, Gobhila has quoted Gautama. The Baudhāyana and Vasīṣṭha Dharma Sūtras have derived some material from this Sūtra. This Sūtra is referred to by Śaṅkara, Kumārila and Medhātithi which shows its importance as well as its antiquity.

(10) THE ŚĀRDŪLA ŚĀKHĀ

According to Mahidāsa it is a sub-division of the Rāṇāyanīyas. Nothing is known about Śārdūla Rṣi. No literature of this Śākhā is met with. Only the Khādīra Gṛhya Sūtra is said to be attached to this Śākhā⁶¹. Hemādri in his Śrāddha Kalpa Paribhāṣā Prakaraṇa has mentioned the name of Śārdūla Śākhā, which shows the existence of the Śārdūla Śākhā.⁶²

(11) THE NAIGEYA ŚĀKHĀ

The other names of this Śākhā are Naigī and Naigamīya. The word *Nagebhyaḥ* is used in the Sāmavedānukramaṇikā and

57. Ādi, 122. 50-51

58. Droṇa, 190. 36-40

59. Śānti 47. 10

60. Rktaṇtram, Intr. P. 3

61. Report on a Search of Sanskrit MSS in the Bombay Presidency 1892-95 No. 79

62. तथैवा शादूलशाखिनाम्

the word *Naigī* is met with in the *Ṛktantram*.⁶³ A text is known as the *Naigeya Pariśiṣṭa*. It may be presumed that originally there existed a *Samhitā* of the *Naigeyas*. About this *Samhitā* Dī. Surya Kanta observes 'On Sūtra 94 the commentator cites ऐन्द्र सानसि (1.129) as an example of the 'guṇa Sandhi'. The *Samhitā* of the *Nigamīyas* has ऐन्द्र सानसिम्. According to the *Rktantra* (108) all the *Śākhās* of the *Sāmaveda* omit *y*, when it is followed by a consonant, *Naigis* omit it when it comes in between the vowels (159)'. From this evidence the existence of a *Naigeya Samhitā* is well established

(12) THE BHĀLLAVI ŚĀKHĀ

In *Gobhila Gṛhyakarma Prakāśikā* a *pravacanakāra* is known as *Bhāllavi*. Reference has been made to him in the *Jaiminiya Upaniṣad Brāhmaṇa*⁶⁴. The *Bṛhaddevatā* also mentions to *Bhāllaveyī Brāhmaṇa*⁶⁵ and the *Bhāllaveyī Śruti*⁶⁷. *Govinda-svāmin* on the *Baudhāyana Dharmasūtravivaraṇa* mentions it as a *Śākhā* of the *Sāmaveda*⁶⁶. Moreover, this *Śākhā* is mentioned in the *Nārada Śikṣā* (1.13), *Dṛāhyāyana Śtauta Sūtra* (III. 4.2) and *Śaṅkara Vedāntabhāṣya*. *Patañjali* is also aware of this *Śākhā* (4.2 104) and *Kāśikā* too mentions it (4.2 6-6 ; 4.3.105). *Sureśvara* has quoted the *Samhitā* of *Bhāllaveyins* in his *Bṛhadāraṇyakabhāṣya Vārtika*⁶⁹. On these evidences the existence of a *Bhāllaveyī Samhitā* may be concluded. The *Brāhmaṇa* of this *Śākhā* is also widely quoted. But at present no text of this *Śākhā* is available. In the *Purāṇas* a *Bhāluka Ṛṣi* is referred to. But his identity with *Bhāllavi* is uncertain. It is obvious from the evidences of the *Śaunaka's Bṛhaddevatā* that *Bhāguri* was not identical with *Bhāllavi* as both the names are quoted separately in that Book (3.100 ; 5 40 ; 6 8.).

63. *Ṛktantram* 2. 6. 9 ; 4. 3. 2

64. *ibid*, *Intr* P. 3

65. *Jaiminiya Up.* 2. 4. 7.

66. *Bṛhaddevatā* V. 23

67. *ibid* V. 159

68. भाल्लविनः छन्दोगविशेषाः

इति भाल्लविशाखायां श्रुतिवाक्यमधीयते २१६.२०

(13) THE ŚĀLIHOTRA ŚĀKHĀ

A Śālihotra ācārya is mentioned in the Gobhila Gṛhya Karma Prakāśikā. Mahidāsa has also mentioned him⁷⁰. According to the Mahābhārata a Śālihotra was a resident of a forest where Pāṇḍavas accompanied by Hidimbā had rested and Śālihotra fed them⁷¹. This Śākhā is mentioned in the Vāyu and Brahmanḍa Purāṇas⁷². No text of this Śākhā is available.

(14) THE VĀIṢAGANYA ŚĀKHĀ

According to the Jaiminīya Gṛhya Sūtra, Prapañcahr̥daya, Gobhila Gṛhyakarma Prakāśikā and the verses quoted by Mahidāsa, the Vāiṣaganya Śākhā belonged to the Sāmveda. The Mahābhārata is aware of a Vāiṣaganya, who was taught by Gandharvauāja Viśvāvasu about the *jīva* and the *paramātmā*⁷³. Yāgyavalkya while commenting upon the Piṅgala-Sūtra has quoted a verse from the Vāiṣaganya Samhitā⁷⁴. On the evidence of Yāgyavalkya the existence of a Vāiṣaganya Samhitā may be inferred. But at present no text is available.

(15) THE TĀṆDYA ŚĀKHĀ

The famous Tāṇḍya or Pañcaviṃśa Brāhmaṇa belongs to this Śākhā. Tāṇḍya Ṛṣi is mentioned in the Śatapatha Brāhmaṇa⁷⁵. In the Ṛṣi tarpaṇa of Sāmavidhāna Brāhmaṇa Tāṇḍya is regarded as a pupil of Bādarāyaṇa⁷⁶, Śaṅkarācārya has mentioned this Śākhā in the Vedāntabhāṣya⁷⁷. He calls the Chāndogya Upaniṣad by the name of Tāṇḍya Upaniṣad⁷⁸. A Tāṇḍi Ṛṣi is mentioned in the Mahābhārata. Prof. Caland has quoted the verses which are found in the Tāṇḍya Brāhmaṇa and have

70. दारालो गार्ग्यसावर्णी वार्षगण्यश्च ते दश ।

कुशुमिः शालिहोत्रश्च जैमिनिश्च त्रयोदश ॥

71. Southern recension after Ādi, 154.18 (Vide Gitapress ed.)

72. Vāyu 61.42; 61.42: Bd 3.46.

73. Sānuparva 318.59

74. Commentary on Piṅgala Sūtra 3.12 Śatapatha Br, IV, 1. 2. 25

75. अथ ह स्माह तारण्यः

76. बादरायणस्ताण्डिशास्त्रायनिम्नाम्

77. Vedāntabhāṣya 3. 3. 24, 27

78. ibid 3. 3. 36

variation from the extant *Samhitā*⁷⁹. On this ground the existence of a separate *Samhitā* of this Śākhā may be argued. From a reference of the Nārada Śikṣā it seems that originally the *Tapdya Brāhmaṇa* was accented⁸⁰. At present except the *Brāhmaṇa*, no text is available.

(16) THE TALAVAKĀRA ŚĀKHĀ

Talavakāra was a pupil of Jaimini and he founded his own Śākhā. Perhaps he re-arranged his teacher's works, viz. *Jaiminīya Brāhmaṇa*, which also bears the name *Talavakāra Brāhmaṇa*. Pāṇini has mentioned him in the *Śaunakādigaṇa* as a n author of the *Chandas* or the *Vedic Śākhā*⁸¹. Talavakāra is mentioned in the *Jaiminīya Grhya Sūtra*. The *Talavakāra Āraṇyaka* is divided into four *Adhyāyas* and 145 *Khaṇḍas*.

(17) THE KĀLABAVIN ŚĀKHĀ

In the *Gobhila Grhyakarma Prakāśikā* Kālabavin is mentioned among the ten *Sāma-pravacanakāras*. The *Brāhmaṇa* of the Kālabavins is frequently referred to in the *Kalpa Sūtras*. According to the *Puṣpa-Sūtra* the *Brāhmaṇa* text of the Kālabavins was accented⁸². Prof. Max Müller thinks it not necessary that the *Brahmaṇa* was accented⁸³. No literature of this Śākhā is preserved.

(18) RURUKI ŚĀKHĀ

Ruru Ṛṣi is also mentioned among the ten *Sāmapravacanakāras*. The *Ruruki Brāhmaṇa* is mentioned in the commentary on the *Drāhyāyana Śrauta Sūtra*⁸⁴. No literature is handed down.

79. *Vaidika Vāṇmaya kā Itihāsa*, Vol. I, P. 323

80. *Nārada-Śikṣā* I. 13

81. Dr. V. S. Agrawala : *India as known to Pāṇini*, P. 339.

82. *Puṣpa Sutra* 8, 8

83. "The passage of the *puspa-Sūtra* (VIII. 8) which was quoted before does not prove that the rules on the accent were laid down in the *Brāhmaṇas* of the Kālabavins, because it may also mean that the accented delivery of the sacred texts was enjoined in the *Brāhmaṇa*

History of Ancient Skt. Lit., p. 59. ft

84. *Dhanvīs Com. on the Drāhyāyana Sūtra* (V. 3. 1.)

(19) THE BHĀGURI ŚĀKHĀ

Ācārya Bhāgu is referred to in the *Prapañcahṛdaya*, the *Gobhila Gṛhyakarma Prakāśikā*, The *Jaṃiniya Gṛhyasūtra* and the verses quoted by Mahidāsa in his commentary on the *Caranavyūha*. The *Bṛhaddevatā* has mentioned him as an authority. No literature of this Śākhā has come down to us.

(20) THE DURVĀSĀ ŚĀKHĀ

In the *Prapañcahṛdaya*, *Gobhila Gṛhyakarma Prakāśikā* and *Jaṃiniya Sūtra* this Śākhā is mentioned. A *Durvāsas* is famous for irritable nature in the *Purāṇas*. No literature of this Śākhā is available.

(21) THE CHĀNDOGYA ŚĀKHĀ

This Śākhā is mentioned in the *Prapañcahṛdaya*. Most probably this school was based on the *Brāhmaṇa* and the *Upaniṣad*. The *Brāhmaṇa* and *Chāndogya Upaniṣad* are published.

(22) THE GĀRGYA ŚĀKHĀ

This Śākhā is mentioned in the *Prapañcahṛdaya*, *Gobhila Gṛhyakarma Prakāśikā*, *Jaṃiniya Sūtra* and the commentary of Mahidāsa on the *Caranavyūha*. We have no knowledge about this Śākhā. No literature of this Śākhā is known.

(23) THE AUPAMANYAVA ŚĀKHĀ

Reference has been made to it in many texts which mention the schools of the *Sāmaveda*. No literature is known.

(24) THE SĀVARṆYA ŚĀKHĀ

This Śākhā is mentioned in the *Prapañcahṛdaya*. But no literature is available.

(25) THE SĀRĀYAṆĪYA ŚĀKHĀ

It has been included in the list of *Sāmavedic Śākhās* by the author of the *Ātharvaṇa Caranavyūha*. Nothing is known about it.

(26) THE PRĀCINAYOGYA ŚĀKHĀ

It has been included in the *Sāmavedic Schools* by the *Mahidāsa* and the *Jaṃiniya Upaniṣad Brāhmaṇa* (I. 39. 1).

The Vāyu and the Brahmāṇḍa Purāṇas have also mentioned this Śākhā. But no literature is preserved.

(27) THE ĀSURĀYAṆĪYA ŚĀKHĀ

In the Catapavyūha of Śaunaka this Śākhā is mentioned. Only the name of this Śākhā is known.

(28) THE VĀSURĀYAṆĪYA ŚĀKHĀ

This Śākhā, too is mentioned by Catapavyūha, Mahidāsa and the Purāṇas. No text of this Śākhā is available.

(29) THE VĀRTANTAVĪYA ŚĀKHĀ

This Śākhā is only known by its name.

(30) THE GAULGALAVI ŚĀKHĀ

This Śākhā is referred to in the Jaiminiya Gṛhya Sūtra and the Gobhila Gṛhya karma Prākāśikā. No literature is preserved.

(31) THE DĀRĀLA ŚĀKHĀ

Mahidās has mentioned this School.

(32) THE BHĀRUNḌA ŚĀKHĀ

It is mentioned by Mahidāsa.

The Purāṇic list of the Sāmavedic schools is lengthy⁸⁵. According to them Vyāsa taught the Sāmaveda to Jaimini and Jaimini to his own son Sunvān and Sunvān to Sukarman. Sukarman's two pupils are Hiranyanābha Kauśalya and Pauṣyañji or Pauṣpiñji. Hiranyanābha Kauśalya was a prācyā sāmagu and Pauṣpiñji an udīcyā. Hiranyanābha Kauśalya's pupil was Kṛta, who according to the Matsya Purāṇa⁸⁶ was a son of king Sannatimat, of the Paurava dynasty (49. 75-76 I). He taught his Saṁhitā to twenty four pupils who were named after him as Kārtāḥ and were

85. Vāyu p. Ch. 61 ; Bḍ. II. 35 ; 13 Bhāgs. XII. 6 ; Viṣ. III 6

86. तस्यासौतु सन्नतिमतः कृतो नाम सुतो महान् ।

हिरण्यनाभिः शिष्यः कौसल्यस्य महात्मनः ॥ Matsya, 49. 75, 6

regarded as *Prācya-Sāmagās*. In *Viṣṇu Purāṇa*⁸⁷ also *Kṛta* is said as a pupil of *Hiranyanābhū* in *yoga* and codifier of the twenty four *Saṃhitās* of the *Sāmaveda*. In the *Vāyu* and the *Brahmāṇḍa Purāṇas* also the *Prācya Sāmagas* are mentioned. The name of *Kṛta* does not appear in the *Varṇśa Brāhmaṇa*, but the name occurs in a *Pāṇinian Sūtra* कर्तृकौजपादयश्च. The pupils of these *ācāryas* are grouped into two, viz. the *prācya* or eastern *Sāmagas* and *Udīcya* or northern *Sāmagas*.⁸⁸ From these the *Sāmaśākhā* developed into many.

NUMBER OF THE SĀMA VERSES

It is very difficult to fix the exact number of the *Sāmans* since the number varies from one recension to another. According to the *Śatapatha Brāhmaṇa* *Sāma* mantras are equal to letters of the four thousand *Br̥hati* metres⁸⁹. The number of the letters in one *Br̥hati* is 36. Hence according to the *Śatapatha Brāhmaṇa* the *Sāmans* are equal to (36x4000) 144000 letters. The *Caranavyūha*, attributed to *Śaunaka* gives the number as 1440⁹⁰. This is confirmed by the *Vāyu*⁹¹ and the *Brahmāṇḍa Purāṇas*⁹². The *Ātharvaṇa Parīśiṣṭa*, too, holds the same view⁹³.

87. सन्नमितः कृतः पुत्रोऽभवत् ।

यं हि रण्यनाभो योगमच्यापयामास ।

यश्चतुर्विंशप्रच्यसामगानां संहिताश्चकार ॥ IV. 19. 50

But in the *Viṣṇu Purāṇa* (III. 6.7), *Bhāgavata*, XII. 6. 8., *Vāyu* 61.48. Bd. II. 35. 52 also *Kṛta* is said as a pupil of *Hiranyanabha Kausalya*.

88. Vide Dr. V. Raghavan *Gleanings from the Matsya Purāṇa*, *Purāṇa*, I. 1 pp. 80-81.

89. *Śatapatha Brāhmaṇa* X. 4. 2. 2

90. अष्टौ सामसहस्राणि सामानि च चतुर्दश ।

अष्टौ शतानि नवतिर्दशतिर्दशलखित्यकम् ॥

Caranavyūha, P. 43

91. अष्टौ सामसहस्राणि सामानि च चतुर्दश ।

सारण्यकं सहोहं च एतद्गायन्ति सामगाः ॥

Vāyu 61. 63

92. *Brahmāṇḍa* P. 35. 71

93. *Ātharva Parīśiṣṭa* 43. 3. 9



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Their Magesties, King and Queen of
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श्री ५ महेन्द्रवीरविक्रमशाहदेवसेवासु

नरेश कशीश्वरेणैक्ये स्थित पशुपतीश्वर ।

नापालक्षेमयोगे जागर्त्वाचन्द्रतारकम् ॥

पुण्यमा पुण्यनगरी पूर्वे सदैवादृता

समागमेन भवत सर्वे प्रसन्ना वयम् ।

वत्मानप्रन्यभिमत योग सुयोगागत

पामेकलहिन्दुराज्यनृपते । ब्रूते तव स्वागतम् ॥

गङ्गास्नान-चरणाधानै पवित्राश्रिता

पद्मान् शिवगन्धशीतलवह्न्मन्दानिलान्दोलिता ।

सामानरात्रंभानविधौ प्राकालत शीलिता

अद्य भवान् तुपाल । कुलवान् सुस्वागत वेद्यते ॥

गङ्गानिर्गुणवटिता शूरोद्भूता वीरभू

सारस्वतपारदर्शनसुधीहीराकरख्यातिभू ।

सर्वविद्या कला च सकला विद्या यथोत्कृष्यते

व्यापृतिरत्र तत्रभवत सिंहासनादिष्यते ॥

लोके केवलनव्यशिक्षणकृतैः पूर्वोक्तानामनुते.
शान्तिस्थित्यनुकूलनीतिगतिषु आप्यन्मते स्वप्रति ।
पाश्चात्याहितदर्शनैरथ पुराणादर्शमभ्यर्त्तते.
तत्रेयं प्रतिसंविधानुमनसा संस्था प्रतिष्ठासति ॥

लोके न्यायपराः कृता यदि नराः पौराणिकान् शिक्षणान्
नान्यास्मादिति न स्म दुर्ग्रहमदोऽस्माकं परामर्शते ।
तस्मात् कार्यमुत्तमकल्पविषयेऽप्यायं कृतस्वदण्डे.
कर्तव्यं प्रतिभाति युक्तमधुनोद्धर्तुं पुराणं वचः ॥

स्वस्त्यस्तु सर्वजगते विजयोऽस्तु मर्वन्यायानुयायिजनतानु शुभोदयोऽस्तु ।
विश्वेश्वरस्य कृपया नृप ! यातु वृद्धिं सोऽयं समागम उदकं शुभोदयाय ॥

सर्वभारतीयकाशिराजन्यास.
(दुर्ग रामनगर. वाराणसी)

SKANDA IN THE PURĀṆS AND CLASSICAL LITERATURE

By

PRITHVI KUMAR AGRAWALA

[अस्मिन् निबन्धे स्कन्दविषयको विमर्शः प्रस्तुतः । गुप्तसाम्राज्ययुगे स्कन्दवृत्तं चरमविकासं लेभे । स्कन्दाख्यानं पुराणेषु विभिन्नरूपेणोप-
लभ्यते । केषुचित् काव्येषु शिलालेखेषु चापि स्कन्दकथाया निर्देशः
प्राप्यते । स्कन्दस्य वाहनो मयूरस्तस्य प्रतिद्वन्द्वी तारकासुरश्च गुप्तकालात्
प्राग्विनिर्मिते साहित्ये गुप्तकालप्राग्वर्तिषु मूर्तिषु शिलालेखेषु चानिदिष्टौ ।
स्कन्दप्रतिद्वन्द्विरूपेण महिषासुरस्यैव वर्णनं गुप्तकालात् प्रागुपलभ्यते ।
दाक्षिणात्यतामिलसाहित्येऽपि स्कन्दकथाया वर्णनं प्राप्यते । दाक्षिणा-
त्यास्तं सुब्रह्मणेति नाम्ना पूजयन्ति देवसेना वल्ली च तस्य द्वे भार्ये
इति च मन्यन्ते । वस्तुतस्तु स पूर्वं पार्वत्यजातीयानामेव देव आसीत् ।
वल्ली चापि काचिद् पर्वतीया कन्याऽभूत् । मयूरश्च पर्वतदेशीयः पक्षो
वर्तते । पुराणसाहित्ये स्कन्दस्य वाहनो मयूरस्तस्य पत्नी वल्ली च
दाक्षिणात्यतामिलसाहित्यादेव गृहीतौ आस्ताम्, पुराणसाहित्याच्च तामिल-
साहित्ये सुब्रह्मण्यस्य शिवपुत्रत्वं षण्मुखत्वं च गृहीते । एवमेतयोः समयोः
साहित्ययोः परस्परम् आदानप्रदाने बभूवतुः ।

स्कन्दस्य तस्य गणानां च बालपीडाकरग्रहरूपेण वर्णनमायुर्वेदेश्यत्रापि
चोपलभ्यते । अत्र निबन्धेऽयं पक्षः सविस्तरं विचार्यते । स्कन्द-
विषयिका शिलालेखादिपुरातत्त्वसामग्री चाप्यत्र प्रस्तुता ।]

The position of Skanda in Hindu pantheon reached its climax in the classical period of Indian culture and literature which came into existence during the reigns of the Gupta monarchs. With the beginning of this epoch we enter into the most glorious phase of Skanda study. By the period of Kushāṇas Skanda had already achieved an exalted position in the religious hierarchy, and influence of his cult were spreading in different quarters. His Śaiva affinities as well as the persistent efforts of his devout followers like the Yaudheyas had made him the warrior god. He was accepted now as the son of Śiva, one of the two great gods. The epic testimony of an overall recognition given to him from

every quarter and the numerous respects and attributes bestowed on him well anticipates the future of this deity¹, as the National War-God. From the rank of a folk deity, now he was raised to the status of a national war-god and attained a supreme position almost similar to that enjoyed by Viṣṇu and Śiva, as seen in the *Kumārasambhava* of Kālidāsa and the Purāṇic Literature. Various aspects of the deity and his cult which had their origin earlier are seen in this period further elaborated and emphasised; for this period the evidence from the Purāṇas and Kāvya on the one hand and art and archaeology on the other is of vast dimensions in which several strands were mingled in the exaltation of this god. As we could gather also from the early history of Skanda, it is obvious that he, as the son of Śiva, enjoyed only an ancillary position in the Śiva family. But that also helped, no doubt, in so many ways in elevating his position.

THE LEGEND OF HIS BIRTH

Details of the Birth-legend of Skanda-Kārttikeya were developed considerably in Purāṇic mythology; and that was done, on the one hand, by applying the ingenious methods of Purāṇic elaboration, and a restatement in the light of philosophical and yogic disciplines explaining esoterically the so many cult congruities, on the other. So far as the legendary myths and motifs are concerned Purāṇic writers have faithfully represented the earlier versions of the birth-story of Kumāra-Skanda though enhanced with some new motifs, e. g. the demon Tārika and the peacock as his vehicle. But under the influence of various religious and expository approaches, we have in several of the Purāṇic accounts, no doubt, dissimilar forms of the story. The legend of Kārttikeya is found sung at length in a major number of the Purāṇas. For example, *Liṅga Purāṇa* 1.104.105, *Vāyu Purāṇa* (ch. 72.24 ff), *Matsya Purāṇa* (5.26 ff; chs. 146-160), *Śiva Purāṇa* (chs. 9-19), *Brahmāṇḍa Purāṇa* (II. 65; III. 11), *Pañcaviṃśati Purāṇa* (chs. 57, 58), *Śiva Mahāpurāṇa* (2.4, 1-12), *Padma Purāṇa* (6.28), *Skanda Purāṇa* (1 (i), 20-30, 1 (ii) 20-32). Kālidāsa glorified it in the *Kumārasambhava* "The Birth of

1. Mbh. Vanaparva, ch. 218.

Kumāra", which represents the common and standardised version of the story.

The birth of Skanda and his exploits formed part of the mythical motif of the Devāsura conflict going on ceaselessly. In this scheme of the perennial clash between the two opposite principles of good and evil, the demons are portrayed acquiring invincible power and irresistible violence 'by accumulating psychic energy through a severe regimen of ascetic exercises' and then menacing their opponents, the Devas. This happens from time to time and the same myth of the rise of the devil and of his being vanquished by the gods is repeated again and again, certainly in a new version, forged afresh in a different mould. The motif of the demon Tāraka evolved in the Purāṇas in relation to Skanda and his exploits, as it appears, was an invention of the Gupta period, for we have no piece of evidence from the vast epic literature, art and inscriptions of the pre-Gupta times which refers to Tārakāsura and his harassing of gods. In the great epics Skanda had as his rival demon, the Mahishāsura, but perhaps only due to his association with Śiva and the Goddess.¹ But it did not serve the purpose, for the killing of the Mahisha was attributed fully to the Great Goddess as her exploit. Therefore, for Skanda, it appears, a separate demon became necessary that was formulated as the hostile Tārakāsura against whom he justified his divine strength.

The short account compiled in the *Vāyu P.* (ch. 72) about the birth of Skanda is similar to that of the epic, both in contents and details, and also appears to be nearer to that of the epic in time. But the myth of Tāraka is present in the *Vāyu* which is not to be found in the *Mahābhārata*. It is clear from the Purāṇa that it was a later development and was yet in a formative stage since it has here only a nominal reference. The Krauñcha mount, the first victim of Skanda's valour in the epic, is narrated here as his play-hill, where he killed the demon

1. Mbh. 3. 231. 1; see also Sorensen, *Mbh, Conc.*, p. 458.

Tāraka.¹ It was on this hillock that the lions were yoked to Skanda's chariot and he was consecrated to the generalship of the gods

According to *Matsya Purāṇa* (Chs. 146-60) Skanda is a member of Śiva's family and the legend of his birth is closely associated with Śiva and his consort Pārvatī as he is invariably considered their son, though all the legendary details of his birth and rearing are there, of which roots are far-reaching in earlier tradition as analysed above in the epic account. The story is to be found first related synthetically in seven ślokas and then at great length in 1569 verses.² In the colophon of chapters 154-58 the story is given the title *Kumāra sambhava* which is known best from the epic poem of the same name by Kālidāsa, though the whole "Kāvya" in the *Purāṇa* is styled as *Skanda-charita*. The whole saga of the marriage of Śiva and Pārvatī has been brought into the picture of the birth of Skanda and sung both in the *Purāṇas* and by Kālidāsa in a sublime style.

The principal motif of the story according to the *Matsya Purāṇa* itself is as follows :

The Devas being worsted by the demon Tāraka, son of Vajraṅga Daitya, repaired to Brahmā who assured them and said, "Give up your fear. The son of Śiva born from the Daughter of the Mountain Himālaya will slay the demon." Then after the lapse of some time Śiva became infatuated with the beauty of Pārvatī and he allowed his semen to fall in the mouth of Agni, who became the second mother in the birth of Kumāra. The seed of Śiva thus ejaculated in the mouth of Agni pleased the Devas abiding in his body. But they could not digest it and so the seed ripped open their bellies and fell in the river Gaṅgā and then in a grove of the *Sara* weeds. From there he was born as Guha, appearing resplendent like Sūrya. When the boy was only seven days old he killed the Asura Tāraka.⁴

1. Cp. *Vāmana Purāṇa*, ch. 58 ; Agrawala, V. S., *Vāmana Purāṇa—a study*, p. 117.

2. Patil, *Cultural History from the Vāyu Purāṇa*, p. 63.

3. Agrawala, V. S., *Matsya Purāṇa—A study*, p. 237.

4. *Ibid.*

In the elaborate version of the story the agency of the six Kṛittikās is also recognised who drank the fecund water ejected by the gods and again offered that to Pārvatī who conceived and gave birth to the Babe from her right side.

Skanda was born as a boy with six heads and he held a Śakti. He was named *Kumāra*, for he was destined to kill (*māra*) the evil Asura (*ku*). As the son of the six Pleiades he was Kārttikeya and since the Kṛittikās were united in a single branch (*śākhā*) he got another name *Vitākha*. On the day of *shashthī* when only six days old he was anointed as Lord Guha by all the gods headed by Brahmā, Indra and Viṣṇu. Indra gave him his daughter Devasenā in marriage. Tvashṭā presented him a toy as Kukkuṭa. Thus appointed in the office the generalissimo the divine army he was praised by all the gods with a *stotra*. And, on the seventh day in a long and trying battle the Asura was slain by Guha Mahāsenā.

As in the Epic, so in the Purāṇas, with usual inconsistencies of detail, Skanda is described as the son of Umā or Pārvatī, though he was not born from the womb of her. At the same time he is the offspring of the Kṛittikās, who either bore him as their child and delivered him separately into six forms or came later on the scene breastfed the uncared babe who by his intrinsic power divided himself into six forms and suck them as his mothers satisfying each one of them at the same time. His mother is Gaṅgā into which the dissipated *retas* of Rudra was thrown by Agni, and it was only due to Umā's curse that she had to bear the Agni's *garbha*¹.

Now, Śiva-Rudra is his recognised father with whose cult his worship got associated. Besides, the early motif of his sonship attributed the Agni is not altogether forgotten. In several passages he is a son of Agni through Svāhā.² He is son of Paśupati and Svāhā, but clearly it is said by the learned that the god Paśupati has Fire as his self (*vahnyātmā*).³ According

1. Matsya P. 135.79.

2. Vāyu 27.53; Matsya 135.79; Bhāga. VI. 6.14

3. Liṅga P. II. 13. 7-8.

to *Vāmana-Purāṇa*¹ as the story explains, it was originally the semen of Rudra-Śiva which Agni had to take within himself and roamed about for five thousand years suffering with its intense heat. And, this happened by way of a curse which Agni had got in punishment from Pārvatī for his act of peering while she was with her husband.² The *Matsya Purāṇa* in a humorous tone says that the energy of Śiva received by fire really entered the belly of all the gods because Agni is the mouth of the gods, and from their being undigested exploded out in the form of a pool of water

The "Story of Agni" is described in several of the early Purāṇas³ perhaps following the lines of the *Mahābhārata* chapter entitled Agnīvaṁśa," but it does not include the legend of the birth of Agni's son Skanda as we see it in the great epic. No doubt, in the *Vishṇu Purāṇa*,⁴ he is described as son of Agni being born in the reed forest. However, the birth of Skanda is felicitated by the gods with joyous hearts for he is born for their welfare and as their saviour from the demon harassment. It was heralded by divine musicians, Siddhas, Chāraṇas, Yakshas, Kinnaras and others. All the gods praised him with a hymn and he was appointed as the commander-in-chief of the divine forces by Indra, Brahmā and Vishṇu, or by Brahmā and Rudra, or allegorically Indra married to him his daughter Devasenā. Vishṇu presented to him a fowl and a peacock, Sarasvatī the lute, Brahmā a goat and Śiva a ram,

However, the origin of Kumāra has been described in a mystic language at several places in the Purāṇas. It is stated in the *Matsya Purāṇa* (154. 52-3) that from the union of Śiva and Pārvatī Skanda was born like Fire from the two churning sticks (*araṇī*).

As observed by one scholar: "An allegorical interpretation of the birth of Kārttikeya is given in another Purāṇa (*Varāha P.* 25.

1. Ch 57; Agrawala, *loc. cit.*, p. 108.

2. *Brahma P.* II. 10.27.

3. *Brahmāṇḍa* II, ch. 12; *Matsya* ch. 51.

4. I, 15, 115-6.

1-43): Viṣṇu who is identified with Śiva is Puruṣa. Umā, who is no other than Śrī is Avyakta or Pārvatī. From their union was produced Ahaṁkāra, and this was Kārttikeya...The Purāṇas also mention that Brahmā and Viṣṇu were born respectively as Heramba and Shadānaṇa, thereby suggesting the identity of Kārttikeya with Viṣṇu".¹ In fact, he is reckoned as an avatāra of Hari or Viṣṇu in the *Bhāgavata Purāṇa* (XI. 4. 17).

Kumāro navamaḥ sargaḥ (Kumāra is the ninth creation).

In the Sarga-pratisarga scheme of the Purāṇas, Kumāra is described as the Ninth (*navam*) Sarga (creation),² which is both natural (*prākṛita*) and created (*vaiṣṇvita*). This doctrine, as connected quite often in the Purāṇas with the crying of the hungry Kumāra Nīllohita or Rudra for a name,³ appears to be a purposive development, retaining the ancient terminology, of the "Kumāra-vidyā" which is original to the *Śatapatha Brāhmaṇa* (6. 2. 1. 1-20).

Though at several places references to Kārttikeya are made, but the legend of this god has hardly been given importance in the earlier Purāṇas like the *Viṣṇu*, *Līṅga* and *Mārkaṇḍeya*. Perhaps the earliest *Purāṇic* version of the story is to be found in the *Viṣṇu Dharmottara Purāṇa*, which is almost the same as preserved in the epic. It nowhere does refer to the *Tārakavādha*, a motif which is a later evolution, dating not earlier than 300 A. D., and which is sung in such a sublime way by Kālidāsa (about 400 A. D.). In this Purāṇa similar to the epic, the god is accredited with the disrupting of Krauñcha hill, still are caused

1. Kurukal, K. K. "A study of the Kārttikeya cult as reflected in the Epic and the Purāṇas, *University of Ceylon Review*, October 1961, p. 132.
2. *Vāyu*. 6. 65; *Viṣṇu* 1. 5. 25, *Garuḍa* 1. 4. 18; for other references see Kīrti, *Das Purāṇa Pañchalakṣhaṇa*, p. 23.
3. *Līṅga* 11. 18. 18 (also 1. 1.); *Vāyu* 27. 1-53; *Viṣṇu* 1. 8 1-12; *Brahmaṇḍa* II, ch. 10.
4. As has been dated by Hazra, *Viṣṇu P.* between A. D. 100 and 550, *Līṅga P.* in its present 600 A. D., but was an early Purāṇa, *Mārkaṇḍeya P.*, major portion about 200 A. D. See his *Purāṇic records on the Hindu rites and customs*, pp. 19-26, 92-6, 8-13.

horrors in the heart of Mahisha-demon by the birth of Skanda (I. 95. 26) who was, as has been pointed out earlier, the arch-enemy demon of Śiva family.

We find in the *Liṅga Purāṇa* (I 170. 120-123) a description, of Kārttikeya's dance and childish sports and activities as a source for the filial joy of the divine couple. As a sporting boy, resplendent like the Sun, the six-headed son is described by the goddess Pārvatī as shining with various ornaments. Mahādeva himself, asks Skanda to show them his dance and then they became pleased with the boyish pranks (*līlās*) of his son. Kālidāsa has also given a narration of some typical childish activities of Skanda enjoyed by the divine parents.

Here we may point out that this aspect of the boy god got much elaboration in the Tamil land where worshippers of Subrahmaṇya have a living faith in this aspect and are fond of his *līla līlās* even now.

The worship of Skanda as Murugan in south India is traced back by some scholars to very olden times.¹ However, in the present state of our knowledge, it can not be taken much earlier than the beginning of the christian era. Seyon (red complexioned) perhaps the oldest name of the god Murugan is sung in the old Tamil hymns as the deity of the hilly region. His spouse Vallī herself is a hill girl from the hill tribe or the kuravas. He bears a red or spear and so is named *velan*. His worship, it is believed, consisted of simple folk offering of flowers etc. and votaries danced and sang to propitiate him.²

One specimen of the beautiful songs sung by the hill women in honour of Murugan is preserved in the old Sangam epic, *ṣilappadikāram* (c. 200 A. D.). He is lord of the hills and is prayed to the accompaniment of singing and dancing by girls so that they might be married.

"This is indeed the spear wielded by the deity who never deserts the mighty renowned chendīl, chengodu, the white hill and

1. Sastri, K. A. N. *Development of Religion in south India*, p. 21

2. Venkataraman, "Skand Cult in South India," *the cultural Heritage of India*, Vol. IV, p. 309

Eakam—the white, shining, leaf shaped spear, which put an end to (the asura) Śūra (in the form of a) mango-tree, in olden days, by chasing him in to the sea surrounding the earth.

“O ! This is indeed the spear held aloft by the matchless deity with six faces and twelve arms, this is the shining spear wherewith (the god) riding the peacock (or elephant) and celebrated by the kings of the celestials, vanquished the Asura enemies and destroyed their greatness.

“O ! This is indeed the spear decorating the lovely hands of him who was suckled by six mothers in the lotus bed of the Śaravaṇa pool, this is the long spear that destroyed the Kīauñcha mountain, after cleaving the breast of the Asura who had that hill for his residence.”¹

The god is described riding on a peacock with him consort Valli the beautiful daughter of the mountain folk who has a crescent like forehead of the peacock's hue² He is the son of the god of the kailāsa hill and Pārvati.³ His long lance is red like fire⁴ or fiery in itself,⁵ as he himself is of red complexion.⁶ The temple dedicated is distinguished by the cock flung on its top.⁷ In the epic are attributed to him the dances *tuḍikkuttu* and *kuḍaikuttu* the drum dance and the umbrella dance respectively. He danced “the *tuḍi* dance in the midst of the sea, which itself served as the dancing hall, following the destruction of the demon Sura who hid himself there”, and “the *kuḍai* lowering the umbrella before the Asuras who gave up their arm is great distress”.⁸

The *Tolkoppiyam* (Ahanānīru, sūtra 5) portrays him as the tutelary deity of the hillmen. In praise of his glory are sung the late Sangam works like the *Tirumurugārruppadaḥ* and one-fourth of the *Puripāḍal*⁹. Nakkīnar, the poet who sang the *Tirumurugārruppadaḥ* tells us how Kūruva girl on the hill side planted a cock banner smeared with ghee and mustard oil, offered to the god garlands of red oleander and green leaves, burnt incense, made

1. Dikshitar, *Silappadikaram*, English trans. pp. 272-8.

2. *Ibid.* p. 280. 3. *Ibid.* 4. *Ibid.* p. 94. 5. *Ibid.* 270

6. *Ibid.* p. 117. 7. *Ibid.* p. 199

8. *Ibid.* pp. 124-5.

9. *Ibid.* p. 89 fn. 3.

oblations of balls of cooked rice mixed with goat's blood and danced to the tune of sweet melodies. Elsewhere, the poet tells that Brāhmanas who strictly followed the six duties and the codes of *dharma* and tended the sacred fires, worshipped Skanda with flowers chanting holy *mantras*¹”.

It appears, Murugan was a popular hill god, perhaps supreme among the deities of the Kurava and Vedda people of the non-Aryan section of the Tamila land². His cult became identified with that of Skanda of similar nature and associations. It is not far from the truth, that this blending was, if not complete, partly understood by the time of the author of the *Ṣilappadikaram*, i.e. c. 2nd century A.D. The certain features inherited from the cult of the hill tract deity were new to the already prevailing worship of Skanda in the Pallava and Ikshvāku areas. Some important new features may be pointed out as follows :

(1) the Kumāra or bachelor god whose marriage was allegorically conceived with Devasenā has as Murugan the beautiful wife Valli, a hill girl herself ; (2) his flag or banner got no doubt the figure of a cock, and as we now, the god in iconography of the early period is shown both in the north and in Andhra holding a fowl in his hand. But he got as his vehicle a peacock and also the “gam-like” peacock flag.

In old Tamil works of the Sangam age he is portrayed with the peacock (or elephant) as his mount. As we have seen, the association of the peacock with the god is traceable as early as the *Ṣilappadikaram*³.

The goddess Kottāvi the Tamil Mother Goddess is described in the *Pattupaddu*⁴ as dancing in the battle field with her son Murugan ; who is given such other names in the *Ṣilappadikaram* as Kumārī, Gaurī etc.,⁵ and who is portrayed as “the maid of the aborigines” to whom oblations of balls, dolls, peacocks and wild fowls were considered sacred.⁶

1. Venkataraman, *op. cit.* p. 309.

2. *Ibid.* p. 110.

3. *Supra*, p.

4. Karaimarkar, *Religions of India*, p. 105.

5. Dikshitar, *op. cit.* p. 183.

6. Jaana Prakasar, *The Siddhānta Saivism*, p. 99-100

The mountain region is dear to the red complexioned Murugan (*Tolkappiyam*, Ah. 5) which is known as Kuruñji. The commentator of the *Tolkappiyam* Naccinar Kinijar refers to the worship of Murugan. He observes, in the Kuruñji region and Kuravas (or the dwellers of the forest region) and others are found to offer several oblations in the sacrifice to the Red god¹. He rides now on an elephant, now on a goat, or again on a peacock (*Paṭṭupaddu* IV. 75). His banner has a wild fowl for its device (*Paṭṭupaddu*, VI. 31).

A vivid description of the orgies in honour of the god Murugan is found in the *Paṭṭupaddu* (I.220-49). "A shed is put up and is adorned with garlands and flowers. High above it is hoisted Murugan's flag bearing the wild fowl's device, to scare away, as the commentator suggests, blood-thirsty goblins from the feast. His priest who bears his favourite weapon *Vel* or javeline and who is therefore known as Velan (the name of god also) has a red thread round his wrist probably as a sign of consecration to the deity. He worships at the altar and uttering spells and incantations scatters flowers, and fried paddy on all sides. He then slaughters a fat bull, and in its warm blood mixes boiled rice and offers it to the god amidst blare of horns, bells and drums, while the perfumes of incense and flowers fill the place. Today, of course, it forms an integral part of the service whose characteristic name is *veri-addu*, drunken revelry. The Velan as well as the women present begin to dance to the frantic songs of the assistance. And some one in the company—it is usually the Velan becomes possessed by the deity and jumps and snorts giving out at the same time oracles as regards the fortunes of the by-stander. These sacrifices to Murugan seem to have been very prevalent in the South of India in ancient times ; so much so that all sacrifices have come to be known by the name *Murugu*. (*Paṭṭupaddu* VI.38). The modern devil dance of the villager is but a repetition of the *veri-addu* of the ancient days."²

One more feature of the Purāṇic Skandism should be emphasised here. As we have often is the vehicle as well as

1. Karamarkar, *op. cit.* p. 134.

2. Jnana Prakasar, *op. cit.* p. 118

the ensign of the god. In the sculptures of the Kushāṇa period Skanda is portrayed with his favourite bird invariably a cock, and the same is to be found on coins connected with the deity. This fact, corroborated both from literature and art is no doubt of utmost value. It helps not only together with the other myth of Tāraka in dating the epic '*Skandopākhyāna*' in early Kushāṇa period but points to one more thing that the myth of peacock in place of cock was a Purāṇic development already well established in the time of Kālidāsa who wrote *Mayūrapriṣṭhāśrayiṇā guhena* and Kumāragupta issuing his peacock type coins, and also the several 4-5th century Gupta images of Kārttikeya.

While this feature was a new but well accepted phenomenon in the Gupta period it is conspicuous by its absence in the Kushāṇa age. It was assimilated presumably somewhere in between these two periods, to wit, during about the 2nd and third century A. D. Fortunately on some sculptural evidence offered by an late Kushāṇa image of Agni from Sarnath and the Lal Bhagat Pillar, it is possible to study this evolution more clearly from the view point of chronology.

However, it appears that this additional myth of peacock was one of the results of the complete identification Skanda-Kumāra Kārttikeya of the Aryans and Śeyon-Murugan of the Tamils. No doubt, in south also the position of cock was no less established as the sacred bird to and the banner device of the deity but Murugan had adopted the pea fowl as his mounts, it appears through his spouse Vallī, the hill girl fond of peacock's feature.

From the evidence available in the Sangam texts and also the Purāṇas it is, however apparent that the cults Kumāra-Skanda of the North and Śeyon-Murugan of the Tamil country had already mingled and the different mytes and legends of them both were accepted, by each other in some form or the other. While in the Tamil country on one hand the entire legendary mythology of Northern Skanda was fully accepted, in the north in Purāṇic Skandism several trait of Tamilian origin and tradition were

absorbed. For example, in the *Śiṣappadhikāram*,¹ Murugan is son of Śiva and Pārvatī, six faced, twelve-armed etc. In the same way, we have in the Purāṇas associated with Skanda, Vallī as his consort² and peacock as his mount.

ETYMOLOGY OF HIS NAMES

In the Purāṇas, at several place we find attempts to offer etymological explanations of Skanda's various names of which apparently some are obscure ones and the derivations given appear to be rather forced. They say, "since he was destined to kill (*māra*) the evil (*ku*), he became *Kumara*".³ The ascetics enshrined him or his dhyāna in their heart, so he got the name *Gruha* (*Vāmana* P. 58. 1-121).

As he vanquished the demons, he was named *Skanda*.⁴ Or, since the six bodies born separately from the six Kṛittikās were ultimately joined together as one god (*Skanda*), he became *Skanda* (*Brahmāṇḍa* (I) III. 10.40-51). He was born from the dissipated (*skanna*) energy of Śiva, so also the name *Skanda* was appropriately given to him (*Vāmana* 57.3). The six Kṛittikās united in a single *śākhā*, and therefore he as their son was known by the two names Kārttikeya and Viśākha (*Matsya* 159.2-3). At the time of his very birth, it was pointed out, according to the *Vāmana Purāṇa*, by Śiva that he will be known by several names of Kārttikeya, Kumāra, Skanda, Guha Mahāsena and Śarasvata as the offspring of the Kṛittikās, Kuṭilā, Gaurī, Śiva, Hutāsana and Śaravaṇa respectively (57. 43-45).

Among his other epithets which evidently reflect the various features of his character and Purāṇic personality, are Śarajanmā or Śaravaṇabhava, Gāṅgeya, Śaṇmātura, Bāhubhya, Śaṇmukha or Śaḍānana, Agnibhū or Pāvaki, Devasenāpati, Mahāsena, Śaktidhara, Śikhivāhana, Tārakārī, etc. These names and epithets are repeated often in the Purāṇas and Kāvya.

1. Dikshitar, *op cit.* pp. 94, 117, 278-80.

2. For example *Śiva Purāṇa*, Kailāsa Sam. 7. 40, 64.

3. Agrawala, *Matsya-Purāṇa a study*, p. 246

4. स्कन्दितो दानवगणः तस्मात् स्कन्दः प्रतापवान्, *Brahmāṇḍa* (I) III. 10. 43 ;
देवारिस्कन्दनः स्कन्दः, *Brahmāṇḍa* (I) III. 10. 51.

A list of usual and curious names we get in the *stotra* of the god. Such a prayer marked with pleasing words is to be found twice in the *Skanda Purāṇa*, once uttered by the mountains (I (2) 31.80ff.) and on other occasion by the sage Agastya (IV. 25). For other short prayers see *Vishṇu dharmottara Purāṇa*, (I. 95. 25-6; I. 233.4-12; 156 7-9; III. 218.30-32).

The important conception about the personality of the god was, as stated by Kālidāsa, that he represented the energy (*tejah*) of Rudra as deposited in the mouth of Fire, more resplendent than sun (*atyādityaṁ hutavahamukhe sambhritaṁ taddhi tejah*, *Megh.* I. 43). It has been emphasised repeatedly in the *Purāṇas*, and they describe the form of the either equal in glory to the Sun (*Vāyu*, ch. 72), or not comparable even to the brilliance of the Sun (*Padma* 1. 460).

There developed a "vyūha" of the four Skanda gods. In the *Liṅga Purāṇa* Śiva is described surrounded by his four divine sons, *Naigameyādi* (I. 82. 16). The *Vishṇu Purāṇa* (I. 15. 115-16), has enumerated the myth of the origin of Śākha, Viśākha and Naigameya. His fourfold forms, among which he himself is counted as one, are known as his brothers (*Vāyu* 66. 24) or sons (*Bhāga*. 6. 14). But in the *Vishṇu dharmottara Purāṇa* they are mentioned as Chaturmūrti or Chaturātmā of Kumāra or Skanda which are Kumāra, Skanda, Viśākha and Guha. Their form (*rūpa*) is described as follows:

"Kumāra should be made with four faces, and adorned with a tuft of hair (*śikhāṇḍaka*). He should wear red garment and ride his peacock. In his right hands should be shown a cock and a bell, and in the left ones the *Vaijayantī* banner and a spear (*śakti*).

"Skanda, Viśākha and Guha should be made like Kumāra but with a difference that they do not possess six faces and do not ride peacocks.

"It is the God Vāsudeva who has become Kumāra in order to lead the army of gods."¹

As such, Skanda with his four transformations was the lord or presiding deity of the Graha, i. e. asterisms causing suffering to children. All these four, as already seen, were originally low-ranking deities, considered in popular belief as harassing the new born babe and its mother, and when propitiated as acting their protector. It is believed that they exercise their influence for evil with demonic practices upto certain stage in the life of a child and thereafter being pleased for good. They are known as *Skandagrahas* with their four leaders (V. D. P. II. 22. 88), and the only way to get rid of their ill effects was the *balī*-offering to them, and their *archanā* (i. e. worship) on the Shashthī day. As stated in the *Vishṇudharmottara Purāṇa* (II. chs. 231-34), Indra with an intension to kill the new born matchless hero, produced a host of *mahāgrahas*, many thousand in number and provided with different weapons. They at the order of their originator went to the Śveta mountain to kill Skanda, but were subdued by other similar imps and demons created by Skanda. The latter group is described as greatly powerful, vigorous, moving at free will and assuming any form. Their leaders are Skanda, Viśākha and Naigameya, with others of which a long list of names is given in the Purāṇa. Both of the hordes, earlier created by Indra and the latter by Skanda himself, became subservient to god Skanda and were allowed by him to take shelter in the bodies of impure and wrong doing persons. Further in the same Purāṇa signs of a seized person (*grahagrihīta*) and also the eradictory measures to be followed for remedy are enumerated at length in four chapters.

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1. *kumāraḥ śaṅmukhaḥ kārṇyō ghaṇḍākaṇḍakavibhūṣanaḥ |*
raṅgāmbāradharaḥ kārṇyō mayūravaraṇāṇaḥ ||4||
kukkutaścha talhā ghaṇḍā tasya dakṣiṇaḥastayoh |
patākā vaijāyanti cha śaktiḥ kārṇyā cha vāmayoh ||5||
skando viśākhaścha guhaḥ kartavyāścha kumāravat |
śaṅmukhaśte na kartavyā na mayūragatāstathā ||6||
chatuḥśatā hi bhagavān vāsudevah sanātanaḥ |
prādurbhūtaḥ kumārastu devasenānīnīṣayaḥ ||7||

The subject of the grahas and remedy against their infliction was no doubt of practical importance and as such included in the Āyurveda Saṁhitās. As an aspect of Skanda cult this evidence is invaluable for our study and throws ample light on the popular worship and beliefs associated with the god. Originally a goblin deity (*graha*) Skanda was elevated to the rank of a major god in the pantheon. *Bhūtavidyā*, also differently called *Grahavidyā* is a necessary chapter to be found in the Saṁhitās of Āyurveda. This Chapter is available in the *Charaka Saṁhitā*¹ and various aspects of the beliefs and practices have found their mentions already in the Sūtras and the epic. The evidence of the *Suśruta Saṁhitā* in which the subject gets some greater attention, is similar in contents to that of the *Mahābhārata* material.²

The *Suśruta S.* gives a list of male and female grahas with the names of Revatī, Pūtanā, Śakuni and Naigamesha which also occur in the epic.³ According to the *Ashtāṅga Saṁgraha* Śiva produced twelve grahas for the help of Skanda among whom the five were male and the seven were females.⁴

The worship of Skanda and his grahas and 'mothers' was no doubt an important cult affecting domestic life in the various periods and even survive today in the form of *Shashṭhī-pūjana* etc. after the birth of a child.

Curiously enough the *Bhūtavidyā* is mentioned in the *Chhāndogya Upanishad*⁵ in a list of lores already known to Nārada when he asked Sanatkumāra for spiritual instructions. Tradition is continuously found in the literature recording Skanda-Sanatkumāra as a teacher of Āyurveda. The fifth division of the *Ashtāṅga Āyurveda* is named *Kuamārabhritya*, also called *Bāla*. It deals with the medical treatment of children and causes of their diseases including evil planetary or graha influences. Under this Tantra were included all the diseases and cures, offerings and charms

1. Agrawala, V. S. : *Prachīn bhārtiya lokadharma*, pp. 51-2.

2. *Ibid.*, pp. 52 ff.

3. *Ibid.*

4. *Ibid.* p. 51.

5. *Chh. Up.* 7. 28. 2.

covering the entire field from the conception to birth and upbringing of human progeny.¹ In ancient texts on medicine where this subject is dealt with we get a long list of male and female demonic spirits who tortured the mother and the base, and also an elaborate discussion about the remedial measures (*upachāras*) which in this connection are given a special name of *abhichāra*.

The *Kāśyapa Saṁhitā* is the most important text in this connection, dated about fifth century A. D. Its detailed evidence is fully corroborated by that of the Purāṇas. In the *Mahābhārata*,² Devasenā is identified with eight goddesses as Shashṭhī, Lakshmī etc. The *Kāśyapa Saṁhitā* takes that myth further and records that the god Guha himself said to Revatī that she will be known by many names. Vāruṇī, Revatī, Bīāhmī, Kumārī, Bahuputrikā, Sushkā, Shashṭhī, Yamikā, Dharaṇī, Mukhamandikā, Śitavatī, Mātā, Kandū, Pātānā, Nīruūchikā, Rodanī, Bhūtamātā, Lokamātā, Mahī, Saranyu and Puṇyakīrti were her twenty famous names (*nāmāṇi tava viṁśatiḥ*).³

It appears that these goddess name whose worship was in vogue at some time became identified with one Revatī which comes before us the most prominent goddess in the *Revatī kalpa* of the *Kāśyapa Saṁhitā*, but as none else than Shashṭhī herself.

The name Shashṭhī appears to be the personification of the 'sixth' day after the child birth, and whatever goddesses whose favour was sought on this particular day for the new born one were firstly associated and then identified as the Shashṭhī goddess. Their association with Skanda from earliest times was quite in fitness of things as he represented the host of such wicked male siezers and afflictions

A flood of light is offered in this question by this particular text (Revatī kalpa chapter). It shows that Revatī had become the most powerful goddess in this age and attained the status of the Great mother with whom all the tutelary female divinities came to be identified as her different forms. She combined in her

1. Suram Chandra, *Āyurveda kā itihāsa*, Vol 3, p 107.

2. 3 218. 49, Hopkins, *Epic Mythology*, p. 229.

3. Pt. Hemarāja's ed., p. 67.

all the qualities and activities of the great mother, those of bestowing, fostering and destroying life of the humyn kind. As can be gathered from the *Kāṭya* in her name, we get the culmination of the idea. She is here the highest goddess, Goddess in Essence, with whom other little goddesses get submerged and become identical. But they all are of evil character and notably concerned with infant diseases.

Revatī is of numerous forms (*bahurūpā*). The author of the *Revatī kalpa*, "Scripture of Revatī" attacking foetus of the mankind. When the battle between the Devas and Asuras was going on a certain demon Dīrghajihvī, of a long tongue, began to destroy the divine army. The Gods prayed to Skanda for help who sent Revatī. The latter assuming the form of a she-wolf (*sālāvṛikī*) not only devoured Dīrghajihvī but also as a *Śakunī* caused destruction of the demon army. The Asuras took shelter in the *garbhas* of human and other kinds. But they did not remain unknown to Revatī and she in order to destroy them became Jātabhārinī. And thus, she attacks in search of the demons the human progeny in its successive stages right from conception to birth. Particularly she attacks children of those who do not follow *dharma*.

She has many forms (*bahurūpā*) and is known under such name, Jātabhārinī, Revatī, Pilpichchhikā, Aindī, and Vāruṇī. At the command of Skanda she stupifies all the impious persons of different castes and kills the wicked ones. The text describes in detail the impurities and wrong practices when does Jātabhārinī get opportunity to seize (*sajjate*) and attack.

Obviously, Jātabhārinī is a general term. All the goddesses who carry away the born one (*jāta*) are to be named Jātabhārinī. Such Jātabhārinī *devīs* are classified under three categories on the basis of their *sādhya*, (curable) *yāpya* (lingering) and *asādhya* (incurable) nature. In the first group are Sushkā Revatī, Kaṭambharā, Pushpaghnā, Vikūṭā, Paśūrūtā, Anḍaghnī, Durdharā, Kālarātri, Mohinī, Stambhanī, Krośanā, under whose possession mothers do not die. Nākinī, Pīśāchī, Yakshī, Āsurī, Kālī, Vāruṇī,

Shashthī, Bhīrukā, Yāmyā, Mātāṅgī, Bhadrakālī, Rudrā, Vardhikā, Chaṇḍikā, Kapālamālīnī and Pilapichchhikā are of the *yāpya* kind. Vaśyā Kulakshayakarī, Pushyajanī, Paurushādīnī, Sandarbī, Karkoṭakī, Indrabadhavā and Badavāmukhī are of the third *asādhya* category.

But all are Revatīs. They are also grouped according to the three stages of a child, in the womb, after birth and under upbringing. On the basis of popular differences (*loka-bheda*), again, Revatī was of three types, Divine, Human and Tiraśchīna (i.e. of birds). No doubt, these were the numerous goddesses actually worshipped in some way or the other by the people.

The Jātahārīṇī *devīs* were further divided in view of the castes and classes. Each social class had its own deity, named after that. No less than twentynine such are listed in the *Kālpa*. Various professional groups also had their own goddess. For example, the Jātahārīṇī of the carpenters was called Takshīṇī. Ten such names are given :—(1) *Ayaskarī*, of ironsmiths, (2) *Takshīṇī*, (3) *Kulālī*, of patters (4) *Padakarī*, of cobblers etc.

Jātahārīṇī or Shashthī assimilated in herself all the folk goddesses concerning the diseases of mother and child on the one hand, Skanda became the chief of evil *grahas* of infants, on the other. An elevation in his status made it due that all the goddesses and deities of similar nature were subordinated under him and his pantheon.

Bāṇa also makes important mention about Shashthī and Kārttikeya in the *Kādambarī*. "Describing the birth ceremonies of Chandīāpīḍa he refers to the making of a figure of Shashthī-devī wearing yellow clothes dyed with tumeric; he also describes side by side the installation of a figure of Kārttikeya holding a spear and riding on a peacock". She is called *Jātamātṛidevī* in the *Harsha-charita*³ and *Bahuputrikā* in the *Kādambarī*⁴, who is

1. Sec. 64.

2. Agrawala, "Goddess Shashthī on the Yaudheya coins," J.N.S.I., Vol. V, pt. II, p. 4.

3. ch. 4, p. 129 (*Nirayasaragar ed.*).

4. Sec. 64.

none else than Shashṭhī herself is made clear by the *Tilakamanjari* where Shashṭhi is described as painted on a *jātamāṭṛipatala* (tablet of Jātamāṭṛi)¹. In the latter text she is also named *Āryavṛiddhā*² whose worship was invariably performed in the *sūtikāgrīha* after the birth of a child.

Amongst the sixtyfour Yoginīs, Vīḍālī, Revatī and Pūtānā etc are enumerated (*Agni P.* 52. 8). According to the *Agni Purāṇa* (50. 27) by the side of Skanda image Sumukhī and Vīḍālākshī are to be placed. We have the full-fledged *Shashṭhīdevī Upākhyāna* in the *Devībhāgavata Purāṇa* (IX 46), wherein her various forms and aspects of worship are described. It says that since she is the sixth part of Prakṛiti, she is known as Shashṭhī. She is the presiding deity of children and famous among the mothers as Devasenā. She is spouse to Skanda and grants progeny to childless persons. On the sixth day after child birth her worship should be performed in the *sūtikāgrīha* itself.³

According to the *Kāśyapa Saṁhitā*, the gods during their battle with the demons had to seek Skand's help. The latter acquiring their boons became dominant over all the Vasus, Rudras and Ādityas. As the text says originally the Vasus were seven, but became eight including Skanda in the form of Dhruva the eighth. Similarly, the number of the Rudras, formerly only ten, became eleven with the eleventh one as Guha Śaṁkara. In the list of the twelve Āditya gods one more was added. That was Skanda himself as Ahaspati⁴.

The "vyūha" or *parivāra* of the four Skanda deities developed, according to the *Kāśyapa Saṁhitā*, through a simple process. Of the four brothers, Nandikeśvara became the fifth, and Shashṭhī the sixth as their sister. Sometimes Rudra also joined this group as the seventh. In their figures invariably a crescent should be shown on the head. But no where else this point is repeated and we find also no support of this iconographic trait from sculptures or coins. According to the *Vishṇudharmottara Purāṇa*

1. *Narāyaṇaśaṅkar ed.* p. 77.

2. Cp. Mbh. III. 220. 16, where Āryā and Vīddhikā occur.

3. See also *Bhaviṣya P.* I. chs. 39-44 ; II ch. 42.

4. *Kāśyapa S.*, Hemarāja ed., p. 5. *Ibid.* p. 67.

where the *Chaturmūrti* conception is explained, the figures of Kumāra gods are described to bear different attributes and poses

SOME OTHER ASPECTS :

On the Akshaya Shashthī day 1; e. the sixth day of Bhādra-pada the vow of Skanda-Shashthī is observed (*Agni* 181.2). A similar injunction is made about the Chaitra Shashthī when Skanda should be worshipped with particular attention.¹ The month of Kārttika is also considered specially sacred to god Kārttikeya.² The *Viṣṇudharmottara Purāṇa* prescribes a certain worship called *Kumāraroṣa* following which the person obtains children.³

Temples dedicated to Skanda are described not fit for night stay by a traveller.⁴ A Kumāra *tīrtha* is known from the *Brahma Purāṇa*.⁵ Sacred to him are also Kumāradhārā and Svāmīpushkarinī.⁶ After the *Pradakṣiṇā* of Śiṅgiri, Agastya with his wife visited Skanda-vana. There he saw Skanda himself, and paid his homage to him with a prayer. Kādhāsa in the *Meghadūta*, describes the Devagiri hill as the permanent abode of Skanda.⁷ A Skanda *tīrtha* is at the Narmadā.⁸

A certain jewel (*maṇi*),⁹ pose (*mudrā*),¹⁰ pillar¹¹ and part of the chariot¹² are also said to be named after Skanda.

He is said to be the father of Viśākha¹³ and others, and the presiding deity of the Aṅgāṅka graha.¹⁴ He is lord of Nirṛitis,¹⁵ who are in the habit of kidnapping children. Skandin is a piśācha *gana*, naked and with hanging hair, eating the leavings of others.¹⁶ Similar are the names Skandika, Kumāras, etc. who all were considered subordinate to Skanda.¹⁷

1. VD P. III. 221. 54.

3. *Ibid.* III. 223. 18.

5. *Brahma P.*

7. *Kumāra*. I. 42.

9. VD P. II. 109. 63

11. *Mānasāra* 15. 19-23.

13. *Bhāga*. 6. 14; *Viṣṇu P.* I. 8. 11.

14. *Matsya P.* 93. 13; *Brahma P.* XI. 74. 48, 26. 33.

15. *Bhāga* 6. 14; *Viṣṇu P.* I. 8. 11.

16. *Br. P.* III. 41. 17, and 52; 59. 14; Patil, *op. cit.* p. 63.

17. *Br. P.* III. 7. 380

2. *Ibid.* II. ch. 96.

4. *Ibid.* II. 94. 2.

6. *Skanda P.* 2 (101; 2 (I) 12.

8. *Matsya P.* 191. 50-51.

10. *Ibid.* III. 33. 19-20.

12. VD, P. III. 22. 7.

A temple of Kārttikeya at Paundravardhana in the Gauḍa country finds mention in the *Rājatarāṅgiṇi*.¹ It is stated that when the Kashmiri king Jayāpīḍa reached there in the temple a performance of music and dance was being performed attracted by which he stopped there. The *Agni Purāṇa* enjoins that a shrine of Guba should be erected in the northern sector of a town.² As the story records, it was in his own temple that the god Kārttikeya appeared and revealed to his devotee the Kātantra Grammar.³ Apparently these references show that in this period temples dedicated to Skanda formed a cultural centre for learning and various śāstric arts.

It is stated that Skanda followed Pāśupata Dharma.⁴ He is portrayed as the best of the Brahma-knowers and adored by the Brāhmaṇas.⁵ This ideology seems to be the result of Skanda and Sanatkumāra identification which is traced as early as the *Chhāndogya Upanishad* and repeated with evolved implications in the epic and Purāṇas. It was given a curious turn in later period and in sculpture Skanda figures even as the teacher of Śiva. He is depicted as imparting the Brahma-knowledge to his father of which the earliest plastic representation is at Ellora.⁶ The *Kathāsaritsāgara* mentions a Brāhmaṇa named Vyāḍi as worshipping Svāmī Kumāra for obtaining knowledge (*vidyā*).⁷ Similarly the Brāhmaṇa named Vauśha, who was a dullard in the beginning, obtained all branches of knowledge from Skanda after propitiating the god with his penance.⁸ According to a story related in this text, Kātantra system of Sanskrit grammar was traditionally known as originating from the six mouths of Kārttikeya. The story says that Skanda himself appeared before Śarvavarman, minister of a Sātavāhana king, and revealed to him the knowledge of a new grammar characteristic for its easy method and simplicity.

1. IV. 423.

2. *Agni* p. 39. 12 see Banerjee *op. cit.* p. 338.

3. *Kathāsaritsāgara* I. 2- 44-61.

4. *Skanda P.* I (1). 7. 43, *dharmaḥ pāśupataḥ śreṣṭhaḥ skandena paripālitaḥ*.

5. *Matya Purāṇa* 185, 2-4.

6. Rao, *Hindu Iconography*, Vol. II, part I, pl. c, 3. 50.

7. *Kathāsarit*, I. 2. 44.

8. *Ibid.* I. 2. 60-61 & 79.

As the god himself indicated because of its brevity (*śvalpatantra*) it became famous as *Kātantra*. Its second name was *Kālāpaka* or *Kālāpa* after the plumage of Skanda's peacock.¹ During the Gupta times the *Kālāpa* system was a big rival to that of Pāṇini as indicated in the drama *Padmaprābhṛtakam* of the *Chaturbhāṇī*, and also in the Śarvavarma legend itself. This was a system having preserved much of the material and terminology of the older Aindra School.

SKANDA AS SŪRYA'S ATTENDANT

According to the Bhavishya Purāṇa, on the left side Sūrya there stands Skanda who is lord of the all worlds and popularly known as *Daṇḍanāyaka*.² On the corresponding right there is Piṅgala who is another form of Agni. Skanda also figures in the other set of attendants of the Sun-god, viz. of Rājña and Śrausha. It is clearly pointed out in the *Purāṇa* that Rājña is identical to Kārttikeya. Because he shines on the office of divine generalissimo, Kārttikeya is famous as *Rājñu* which word is composed of the root *rāj* "to shine" added with the suffix *na*.³ This fact is also supported by a late medieval work the *Tikā sarvasva* (c. 1150) by Sarvananda, where the author offers in a verse the equation *haraguha = rājaśrausau*.⁴ The *Bhavishya P.* has also given the identification of Śrausha with Guha (I. 124. 21).

Apparently, the above myth was a part of the reorientated worship of the Indian Sun-god in which a number of motifs and forms were accepted from the east Iranian mode Sun-worship. It appeared as an easy crollary while adopting the Iranian iconography of Sūrya to identify the Iranian attendants of the god with some deities of similar nature out of the vast Hindu pantheon. In such a scheme to make the blending complete, Śrausha and Rāja were accepted as identical to Skanda and Śiva

SKANDA AS THE DEITY OF THIEVES AND ROGUES

Another popular aspect of Skanda worship is known from a passage in the *Mṛichchhakatika* where thieves and burglars are

1. *Ibid.* I. 6. 13.

2. *Chaturbhāṇī*, I. 23.6.

3. *Bhavishya P.*, I. 124. 13.

4. *Ibid.* I. 124. 21-3, 34.

5. Sen, "Iranian Śrausha and Indian Skanda", *Indo-Iranica*, Vol. IV, I (July 1950), p. 27.

6. See *supra*, p.

called *skandiputra*¹ Kārttikeya figures here as the patron-deity of such persons who lived on theft and like professions. Śaivalika, a house-breaker, before entering the house of Chārudatta through a breach in the wall bows to the god Kumāra-Kārttikeya for granting success in his work. The different epithets of the god with which the fellow pays his homage to him include Kanakaśakti, Bahumanyadeva and, Devavrata.² A few lines earlier, Kanakaśakti (whose weapon is the golden *śakti**) figures as an *achārya* of the *Chaturyaśāstra* whose injunction about breach are quoted by the thief. Pṛthivīdhara, the commentator of the drama, takes the phrase *skandiputra* as meaning “*skandopajīvī chaurāchārya*, i. e. teachers of burglary making a living by invoking Skanda. As pointed by Dr. Sandesra *skanda* also means “to attack”,³ and in this context perhaps signify in general the low practices followed by rogues and bandits, looters and marauders and similar sections of society. They regarded Skanda their patron-deity. It is clear from the *Mṛicchhakaṭika* and appears to have had its footing in the earlier tradition which regarded Skanda as the god of *Ikhāras* and the patron deity of warring tribes. This aspect of Skanda seems to have continued in later periods also.⁴

1. Act III.

2. ममो वरदाय कुमारकालिकेयाय नमः कनकशक्तये ब्रह्मण्यदेवाय देवव्रताय ।

3. Sandesra, “Prachin sahitya men chaurasāstra” (The Science of theft in ancient Literature), *Bhāratīya Sāhitya* (Munshi Abhinandan Volume, year 3, Jan. 1958), p. 293-4.

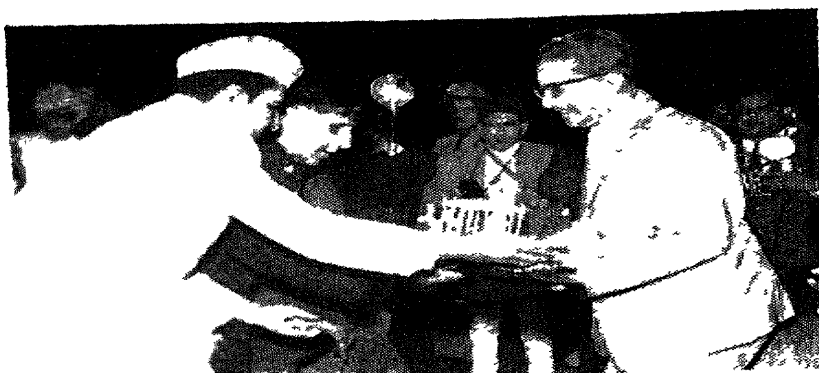
4. A verse from the Gujrātī folklore reflects the connection of Skanda with thieves who regarded him their lord. As it says, O Gauri ! Your son is remembered by sweet peacocks. In day time he is remembered by merchants and at night thieves.”

ममरी ! तारा पुत्र ते समरे मथुरा मोर ।

दो' ए समरे बाणिया ते राते समरे चोर ॥

Ibid, p. 294.

In northern India and specially in Bengal the god Skanda is regarded as the deity of *ganikās*, also. Gopinath Rao, *loc. cit* Vol. II, pt. II, p. 415.



His Majesty, King Mahendra, being presented the
welcome address in an ivory casket in the form
of the *Ghurdaur*, Maharaja's barge.

Welcome Address

PRESENTED TO

**Their Majesties, King and Queen of
Nepal**

ON BEHALF OF

ALL-INDIA KASHIRAJ TRUST

READ BY

Maharaj Kumar Dr. Raghbir Singh of Sitamarhi (Trustee)

देवाल-लेश महाराजाधिराज
श्री ५ महेंद्र वीर विक्रम शाह देव

०६

महामान्या महारानी
श्री ५ श्रीमती रत्ना राज्यलक्ष्मी देवी शाह
के

भारत का पुण्यनगरी वाराणसी में शुभागमन के अवसर पर
सर्वभारतीय काशीराज न्यास द्वारा समर्पित

स्वागत-अभिनन्दन

स्वागत अभिनन्दन

आज हमारे लिए हर्ष का विषय है कि हमें काशी की इस
विशाल नगरी में श्रीमान् तथा श्रीमती महारानी का स्वागत-अभिनन्दन
कराया जा सका। यह सौभाग्य प्राप्त हुआ है। प्राचीनकाल में ही भारत तथा
भारत का जो घनिष्ठ मैत्री सम्बन्ध रहा है, उस सम्बन्ध को श्रीमान्
तथा श्रीमती महारानी ने और भी अनुप्राणित तथा दृढ़ किया है।
आज का समय भारत का घनिष्ठ धार्मिक एवं सांस्कृतिक सम्बन्ध है।
आज का समय विद्वान् पण्डित जिस श्रद्धा भाव से काशी के इस
विशाल नगरी में निवास करते हुए अपने मानव जन्म को सार्थक
माना करते हैं, वे लोग ही हैं जो भारत की अनेक प्रसिद्ध संस्थायें काशी में जिस तत्परता
से कार्य कर रही हैं, वे लोग ही हैं जो प्राचीन सांस्कृतिक भाषा संस्कृत का तथा
भारत के प्राचीन ग्रन्थों का पुनरुद्धार करने में संलग्न हैं, उसके
लिए काशी में श्रीमान् के शुभागमन का और भी विशेष महत्त्व है।

महामहिष,

नेपाल-देश भारत के उत्तर में उसका निकटतम पड़ोसी है। नेपाल का भारत के साथ घनिष्ठ प्राकृतिक और नैसर्गिक संबंध है। हिमालय की उच्च श्रृंखलियों ने नेपाल को अपनी गोद में स्थान देकर लाड दुलार किया है, तथा अपने अनेक जगत्प्रसिद्ध हिमाच्छादित दुर्गम एवं अजेय उच्च-शृंगों से उसे विभूषित किया है। नेपाल की गोमरा, सप्तगण्डकी तथा मधकोसी आदि नदियों ने कल-कल निनाद करते हुए अपने पवित्र जलों को भारत की जगत्-पावनों संग का समर्पित कर नेपाल और भारत के शरीर में प्रवाहित रनों को सम्मिश्रित किया है, तथा उस पवित्र संमिश्रण के द्वारा दोनों देशों के हृदयों को भी एकीभूत कर दिया है।

महामान्य,

इस समय नेपाल ही संसार का एकमात्र स्वतन्त्र हिन्दू राज्य है। नेपाल तथा भारत का सदा ही सांस्कृतिक एवं धार्मिक ऐक्य रहा है। जिस प्रकार भारतीय संस्कृति और धर्म की केन्द्रस्वरूपा काशी नगरी में भगवान् विश्वनाथ प्रतिष्ठित हैं, उसी प्रकार नेपाल की राजधानी तथा प्रधान नगरी काठमांडू में भगवान् पशुपतिनाथ प्रतिष्ठित हैं। काठमांडू आदि स्थानों में निर्मित शिव के और भी अनेक मन्दिर वहाँ की उच्चकला का परिचय देते हुए नेपाल और भारत के बीच धार्मिक एकता का उच्चघोष कर रहे हैं। नेपाल की भाषा में संस्कृत शब्दों का प्राचुर्य है। नेपाल के काठमांडू पुस्तकालय में संस्कृत-साहित्य का प्राचीन भण्डार है तथा वहाँ अवतक भी संसार में अन्यत्र अप्राप्त प्राचीनतम संस्कृत हस्तलेखों का महत्त्व वर्तमान है। भारत की पौराणिक वंशावलियों के समान नेपाल की “वंशावली” भी नेपाल के प्राचीन इतिहास को सुरक्षित बनाये हुए है।

THE MATSYA PURĀṆA AND THE RĀMĀYAṆA

By

D. R. MANKAD

[वाल्मीकीयरामायणस्य किष्किन्धाकाण्डे ३९-४२ अध्यायेषु भुवनकोशस्य विवरणं विद्यते । मत्स्यपुराणेऽपि १६३ अध्याये भुवनकोशवर्णनमस्ति । लेखे स्मिन् विदुषा लेखकेन उभयोः किष्किन्धाकाण्डीयमत्स्यपुराणीयभुवनकोशवर्णनयोः साम्यं विवेचितम्, प्रमाणैः स्थापितञ्च यद् मत्स्यपुराणीयविवरणं किष्किन्धाकाण्डीयभुवनकोशविवरणापेक्षया प्राचीनतरम् ।]

While editing the Kiṣkindhākāṇḍa for the Baroda Edition of the Rāmāyaṇa, I came across the problem of parallelisms between the R text and the texts of some of the Purāṇas particularly Mt(Matsya), Vy(Vāyu) and Bḍ(Brahmāṇḍa) I have discussed this problem in the Introduction (See pp. XXXV-XLVIII).

Here I want to continue the discussion on one question. Adhyāyas 39 to 42 of the Kiṣkindhākāṇḍa describe the geography of the four directions and it has been found that the description of the several important places is bodily taken from the Matsya Purāṇa (Adh. 163, 60ff) This I have shown in my Introduction by putting the R text and the Mt text in parallel columns.

There I have quoted from the critical edition of the R and noted the various readings also. But about the Mt, I was able to quote from the Venkaṭeśvara Press Edition and was not able to quote various readings for the same.

Thereafter I inquired of Shri A. S. Gupta of the All-India Kashiraj Trust, whether the 163rd Adhyāya of the Mt was collated or not. He said the collation sheets of that Purāṇa were at Madras with Dr. Raghavan. He, however, volunteered to write to Dr. Raghavan and the latter was kind enough to get the collation sheets of the 163rd Adhyāya of the Mt copied for me. I am greatly obliged to both of them for this kind courtesy.

I have, now, got the collated text of the Mt and give below, at the risk of some repetition also, the text of both the R and the Mt with the different readings. This will enable scholars to judge the matter for themselves.

I have noted here only the important readings from the Mt. In fact, these lines of the Mt show that although about 32 MSS, and printed texts have been collated, there are hardly any important readings found. So far as I am concerned the following is worth noting :

1. While discussing Mt 163.62, I have said in the Introduction to the Kiṣkindhā that 'kamala' in the Mt is clearly a mistake, it should be 'Mekala'. I find that this is fully supported by the MSS. 'Mekala' is actually found in 10 MSS of the Mt. Further, this 'mekala' is preserved by the N MSS of the R, which proves what I have said, viz. in these cases the N MSS of the R preserve the original readings. The evidence is quite conclusive here.
2. In the Mt 64cd, 'jambūdvīpa' has no v. l., which conclusively proves that the original reading is 'jambū' and not 'Yava'. No MS of the Mt shows any reading like 'jalp', 'jala', 'caya', or 'Yava' which are found in the R. This shows that no MS of the R preserves the original reading.
3. In 64cd, the reading सर्वरत्नोपशोभितम् of the Mt is preserved in N MSS, but not in S MSS.
4. Three MSS of the Mt preserve 'ratnavantam' for 'ratnavata' or 'ratnavara' of the Vulgate. This 'ratnavantam' is supported by the R and is therefore the original reading of the Mt. Here is a case how the original Mt reading is determined by a comparison with the R.
5. Similarly, 12 MSS of the Mt preserve the reading 'kośakārāṇam (Mt 66a) in place of kośakaraṇam of the

Vulgate. Here also comparison with the R determines the original reading of the Mt, which is *kośakārāṇām*.

6. The R uses Accusative case, but the Vulgate(Mt) uses Nominative in several cases. See Mt 60cd etc. But in almost all such cases, one or the other MS of the Mt shows the Accusative case, which, therefore, is the original. There are numerous such cases. I have not noted all of them.
7. Mt 77c has 'vidyutvān', but R 40-32b has 'vaidyuta'. Here the N MSS of the R preserve the original 'vidyutvān'
8. Mt 79c has 'viśālākakṣa', but R 40-36c reads *viśālā-rathyā*'. It is now seen that several MSS of the Mt read 'viśālākakṣā'. This shows that the R has translated 'kakṣā' by 'rathyā' and *kakṣā* is the original reading of the Mt.

I would request the reader to refer to my Introduction of the *Kiṣkindhā* for the textual and other implications of this comparison. I am emboldened to say that a detailed comparison of all the places where the R has borrowed from other sources (other Purāṇas or the Mbh and other books if any) is likely to be very fruitful, atleast from the textual point of view.

In the end, I would note that these lines of the Mt, show that at several places, the printed editions do not preserve the original and correct readings which are now seen in several collated MSS.

MATSYA, ADHYĀYA 105

- 60 cd नदी भागीरथी चैव शरयुः कौशिकी यथा
several mss. read नदी etc. in acc.
- 61 यमुना स्वथ कावेरी कृष्णवेणा च निम्नगा
सुवेणा च महाभागा नदी गोदावरः तथा
acc. case is used in several MSS.
- 62 चर्मण्वती च सिन्धुश्च तथा नदनदायाः
कमलप्रभवश्चैव शोभा सङ्गानिमोदकः
ab) acc. used in several MSS.
c) मेकल in 10 MSS. for कमल in the Vulgate
- 63 नर्मदा शुभतोया च तथा वेत्तवती नदी
गोमती गोकुलकीर्णा तथा पुष्पसरयौ च
acc. used in several MSS.
- 64 a मही कालमही चैव तमसा पुष्पयादितः
acc. in several MSS.
- 64 cd जम्बूद्वीपं रत्नवटं सर्वरत्नोपशोभनम्
- 65 ab सुवर्णप्रकटं चैव सुवर्णाक्षरमण्डपम्
64c) no v.l. for जम्बूद्वीपः रत्नवटं in MSS
65a) पटकं पुटकं for प्रकटं.
- 65 cd महानदं च लौहित्यं कैलासाननशोभनम्
- 66 ab पत्तनं कोशकरणमृषिशीरजनाकरम्
a) कोशकाराणां in 12 MSS.
- cd मागधाश्च महाप्रामा सुण्डाः शुक्लाम्बुजैश्च
-c) मगधाश्च in 10 MSS ; महाप्रामान् several MSS.
-d) पुण्ड्रान् in 5 MSS ; अंगान् in 12 MSS ; पुण्ड्रान्यङ्गान् 1 MS.
- 67 ab सुद्धा मल्ल विदेहाश्च मालवाः काशिकोसलाः
-a) कुरुन् for सुद्धा 4 MSS ; -b) मालव्यान् several MSS.
- 67 cd भवनं वैनतेयस्य दैत्येन्द्रेणाभिकर्म्मणम्
- 68 ab कैलासशिखराकारं यत्कृतं विश्वकर्मणा

RĀMĀYAṆA (cr. ed.), Kiṣkindhā Kāṇḍa

39.19 ab नदीं भागीरथीं रम्यां सरयू कौशिकीं तथा

39.19 cd कालिन्दीं यमुनां रम्यां यामुनं च महागिरिम्

-d) $S'_1 D_{1-4} 1_2$ -वनं ; D_{13} -वनैः (for-गिरिम्)

39.20 ab सरस्वतीं च सिन्धुं च शोणं मणिनिभोदकम्

-a) $S'_1 \tilde{N} V_{1-2} B_{1-3} D_{1-4} 7 \cdot 11-13$ मेकल ($N_2 V_1$ ऽलं) प्र
(B_3 'प्रा) भवं शोणं

10.8^c नर्मदां च नदीं दुर्गा

805⁺ तथा वेत्रवतीं नदीम्

754^{*} गोमतीं गोकुलाकीर्णं तथा पृथ्वां सरस्वतीम्

39.20^c महीं कालमहीं चैव

39.28 cd रत्नवन्तं यवद्वीपं सप्तराज्योपशोभितम्

29 ab सुवर्णरूप्यकं चैव सुवर्णाकरमण्डितम्

38 c) $S'_1 \tilde{N} B_1 D_{1-2} 4 \cdot 12$ जलद्वीपं ; B_{2-3} ज्वलद्वीपं ; D_{3-13}
चयद्वीपं ; D_7 जनं ; D_{11} च ये द्वीपं (for यवद्वीपं) -1) $S'_1 \tilde{N}_1$
 $B_4 D_{1-4} 11-13$ सर्वरत्नोपशोभितम् ; T_2 सर्वराज्योपं V_1
om. 28cd and 29 ab.

760^{*} महानदं च लौहित्यं शैलकाननशोभितम् ।

39 20 d शैलकाननशोभितम् ।

39.22 a पत्तनं कोशकाराणां ।

39.21 cd मागधांश्च महाग्रामान्पुण्ड्रान्वज्जास्तथैव च

-d) D_{6-8-10} पुं (D_6 सुं) द्वास्वंगास्तथैव च

39.21 ab ब्रह्ममालान्विदेहांश्च मालवान्काशिकोसलान्

-a) $\tilde{N}_2 V_1 B_4$ सूक्ष्मान्मलान् ; B_1 सुभान्मलान् ; D_7 सुभान्मलान्

39.35 ab गृहं च वैनतेयस्य नानारत्नविभूषितम्

39.35 cd तत्र कैलाससंकाशं विहितं विश्वकर्मणा

- cd रक्ततोयो महाभीमो लौहित्यो नाम सागरः
-d) ° त्वं and सागरं in 2 MSS.
- 69 ab उदयश्च महाशैल उच्छ्रितः शतयोजनम्
-b) शतयोजनमुच्छ्रितः
- 69 cd सुवर्णवेदिकः श्रीमान्मेघपङ्क्तिनिषेवितः
- 70 ab भ्राजमानोऽर्कसदृशैर्जातरूपमथैर्द्रुमैः
cd शालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः
- 71 ab अयोमुखश्च विख्यातः पर्वतो धातुमण्डितः
cd तमालवनगन्धश्च पर्वतो मलयः शुभः
- 72 ab सुराष्ट्राश्च सवाहिकाः शूराभीरास्तथैव च
-b) शूरा for शूरा 7 MSS
cd भोजाः पाण्ड्याश्च वज्राश्च कलिङ्गास्ताम्रलिप्तकाः
- 73 ab तथैवोण्ड्राश्च पौण्ड्राश्च वामचूडाः सकेरलाः
cd क्षोभितास्तेन दैत्येन सदेवाश्चाप्सरोगणाः
- 74 ab अगस्त्यभवनं चैव यदगम्यं कृतं पुरा
cd सिद्धचारणसंघैश्च विप्रकीर्णं मनोहरम्
- 75 ab विचित्रनानाविहगं सुपुष्पितमहाद्रुमम्
cd जातरूपमथैः शृङ्गैरप्सरोगणनादितम्
- 76 ab गिरिपुष्पितकञ्चैव लक्ष्मीवान् प्रियदर्शनः
cd उत्थितः सागरं भित्त्वा विश्रामश्चन्द्रसूर्ययोः
ef रराज सुमहाशृङ्गैर्गगनं विलिखन्निव
- 77 ab चन्द्रसूर्याशुसंकाशैः सागराम्बुसमावृतैः
ol विद्युत्वान्सर्वतः श्रीमानायतः शतयोजनम्
-c) पर्वत for सर्वतः 4 MSS
- 78 ab विद्युतां यत्र संघाता निपात्यन्ते नगोत्तमे
cd ऋषभः पर्वतश्चैव श्रीमान्वृषभसंज्ञितः
- 79 ab कुञ्जरः पर्वतः श्रीमान् यत्रागस्त्यगृहं शुभम्
cd विशालाक्षश्च दुर्धर्षः सर्पाणामालयः पुरी
-c) विशालकक्षा several MSS; दुर्धर्षा several MSS

- 39.34 ab ततो रक्तजलं भीमं लोहितं नाम सागरम्
-b) $S'_1 \tilde{N}_1 B_4 D_{1+3} 4 \cdot 19 \cdot 13$ लौहित्यं
- 39.48 cd ततः परं हेममयः श्रीमानुदयपर्वतः
- 39.49 ab तस्य कोटिदिवं स्पृष्ट्वा शतयोजनमायता
cd जातरूपमयी दिव्या विराजति सवेदिका
- 39.50 cd जातरूपमयैर्दिव्यैः शोभते सूर्यसंनिभैः
- 39.50 ab सालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः
- 40.13 cd अयोमुखश्च गन्तव्यः पर्वतो धातुमण्डितः
- 40.16 ab तस्यासीनं नगस्याग्रे मलयस्य महौजसम्
41. 5 ab सुराष्ट्रान्सह बाह्वीकाञ्चूराभीरांस्तथैव च
804* ततो भोजांश्च पाण्ड्यांश्च
- 40.13 ab तथैवान्ध्रांश्च पुण्ड्रांश्च चोलान्पाण्ड्यान्सकेरलान्
- 40.34° अगस्त्यभवनं यत्र
- 40.32 ab ततस्तमप्यतिक्रम्य वैद्युतो नाम पर्वतः
 $S'_1 \tilde{N} V_{1+2} B_2 3 D_{1-4} 7 \cdot 11 \cdot 13$ ततः सागरमुत्तीर्य विद्युद्वा ($S'_1 \tilde{N} D_{1-4} 7 \cdot 12 \cdot 13$ °त्वा; V_1 °मा; D_{11} °त्मा) नाम पर्वतः
- 40.38 cd सर्वैरस्तमयः श्रीमानृषभो नाम पर्वतः
- 40.34 ab तत्र नेत्रमनःकान्तः कुञ्जरो नाम पर्वतः
34 cd अगस्त्यभवनं यत्र निर्मितं विश्वकर्मणा
- 40.36 ab तत्र भोगवती नाम सर्पाणामालयः पुरी
cd विशालरथ्या दुर्धर्वा सर्वतः परिरक्षिता

- 80 ab तथा भोगवती चापि दैत्येन्द्रेणाभिकम्पिता
 80 cd महासेनो गिरिश्चैव पारियात्रश्च पर्वतः
 81 ab चक्रवांश्च गिरिश्रेष्ठो वाराहश्चैव पर्वतः

- 81 cd प्राग्ज्योतिषपुरं चापि जातरूपमयं शुभम्
 82 ab यस्मिन्वसति दुष्टात्मा नरको नाम दानवः
 82 cd मेघश्च पर्वतश्रेष्ठो मेघगम्भीरनिस्स्वनः
 83 ab पष्टिस्तत्र सहस्राणि पर्वतानां द्विजोत्तमाः
 83 cd तरुणादित्यसंकाशो मेरुस्तत्र महागिरिः
 84 ab यक्षराक्षसगन्धर्वैर्नित्यं सेवित रुन्दरः
 84 cd हेमगर्भो महाशैलस्तथा हेमसखो गिरिः
 85 ab कैलासश्चैव शैलेन्द्रो दानवेन्द्रेण कम्पितः
 85 cd हेमपुष्करसंछन्नं तेन वैखानसं सरः
 86 ab कम्पितं मानसं चैव हंसकारण्डवाकुलम्
 86 cd त्रिशृङ्गपर्वतश्चैव कुमारी च सरिद्वरा
 87 ab तुषारचयसंछन्नो मन्दरश्चापि पर्वतः
 cd उशीरविन्दुश्च गिरिश्चन्द्रप्रस्थस्तथाद्रिराट्
 -d) मद्र for चन्द्र
 88 ab प्रजापतिगिरिश्चैव तथा पुष्करपर्वतः
 88 cd देवाभ्रपर्वतश्चैव तथा वै रेणुको गिरिः
 -l) बालुका for रेणुको

- 89 ab क्रौञ्चः सप्तर्षिशैलश्च धूम्रवर्णश्च पर्वतः
 89 cd एते चान्ये च गिरयो देशा जनपदास्तथा
 90 ab नवः सप्तागराः सर्वाः सोऽकम्पयत दानवः
 cd कपिलश्च महीपुत्रो व्याघ्रवांश्चैव कम्पितः
 91 ab खेचराश्च सतीपुत्राः पातालतलवासिनः
 91 cd गणस्तथा परो रौद्रौ मेघनामाङ्कुशयुधः

- ef रक्षिता पन्नगैर्घोरैस्तीक्ष्णदंष्ट्रैर्महाविषैः
 41.16 दुर्दर्शा पारियात्रस्य गता द्रक्ष्यथ वानराः
 41.21 ab चतुर्भागे समुद्रस्य चक्रवान्नाम पर्वतः
 24 ab योजनानि चतुःषष्टिर्वराहो नाम पर्वतः
 25 ab तत्र प्राग्ज्योतिषं नाम जातरूपमयं पुरम्
 25 cd यस्मिन्वसति दुष्टात्मा नरको नाम दानवः
 29 d मेघवान्नाम पर्वतः
 30 cd षष्टिं गिरिसहस्राणि काञ्चनानि गमिष्यथ
 32 ab तेषां मध्ये स्थितो राजा भेरुरुत्तमपर्वतः

- 42.16 ab तमतिक्रम्य शैलेन्द्रं हेमगर्भं महागिरिम्
 42.19 cd कैलासं पाण्डुरं शैलं प्राप्य हृष्टा भविष्यथ
 42.33 ab हेमपुष्करसंछन्नं तत्र वैखानसं सरः

- 833* तथा चैव विचेतव्यस्त्रिशृङ्गो नाम पर्वतः
 39.24 ab मन्दरस्य च ये कोटिं संश्रिताः केचिदायताम्
 1.2 of 824* उशीरबीजं दिव्यं तं पर्वतं द्रष्टुमर्हथ

- 917* ततो देवसभा नाम पर्वतं द्रष्टुमर्हथ
 (\tilde{N}_2 $V_{1.3}$ देवसभो ; V_2 °मतो ; B_3 °र्षभो ; D_{1-4} °सथं ; D_6
 $T_{2.3}$ $G_{2.3}$ $M_{2.3}$ C_K °सखो ; $D_{7.13}$ °सहो ; D_{11} °समं)
 42.24 ab क्रौञ्चं तु गिरिमासाद्य विलं तस्य सुदुर्गमम्

विष्णुपुराण-सुभाषितानि

मूढानामेव भवति क्रोधो ज्ञानवतां कुतः ।
हन्यते तात कः केन यतः स्वकृतभुक् पुमान् ॥ १।१।१७
सञ्चितस्यापि महता वत्स क्लेशेन मानवैः ।
यशसस्तपसश्चैव क्रोधो नाशकरः परः ॥ १।१।१८
क्षमासारा हि साधवः ॥ १।१।२०घ
यतस्सत्त्वं ततो लक्ष्मीः सत्त्वं भूत्यनुसारि च ।
निःश्रीकाणां कुतः सत्त्वं विना तेन गुणाः कुतः ॥ १।२।२९
बलशौर्याद्यभावश्च पुरुषाणां गुणैर्विना ।
लङ्घनीयस्समस्तस्य बलशौर्यविवर्जितः ॥ १।२।३०
भवत्यपध्वस्तमतिर्लङ्घितः प्रथितः पुमान् ॥ १।२।३१
सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः ।
त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वया (लक्ष्म्या) ऽमले
१।२।१२९
त्वया विलोकिता सद्यः शीलाद्यैरखिलैर्गुणैः ।
कुलैर्धनैश्च युज्यन्ते पुरुषा निर्गुणा अपि ॥ १।२।१३०
स श्लाघ्यः स गुणो धन्यः स कुलीनः स बुद्धिमान् ।
स शूरः स च विक्रान्तः यस्त्वया देवि वीक्षितः १।२।१३१
सद्यो वैगुण्यमायान्ति शीलाद्याः सकला गुणाः ।
पराङ्मुखी जगद्धात्री यस्य त्वं विष्णुवल्लभे ॥ १।२।१३२
सुशीलो भव धर्मात्मा मैत्रः प्राणिहिते रतः ।
निर्भयथापः प्रवणाः पात्रमायान्ति सम्पदः ॥ १।१।१२४
एकस्मिन्यत्र निधनं प्रापिते दुष्टकारिणि ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥ १।१।३।७४
उपायतः समारब्धाः सर्वे सिध्यन्त्युपकमाः ॥ १।१।३।७८ पू.
अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिज्ञानावृताक्षाणां दुःखमेव सुखायते ॥ १।१।७।६१
तापत्रयेणामिहतं यदेतदखिलं जगत् ।
तदा शोच्येषु भूतेषु द्वेषं प्राज्ञः करोति कः ॥ १।१।७।८०
अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
इदं त्वापि कुर्वीत हानिर्द्वेषफलं यतः ॥ १।१।७।८१

गुरूणामपि सर्वेषां पिता परमको गुरुः ॥११८॥१६पू
 अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।
 तस्य पापागमस्तात हेत्वभावाच्च विद्यते ॥११९॥
 कर्मणा मनसा वाचा परपीडां करोति यः ।
 तद्धीजं जन्म फलति प्रभूतं तस्य चाशुभम् ॥११९॥६
 सोऽहं (प्रह्लादः) न पापमिच्छामि न करोमि वदामि वा ।
 चिन्तयन्सर्वभूतस्थमात्मन्यपि च केशवम् ॥११९॥७
 शरीरं मानसं दुःखं दैवं भूतभवं तथा ।
 सर्वत्र शुभचित्तस्य तस्य मे जायतेः कुतः ॥११९॥८
 एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
 कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥११९॥९
 साम चोपप्रदानं च भेद-दण्डौ तथापरौ ।
 उपयाः कथिताः सर्वे मित्रादीनां च साधने ॥११९॥१०
 साध्याभावे महाबाहो साधनैः किं प्रयोजनम् ॥११९॥११
 अविद्यान्तर्गतैर्यत्नः कर्तव्यस्तात शोभने ॥११९॥१२
 विद्याबुद्धिरविद्यायामज्ञानात्तात जायते ॥११९॥१३
 तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये ।
 आयासायापरं कर्म विद्याऽन्या शिल्पनैपुणम् ॥११९॥१४
 न चिन्तयति को राज्यं को धनं नाभिवाञ्छति ।
 तथापि *भाव्यमेवैतदुभयं प्राप्यते नरैः ॥११९॥१५
 सर्व एव महाभाग महत्त्वं प्रति सोद्यमाः ।
 तथापि पुंसां भाग्यानि नोद्यमा भूतिहेतवः ॥११९॥१६
 जडानामविवेकानामशूराणामपि प्रभो ।
 भागभोज्यानि राज्यानि सन्त्यनीतिमतामपि ॥११९॥१७
 तस्माद्यतेत पुण्येषु य इच्छेन्महती श्रियम् ।
 यतितव्यं समत्वे च निर्वाणमपि चेच्छता ॥११९॥१८

—सन्वाचार्य आद्य

* जीवानन्दसंकरणे 'भाव्यम्' इति पाठः, स एव समीचीन इति प्रदत्तः । श्रीवरा-
 चार्या अप्यमुमेव पाठमनुसरन्ति । गो० प्रे० संस्करणे तु 'भावम्' इति पाठः ।

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(JULY—DECEMBER, 1965)

(1) CRITICAL EDITIONS OF THE PURĀṆAS

(a) *Matsya Purāṇa* :

Critical edition of the Matsya Purāṇa is being prepared by Dr. V. Raghavan at Madras, as already reported in the previous reviews. Work is progressing on the extra chapters in Grantha Manuscript and also in the preliminary editorial work of the main Matsya. Collations of Bhuvanakośa chapters of Matsya were done at the instance of the Head Office and a part of the collation sent to Banaras.

(b) *Vāmana-Purāṇa* :

Twenty manuscripts of the Vāmana-Purāṇa have been collated so far—13 Devanāgarī Manuscripts, 1 Śāradā Ms., 1 Kashmiri Ms., 3 Bengālī Ms., 1 Telugu Ms. and 1 Nandī Nāgarī Ms. Of these, the eighteen Mss. have been collated previously as stated in the previous review. One Nandī Nāgarī Palm-leaf Ms. from the Śringerī Mutt, Mysore, and one Devanāgarī Ms. (microfilm) from the Oxford University Library have been collated during this period.

The Nandī Nāgarī Ms. has been procured from the Jagad-guru Śrī Śaṅkarācārya of the Śringerī Mutt through Pt. Rama-Chandra Sastri, Principal of the Sanskrit College of the Banaras Hindu University. We are thankful for the kind co-operation received.

Efforts are also being made to procure a Telugu Ms. from Mysore, so that some definite idea may be had about the nature of the South Indian version of the Vāmana Purāṇa.

The critical text of the Vāmana Purāṇa is also being constituted, and simultaneously critical apparatus is also being prepared.

काशिराजन्यासस्य कार्यविवरणम्

(जुलाई १९६५—दिसम्बर १९६५)

१. पुराणानां पाठसमीक्षात्मकानि संस्करणानि

(अ) मत्स्यपुराणकार्यम्

यथा पूर्वकार्यविवरणे सूचितं मत्स्यपुराणस्य समीक्षात्मकं संस्करणं मद्रासनगरे डा० वे० राघवन्महोदयैः सम्पाद्यमानं वर्तते । मत्स्यपुराणस्य ग्रंथलिपिलेखस्या-तिरिक्ताध्यायानां सम्बन्धे कार्यं प्रचलति तथा मत्स्यपुराणस्य मुख्यभागस्य संपादने अपि कार्यं प्रचलति । मत्स्यपुराणस्य भुवनकोशाध्यायानां रामनगरकेन्द्रस्य निदेशात् संवादः कृतः । संवादश्च तत्र प्रेषितः ।

(आ) वामनपुराणकार्यम्

अद्यावधि वामनपुराणस्य विंशतिसंख्यकानि हस्तलिखितमातृकापुस्तकानि संवादितानि—देवनागरीलिपिपुस्तकानि १३, शारदापुस्तकं १, काश्मीरी-पुस्तकम् १, वज्रलिपिपुस्तकानि ३, तेलगुलिपिपुस्तकम् १, तथा नन्दिनागरी-लिपिपुस्तकम् १ । विंशतिहस्तलिखितमातृकापुस्तकानाम् अष्टादशहस्तलेखानां विवरणं पूर्वं प्रदत्तम् । प्रस्तुतकाले तु शृङ्गेरीमठस्य एकः नन्दिनागरीहस्तलेखः अपरश्च आक्सफोर्डविश्वविद्यालयपुस्तकालयस्य हस्तलेखः (माइक्रोफिल्म) संवादितः ।

नन्दिनागरी हस्तलेखः काशी हिन्दूविश्वविद्यालयीय-संस्कृतमहाविद्यालयस्य प्राचार्यैः पं० रामचन्द्रशास्त्रिमहोदयैः शृङ्गेरीमठस्य जगद्गुणां श्रीशंकराचार्य-पूज्यपादानां सकाशाद् आनीतः । अस्मै सहयोगाय वयं परं कृतज्ञाः स्मः ।

मैसूरतः तेलगुलिपिहस्तलेखस्याप्तयेऽपि प्रयत्नः वर्तते येन वामनपुराणस्य दक्षिणीयपाठविषये निश्चितो विचारः संभवेत् ।

वामनपुराणस्य समीक्षात्मकः पाठः निर्मायमाणो वर्तते तथा पाठविवरणमपि समकालमेव लिख्यते ।

The Vāmana Purāṇa is being translated into Hindi by Pt. Gopalchandra Sastri of Varanasi; it is also to be translated into English. The translation is proposed to be published along with the critical text.

(2) OTHER WORK ON THE PURĀṆAS

(a) At Madras Centre, Adhyāyas 5 to 11 of the *Svalpa Matsya Purāṇa* have been edited by Dr Raghavan. The first four Adhyāyas were published in 'Purāṇa' VI. 1; and the next six Adhyāyas 5 to 10) are being published in the present issue. Further chapters are being edited. The Dāna Chapters there of are being collated with Matsya quotations in *Nibandhas*.

Two articles of Dr. Raghavan, the one on the *Purāṇārtha Saṅgraha* and the other on its *Nīti-Adhyāya* (XI), which were published in the 'Purāṇa' have now been republished together in a book-form for the use of scholars.

b) *Pāda-Indexes*: The Pāda indexes of the Liṅga and the Garuḍa Purāṇas have been completed. Further work on the Pāda-indexes has been discontinued for the present on account of the work on the Vāmana-Purāṇa.

(c) *Collection of Purāṇa-quotations from the Nibandhas*:

Purāṇa quotations from 4 more Khaṇḍas of the Kṛtya Kalpataru have further been collected. Further collection has been stopped for the time being on account of the exclusive work on the Vāmana Purāṇa being done at present.

(d) *Writing of the Ādhāra-pāṭha*:

The Ādhāra pāṭha of the Agni Purāṇa has been completed and checked. Up till now the *Ādhāra-pāṭhas* of the ten Mahā-purāṇas, viz, Matsya, Vāmana, Kūrma, Brahma, Viṣṇu Mārkaṇḍeya, Agni, Liṅga, Garuḍa and Brahmāṇḍa, has been written. Further writing of the Ādhāra pāṭha has been discontinued.

(e) *Subject-Indexes of the Purāṇas*:

As already stated before, subject-indexes of the six Purāṇas (viz. Matsya, Vāmana, Kūrma, Liṅga, Viṣṇu, and

वामनपुराणस्य हिन्दीभाषायामनुवादः वाराणसीनिवासिना पं० गोपालचन्द्र-
शास्त्रिणा क्रियते । इदं पुराणम् आंग्लभाषायामपि अनूदितं भविष्यति ।
अनुवादः समीक्षात्मकपाठेन सहैव प्रकाशितो भविष्यति ।

२. पुराणसम्बन्धीनि अन्यकार्याणि

(अ) मद्रासनगरे स्वल्पमस्य पुराणस्य केचित् अन्येऽपि अध्यायाः
डा० राघवनमहोदयैः सम्पादिताः । चत्वारोऽध्यायाः ‘पुराण’ पत्रिकायाः
६ भागे, १ अङ्के प्रकाशिताः । षडध्यायाः (५-१०) अस्मिन्नङ्के प्रकाश्यन्ते ।
अग्रेपि अध्यायाः संपाद्यमाना वर्तन्ते । डा० राघवनमहोदयानां पुराणपत्रिकायां
प्रकाशितौ द्वौ निबन्धौ—एकः पुराणार्थसंग्रहविषयको अपरश्च पुराणार्थसंग्रहस्य
नीति-अध्यायः (एकादशोऽध्यायः) एकत्र पुस्तकरूपेण प्रकाशितौ विदुषामुपयोगाय ।
अग्रिमाध्यायानां संपादनं प्रचलति । तस्य दानाध्यायानामपि निबन्धग्रंथेषु उपलब्धानां
दानवचनानां साहाय्येन संवादः क्रियते ।

(आ) पादसूची—लिङ्गगरुडपुराणयोः पादसूची पूर्णा जाता । वामनपुराणस्य
सम्पादनकार्यानुरोधेन साम्प्रतं पादसूचीकार्यं स्थगितं वर्तते ।

(इ) निबन्धेभ्यः पुराणोद्धरणानां संग्रहः

कृत्यकल्पतरुग्रन्थस्य अन्येषां चतुर्णां खण्डानामुद्धरणानि संगृहीतानि ।
वामनपुराणकार्यानुरोधेन इदमपि कार्यं सम्प्रति स्थगितम् ।

(ई) आधारपाठस्य लेखनम्

अग्निपुराणस्य आधारपाठलेखनम् समाप्तम् । तस्य मूलपाठेन तुलनाऽपि
कृता । अद्य यावत् दशमहापुराणानाम्—मत्स्य-वामन-कूर्म-ब्रह्म-विष्णु-मार्कण्डेय-
अग्नि-लिङ्ग-गरुड-ब्रह्माण्ड-इत्येतेषाम् आधारपाठस्य लेखनं संपूर्णम् । अन्य-
पुराणानामाधारपाठलेखनकार्यं सम्प्रति स्थगितम् ।

(उ) पुराण-विषयसूची

यथा पूर्वविवरणे सूचितं षण्णां महापुराणानाम्—मत्स्य-वामन-कूर्म-लिङ्ग-
विष्णु-मार्कण्डेय-इत्येतेषां—विषयसूची पूर्णा वर्तते । आसां विषयसूचीनां

Mārkaṇḍeya) have been prepared. Out of which those of the Vāmana and the Kūma have already been published in the 'Purāṇa' Vol. III. The subject-index of the Viṣṇu Purāṇa is being published in the present issue of the Bulletin. A brief summary of this Sanskrit subject-index is also being given in English along with it. As the English translation of this Purāṇa by such eminent scholar as Wilson, is available, it is hoped that the scholars will find it convenient to go through this subject-index of the Viṣṇu Purāṇa, and will kindly send their suggestions.

(3) 'PURĀṆA' BULLETIN

Up till now seven annual volumes consisting of 14 issues and about 3000 pages containing articles on almost all the Mahāpurāṇas and some of the Upa-purāṇas have been published. With the present issue it starts its eighth Volume. The demand from the scholars and institutions for this Bulletin has been increasing. Besides the eight foreign Journals which are being received in exchange for the 'Purāṇa' as reported in Purāṇa VI 1., we have now also received in exchange the following three important Journals from the Asian countries :—

1. Journal of the Siam Society, Bangkok ;
2. Journal of the South Seas Society, Singapore,
3. Bulletin of Tibetology from the Namgyal Institute of Tibetology, Gangtok, Sikkim.

We are thankful to these institutions for this exchange.

(4) THE LIBRARY OF THE PURĀṆA DEPARTMENT.

The Library of the Purāṇa Department has been re-organised on the modern colon-system by Shri R. R. De, B. Sc., Lib.Dip., the Special Officer of the Sarasvatī Bhaṇḍāra of the Ramnagar Fort. We are thankful to him, and also to the Maharaja Banaras Vidya Mandir Trust for lending his services to our Purāṇa Department for this purpose.

This Library contains books mostly on the Purāṇas, besides books on other branches of Indology, such as Epics, Vedas, Dharmaśāstra etc. It also contains several good Indological publications in German, French and Tibetan. The Hebrew University, Jerusalem, has presented to the library of the Kashiraj Trust a set of valuable works on the Jewish culture.

वामनकूर्मपुराणयोर्विषयसूच्यौ पुराणपत्रिकायास्तृतीयभागे प्रकाशिते । 'पुराण' पत्रिकाया अस्मिन् अङ्के विष्णुपुराणस्य विषयानुक्रमणी प्रकाशिता वर्तते । संस्कृतभाषायां प्रस्तुताया अस्या विषयसूच्या आज्ञलभाषायामपि संक्षेपोऽत्र प्रदीयते । विष्णुपुराणस्य डा० विल्सनमहोदयेन कृत आंग्लानुवादः सुलभः वर्तते, अतः अस्याः सूच्या उपयोगे विद्वद्भ्यः सौकर्यं भविष्यति । तेषां सम्मतिः प्रार्थिताऽस्ति ।

(३) 'पुराणम्' पत्रिका

अद्यावधि पुराणपत्रिकायाः चतुर्दशखण्डात्मकाः सप्त अङ्काः प्रकाशिताः, येषु समस्तानि महापुराणानि कानिचित् उपपुराणानि चाधारीकृत्य लेखा वर्तन्ते । वर्त्तमानादङ्कात् पत्रिकाया अस्याः अष्टमो वर्षः प्रारब्धः । विश्वविद्यालयानां शोध-संस्थानां भारतीविद्याविदां च अस्याः पत्रिकायाः प्रेप्सा उत्तरोत्तरं वर्द्धमानाऽस्ति । पुराणपत्रिकाया VI I अङ्के सूचितं यदस्याः पत्रिकाया विनिमयार्थम् अष्टौ विदेशीयपत्रिका अप्यत्र प्राप्यन्ते । इदानीमधोनिर्दिष्टा पत्रिका अपि एशियादेशेभ्यः प्राप्यन्ते—

१. श्याम सोसाइटी, बैकाक इत्यस्य पत्रिका
२. साउथ सीज् सोसाइटी सिंगापुर, इत्यस्य पत्रिका
३. नांग्याल इन्स्टीट्यूट आव टिबेटोलाजी, गंगटोक, 'सिकिम' इत्यस्य बुलेटिन आव टिबेटोलाजी इत्याख्या पत्रिका । वयमेतदर्थम् आभ्यः संस्थाभ्यः परं कृतज्ञाः स्मः ।

(४) पुराणविभागस्य पुस्तकालयम्

पुराणविभागस्य पुस्तकालयं रामनगरदुर्गस्थसरस्वतीभण्डारस्य पुस्तकालयस्य विशेषाधिकारिपदं भजता श्री आर. आर. देव, बी. एस-सी., महोदयेन आधुनिक 'कोलन' पद्धत्या पुनर्संघटितम् । वयं तस्मै तथा च महाराजबनारस-विद्यामन्दिरन्यासाय च कृतज्ञाः स्मः ।

अस्मिन् पुस्तकालये भारतीविद्यायाः वेद-धर्मशास्त्र-काव्यादिविषयैस्सह मुख्यतः पौराणिकग्रन्था एव वर्तन्ते । जर्मन-फ्रेञ्च-टिबेटनभाषासु लिखिताः अपि प्राच्यविद्या-सम्बन्धिनः बहवः ग्रन्था सन्ति अस्मिन् पुस्तकालये । जेरुसेलमस्थ-हिब्रूविश्वविद्यालयेन काशिराजन्यासाय यहूदीसंस्कृति विषयकाणि पुस्तकान्यप्युपहारीकृतानि ।

(5) VEDA PĀRĀYAṆA

The *Pārāyaṇa* (recitation of the whole text) of the Kāṇva Śakhā of the Śukla Yajurveda from memory with its *Samhūd. Pāda* and *Krama pāthas* was done in the Trust temple of Sivala Palace during the Bright-half of the month of Āṣāḍha, from June 30 to July 13, 1965. The reciter was Pt. Laksmi Kanta Ghana-pathi of Varanasi.

There are very few reciters of the Atharvaveda from memory in India. So the Maharaja Dharmakārya Nidhi Trust has undertaken to encourage the memorising of the Atharvaveda. The work of memorising the whole of the Atharvaveda *Samhitā* together with its *Brāhmaṇas*, *Āraṇyakas* and *Upaniṣads* has been entrusted to Pt. Jagannatha Sastri Pathaka of Varanasi who is being paid a monthly stipend of Rs. 100/- for this purpose.

His Highness the Maharaja of Banaras, Dr. Vibhuti Narain Singh, has donated to the Maharaja Banaras Vidyāmandir Trust a sum of Rs. 20,500/- to be utilised as corpus for awarding stipend to the family of a Vedic scholar which for three generations at least, carries on memorising the Sāmaveda, its *Brāhmaṇas* and *Upaniṣads*.

(6) VYĀSA UTSAVA

The Vyāsa Utsava, comprising (1) the *Veda Pārāyaṇa* and (2) the *Purāṇa Goṣṭhī* was celebrated in the Sivala Palace at Varanasi from June 30 to July 13, 1965 during the whole of the bright half (*Śukla pakṣa*) of Āṣāḍha. The *Purāṇa goṣṭhī* was organised on the 11th of July on the occasion of the Vyāsa Pūjā.

The *Purāṇa Goṣṭhī* was presided by His Highness Maharaja Dr. Vibhuti Narain Singh and was attended by a number of the local scholars and Pandits, such as Pt. Rajeswar Sastri Dravid, Principal of the Sāṅga-Veda Vidyālaya Varanasi, Dr. V. S. Agrawala and Dr. S. Bhattacharya, both Professors of the Indology College, Banaras Hindu University, Major S. L. Dar, Registrar of the Banaras Hindu University, Professor Baldeva Upadhyaya, the present Director of the Research Deptt. of the Vārāṇaseya Sanskrit University and others. Prof. J. H. Dave, Hon. General

(५) वेदपारायणम्

आषाढशुक्लपक्षे (३० जून—१३ जुलाई १९६५) शुक्लयजुर्वेदस्य काण्वशाखायाः संहिता-पद-क्रमसहितं सम्पूर्णग्रन्थस्य कण्ठस्थं पारायणं शिवाला-प्रासादे कारितम् । इदं पारायणं वाराणसीनिवासिना पं० लक्ष्मीकान्तधनपाठि-महोदयेन कृतम् ।

भारतवर्षे अथर्ववेदस्य कण्ठाग्रपारायणकर्तारो विरला एव सन्ति । महाराजधर्मकार्यनिधिन्यासेन अथर्ववेदस्य कण्ठाग्रीकरणाय प्रेरणा प्रदीयते । ब्राह्मण आरण्यक उपनिषदैः सह समग्राथर्वसंहितायाः कण्ठाग्रीकरणस्य भारः वाराणसी-निवासिना पं० जगन्नाथशास्त्रीफटकमहोदयेन स्वीकृतः । तस्मै १०० रूप्यकाणां मासिकी वृत्तिरपि दीयते ।

काशिनरेशैः तत्रभवद्भिः डा० विभूतिनारायणसिंहमहोदयैः महाराजवनारस-विद्यामन्दिरन्यासाय २०५०० रूप्यकाणि समर्पितानि । अस्य विनियोगः तादृशस्य वैदिकविदुषः परिवाराय वृत्तिप्रदाने भविष्यति यस्य वंशे न्यूनतः अन्वयत्रये ब्राह्मणोपनिषदैः सह सामवेदस्य कण्ठाग्रीकरणं निरन्तरं प्रचलति ।

(६) व्यासोत्सवः

व्यासोत्सवे वेदपारायणं पुराणगोष्ठी च संयोज्येते । अग्रमुत्सवो वाराणस्यां शिवालाप्रासादे आषाढमासस्य सम्पूर्णे शुक्लपक्षे (३० जूनतः १३ जुलाई १९६५ यावत्) कृतः । पुराणगोष्ठी ११ जुलाई दिवसे व्यासपूजाया अवसरे संवृत्ता ।

पुराणगोष्ठ्याः आध्यक्ष्यं तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंह-महोदयैः कृतम् । गोष्ठ्यां बहवः विद्वांसः उपस्थिता आसन्, यथा—वाराणसीस्थ-साङ्गवेदविद्यालयस्य प्राचार्यः पं० राजेश्वरशास्त्री द्रविडः, हिन्दुविश्वविद्या-लयस्य प्राध्यापकौ डा० वासुदेवशरण अग्रवालः डा० सिद्धेश्वरभट्टाचार्यश्च, हिन्दुविश्वविद्यालयस्य कुलसचिवः मेजर एस. एल. दरः, वाराणसेयसंस्कृत-विश्वविद्यालयस्य अनुसंधाननिदेशकः प्रो० बलदेव उपाध्यायः । मुम्बय्याः भारतीयविद्याभवनस्य नियामकः संस्कृतविश्वपरिषदो मन्त्री श्री जे. एच. दवे

Secretary of the Sanskrit Vishva Parishad, and Acharya T. A. V. Dikshitar, Joint General Secretary of the Parishad, both of the Bharatiya Vidya Bhavan, Bombay, were good enough to attend the function.

The report of the activities of the Kashiraj Trust was read in the beginning, and then important discussions were held on the various aspects of the work, and useful suggestions were given by the scholars. Dr. V. S. Agrawala proposed that the University Grants Commission be approached for granting stipends to the scholars memorising Vedas, and the proposal was accepted unanimously. One young scholar Sri Vinayak Ramachandra Ratate also placed a chart on Purāṇas, prepared by him, before the scholars present in the meeting. The chart was much appreciated.

(7) PURĀṆA PĀṬHA AND PRAVACANA

In the month of the last Āṣāḍha from July 1 to 8, the *Saundaryalahari* of Śrī Śaṅkarācārya was recited and discourses on it were given by Pt. Thakur Prasad Divedi of our Purāṇa Department. In the month of the last Kārtika (Oct.-Nov.) the *Nārāyaṇa-Purāṇa* was recited and the discourses on it were given by Pt. Anant Sastri Phadake, the retired Purāṇa Professor of the Vārāṇaseya Sanskrit University.

(8) MAHĀRĀNĪ RAM RATNA KUNVARI SANSKRIT PĀṬHAŚĀLĀ

The Mahārānī Ram Ratna Kunvari Sanskrit Pāṭhaśālā, working under the supervision of the Kashiraj Trust, is preparing students for the Prathamā and the Madhyamā examinations of the Vārāṇaseya Sanskrit University. Students are given a monthly stipend of Rs. 15/. The teachers and the students of the Pāṭhaśālā also work in the Purāṇa Deptt. in their leisure time. This increases their knowledge and also gives them some monetary help.

(9) THE PURĀṆA-GOṢṬHĪ OF THE VĀRĀṆSEYA SANSKRIT UNIVERSITY

Two scholars of our Purāṇa Department, Sri Anand Swarup Gupta and Pt. Madhvacharya Adya, read their papers in Sanskrit

महोदयः, एवं संस्कृतविश्वपरिषदः सहमन्त्री आचार्य टी. ए. वी. दीक्षितार महोदयः
इत्युभावपि विद्वांसौ समारोहे उपस्थितौ आस्ताम् ।

प्रारम्भे न्यासस्य कार्यविवरणं पठितम् । तदनन्तरं कार्यस्य विभिन्नाङ्गानां
विद्वद्भिः विमर्शः कृतः । डा० वी. एस. अग्रवाल महोदयैः प्रस्तावितं यद्
वेदानां कण्ठाग्रकरणे प्रवर्तमानेभ्यो विद्वद्भ्यः मासिकवृत्तिप्रदानाय 'विश्वविद्यालय-
अनुदान-आयोग' नाम्नी संस्था प्रार्थनीयेति, प्रस्तावः सर्वसम्मत्या स्वीकृतः ।
विनायक रामचन्द्र रटाटे नाम्ना युवकेन पुराणविषये रचितम् एकं चित्रमपि
प्रदर्शितं तत्र । इदं चित्रं उपस्थितैः जनैः प्रशंसितम् ।

(७) पुराणपाठः प्रवचनश्च

आषाढमासे (जुलाई १ तः ८ यावत्) श्रीशङ्कराचार्यस्य सौन्दर्यलहर्याः
पारायणं कृतम् तथा तद्विषये पुराणविभागीयेन पं० ठाकुरप्रसादद्विवेदिना प्रवचनं
कृतम् । गतकार्तिकमासे (अक्टूबर-नवम्बर) नारदीयपुराणस्य पारायणं जातम्
तद्विषये च वाराणसेयसंस्कृतविश्वविद्यालयस्य अवकाशप्राप्तपुराणप्रधानाध्यापकेन
पं० अनन्तशास्त्रिफडकेमहोदयेन प्रवचनं कृतम् ।

(८) 'महारानी रामरत्नकुँवरि' संस्कृतपाठशाला

काशिराजन्यासस्य निरीक्षणे 'महारानी रामरत्नकुँवरि' संस्कृतपाठशाला
प्रचलति या वाराणसेयसंस्कृतविश्वविद्यालयस्य प्रथमापरीक्षार्थं मध्यमापरीक्षार्थं च
छात्रान् शिक्षयति । छात्रेभ्यः १५ रूप्यकाणां मासिकछात्रवृत्तिः दीयते ।
पाठशालायाः शिक्षकः छात्राश्च अवकाशसमये पुराणविभागेऽपि कार्यं कुर्वन्ति ।
अनेन तेषां ज्ञानवृद्धिः आयवृद्धिश्च भवति ।

(९) वाराणसेयसंस्कृतविश्वविद्यालयस्य पुराणगोष्ठी

संस्कृतविश्वविद्यालये गत-सितम्बरमासस्य प्रथमे सप्ताहे संयोजितायां पुराण-
गोष्ठ्यां पुराणविभागस्य श्री आनन्दस्वरूपगुप्तः, श्री माध्वाचार्य आद्यश्च सिद्धि-

on 'Siddhis' in the Purāṇas in a *Purāṇa-Gosṭhī* organised by the Varāṇaseya Sanskrit University in the first week of September last. Some of the scholars who had come from different places of India to participate in this *Purāṇa-Gosṭhī* also visited our Purāṇa Department at Ramnagar, and highly appreciated its work.

(10) RĀMALĪLĀ

The religious and cultural importance of the Rāmalīlā organised every year in September-October at Ramnagar by His Highness Kashināresha is well recognised. Apart from the huge congregation, scholars and other distinguished persons who come to Varanasi make it a point to visit this famous Rāmalīlā of Ramnagar. This year Mr. Chester Bowles, the U.S. Ambassador in India, and Mrs. Bowles, came to Ramnagar to visit the Rāmalīlā celebrations and were very much pleased to witness the spectacle. Mr. Nessim Shallon of the Technical Assistance Board, United Nations, New Delhi, and his family also visited the Ramnagar Rāmalīlā this year. He writes to His Highness in his letter of the 12th October, 1965 as follows :—

"My wife and children as well as myself enjoyed tremendously our experience in being present as your guests at the Rāmalīlā celebrations in Ramnagar. This admirable spectacle, deeply rooted as it is in ancient traditions, enlightened us about the Rāmāyaṇa and what it means to India. In recent visits to Thailand and Malaysia my wife and I had seen how widely the Rāmāyaṇa is spread beyond the borders of India ; to be able to see it enacted in its original form here, where it was born, was most exciting."

We are thankful to these distinguished visitors for their interest in Indian culture and specially in the Rāmalīlā.

DISTINGUISHED VISITORS

Sri K. M. Munshi, the Chairman of the Bharatiya Vidya Bhavan Bombay, was the guest of His Highness in the Nadesar Palace, when he came to Varanasi to deliver a series of lectures in Banaras Hindu University on the Gandhian Philosophy. As usual, he took keen interest in the work of the All-India Kashiraj Trust.

विषये निबन्धं पठितवन्तौ । भारतवर्षस्य विभिन्नस्थानेभ्यः गोष्ठ्याम् आगताः केचिद् विद्वांसः रामनगरस्य पुराणविभागेऽपि आगताः, तस्य कार्यं च प्रशंसितवन्तः ।

(१०) रामलीला

प्रतिवर्षे सितम्बर-अक्टूबरमासयोः रामनगरे तत्रभवता काशिराजेन आयोजितायाः रामलीलाया धार्मिकं सांस्कृतिकं च महत्त्वं सुप्रतिष्ठितमेव । अयेऽपि ये विद्वांसः विशिष्टाः सज्जनाश्च वाराणसीमागच्छन्ति ते अस्याः प्रसिद्ध-रामलीलायाः दर्शनार्थमप्यागच्छन्ति । अस्मिन् वर्षे अमेरिकादेशस्य भारतस्थो राजदूतः श्री बावेल्स महोदयः सपत्नीकः रामलीलादर्शनार्थं रामनगरमागतः, दर्शनेन प्रीतश्च जातः । 'यूनाइटेडनेशन्स' इत्यस्य 'टेक्निक्ल असिस्टैन्स बोर्ड' संस्थायाः श्री नेसीम शैलोन (Mr. Nessim Shallon) अपि रामलीलां दृष्टवान् । तेन १२ अक्टूबर १९६५ दिनाङ्किते महाराजं प्रति प्रेषिते पत्रे इत्थं लिखितम्—

‘रामनगरस्य रामलीलायाः उत्सवे भवतः अतिथिरूपेण वर्तमानाः मम पत्नी, बालकाः अहम् च अतीव प्रसन्नतामनुभूतवन्तः । भारतीयपरम्परायां बद्धमूलम् इदं प्रशस्तं दृश्यम् अस्माकं ‘मलाएशिया’ ‘थाइलैण्ड’ इत्यनयोर्देशयोः भ्रमणे अहं मम पत्नी च दृष्टवन्तौ अनुभूतवन्तौ च यत् रामायणं भारतदेशस्य सीमायाः पारेऽपि व्याप्तम् वर्तते । रामलीलाया उद्भवस्थाने भारतवर्षे अस्य रामलीला-समारोहस्य दर्शनमतीवाह्लादकरमासीदस्माकमिति ।

वयं एतेभ्यः विशिष्टदर्शकेभ्यः तेषां भारतीयसंस्कृतौ विशेषतः रामलीलायां च रुचिप्रदर्शनाय कृतज्ञाः स्मः ।

विशिष्टा अतिथयः

यदा काशिहिन्दुविश्वविद्यालये ‘गान्धीदर्शन’ विषये व्याख्यानं दातुं श्री के. एम्. मुन्शीमहाशयः आगतः तदा सः महाराजकाशिनरेशः नदेसरप्रासादे अतिथिः आसीत् । पूर्ववत् सः काशिराजन्यासस्य कार्यविषये स्वरुचिं प्रदर्शितवान् ।

On November 21 the President of India, Dr. Radhakrishnan, came to Varanasi to deliver the convocation address in the Vārāṇaseya Sanskrit University, and was the guest of His Highness in the Nadesar Palace. Immediately after alighting from his plane the President was pleased to enquire of His Highness, who was there to receive him, about the progress of the work of the Matsya Purāṇa edition by Dr. V. Raghavan. The publications of the Kashiraj Trust were presented to him.

The Vārāṇaseya Sanskrit University in a special Convocation conferred the degree of Vācaspatī on his Excellency Mr. André Malraun, Minister of State for Cultural Affairs, French Republic. His Excellency took keen interest in the Purāṇa work of the Kashiraj Trust in his talks with His Highness Dr. Vibhūti Narama Singh. His Excellency was presented publications of the Trust by His Highness.

His Excellency the Ambassador of France in India, during his short visit to Varanasi a few months back, took very keen interest in the Purāṇa work of the Kashiraj Trust. In his two letters dated September 7th and 16th to His Highness His Excellency has been good enough to give the valuable information about the names and addresses of some Indological institutions and scholars in France to whom the Purāṇa Bulletin should be sent. We are much thankful to His Excellency for this useful information.

In the last week of November a breakfast was given by His Highness in Ramnagar Fort to the Mayors of India who came to Varanasi to participate in the All-India Mayors' Conference. They were made acquainted with the Purāṇa work of the Trust and publications were presented to them.

Their Majesties, the King and the Queen of Nepal, were the guests of His Highness Maharaja Kashināresh in the Nadesar Palace during their three days' visit to Varanasi (from 29th November to 1st December, 1965). A welcome address in Hindi was presented to Their Majesties by the All-India Kashiraj Trust on the 29th November. The address was read by Maharaj Kumari

गत २१ नवम्बरतिथ्यां भारतगणराज्यस्य राष्ट्रपतिः डा० राधाकृष्णन् महोदयः वाराणसेयसंस्कृतविश्वविद्यालये दीक्षान्तभाषणं कर्तुमागतः । स नदेसर-
भवने तत्रभवतः महाराजस्यातिथिश्च बभूव । वायुयानात् अवतरणकाले एव स
डा० राघवन् महोदयेन सम्पाद्यमानस्य मत्स्यपुराणस्य प्रगतिविषये महाराजं
पृष्ठवान् । काशिराजन्यासस्य प्रकाशनानि राष्ट्रपतिमहोदयेभ्यः उपहारीकृतानि ।

यदा वाराणसेयसंस्कृतविश्वविद्यालयस्य विशेषदीक्षान्तसमारोहे फ्रांसदेश-
गणराज्यस्य सांस्कृतिकमंत्रिणे श्री आन्द्रे मालरो महोदयाय 'वाचस्पति' उपाधिः
प्रदत्ता आसीत्, तदा स महाराजेन काशिराजेन डा० विभूतिनारायणसिंहेन सह
स्ववार्तालापे पुराणकार्यविषये स्वरुचिं प्रदर्शितवान् । अस्मै महोदयाय न्यासस्य
प्रकाशनान्यपि प्रदत्तानि ।

फ्रांसदेशस्य भारतस्थितो राजदूतोऽपि यः क्रियन्मासपूर्वं वाराणसीमागतः
आसीत्, काशिराजन्यासस्य पुराणकार्ये स्वरुचिं प्रदर्शितवान् । सितम्बर ७ तथा
१६ दिनोद्धितयोः पत्रयोः राजदूतमहाशयः फ्रांसदेशस्थितानां केषाञ्चित्
प्राच्यविद्याविदुषां संस्थानां च नामस्थानादिविषये सूचनां दत्तवान् । वयं राजदूत-
महोदयं प्रति अस्यै सूचनायै कृतज्ञावर्तमानहे ।

नवम्बरमासस्यान्तिमे सप्ताहे काश्याम् आयोजिते नगरप्रमुखसम्मेलने
आगतेभ्यः नगरप्रमुखेभ्यः तत्रभवता काशिराजेन रामनगरदुर्गे प्रातराशगोष्ठी
संयोजिता । ते पुराणविभागस्य कार्यैः अवगताः कृताः तेभ्यः काशिराजन्यासस्य
प्रकाशनानि च प्रदत्तानि ।

तत्रभवान् नेपालनरेशः तत्र भवती नेपालराज्ञी च काशीयात्रायां
तत्रभवतः काशीनरेशस्य नदेसरपासादे अतिथी आस्ताम् (२९ नवम्बर-
१ दिसम्बर १९६५ यावत्) । हिन्दीभाषायां स्वागताभिनन्दनं राजदम्पत्योः
अर्पितम् काशिराजन्यासद्वारा २९ नवम्बरतिथ्याम् । स्वागताभिनन्दनं काशिराज-
न्यासस्य न्यासीपदमलङ्कृतता महाराजकुमार डा० रघुवीरसिंहेन पठितम् ।

Dr. Raghubir Singh, a trustee of the All-India Kashiraj Trust. Panditaraj Sri Rajeswar Sastri Dravid, Padmabhushan, read a *Praśasti* (praise) of Their Majesties in ten ślokas composed by the learned Panditaraj himself. This welcome address and the 'Praśasti' are being published elsewhere in this issue of the 'Purāṇa' bulletin.

On behalf of Their Majesties Hon'ble Sri Kirtinidhi Vasta, the Vice Chairman of the Council of Ministers and the Foreign Minister of Nepal, in reply thanked His Highness and the All-India Kashiraj Trust and laid emphasis on the cultural relation between India and Nepal coming down from the ancient time. A tea party was organised by His Highness in honour of their Majesties on the same evening, in which more than 200 persons of the City were entertained. His Highness Maharaja Kashinath presented the welcome address and the *praśasti* in an ivory casket in the form of the model of the *Ghurdaur* (Maharaja's ceremonial barge). Their Majesties were also presented the publications of the Trust.

In the morning of the next day, their Majesties came to the Ramnagar Fort to pay a visit to His Highness. A breakfast to Their Majesties was arranged on this occasion. Their Majesties also visited the paintings and the manuscripts-collections of the Maharaja's Sarasvatī Bhaṇḍāra and were pleased to see them.

In December, Sri Chandra Bhanu Gupta, the former Chief Minister of U. P. and Sri Raja Rao were the guests of His Highness in the Nadesar Palace. They also took keen interest in the Purāṇa work of the Trust.

The following scholars visited the Purāṇa Department of the Kashiraj Trust and saw its Purāṇa Work :—

- (1) Dr. A. D. Pusalker, director of the Research Department of the Bhandarkar Oriental Research Institute, Poona, and a distinguished Purāṇa scholar, who is also a contributor to our 'Purāṇa' bulletin (July 12)
- (2) Prof. J. H. Dave, Director of the Bharatiya Vidya Bhawan Bombay. (July 12)

पण्डितराजश्रीराजेश्वरशास्त्रिद्विङ्महोदयः स्वरचितैर्दशप्रशस्तिश्लोकैः अभिनन्दनं च कृतवान् । इदं स्वागताभिनन्दनं एषा प्रशस्तिश्च पत्रिकाया अस्मिन्नेव अङ्के प्रकाशिते वर्तेते ।

माननीयः श्रीकीर्तिनिधिविष्टमहोदयः, यः नेपालदेशस्य मंत्रिपरिषदः उपाध्यक्षः विदेशमंत्री चास्ति, महाराजाय काशिनरेशाय काशिराजन्यासाय च धन्यवादं प्रदर्शितवान् । तथा च भारतनेपालदेशयोः प्राचीनकालतः आगतस्य सांस्कृतिक-सम्बन्धस्य स्मरणं कारितवान् ।

तत्रभवता काशिराजेन तस्यामेव सन्ध्यायां राजदम्पत्योः सम्माने उपाहार-गोष्ठी आयोजिता यस्यां शतद्वयाधिकाः प्रतिष्ठिता नागरिकाः सम्मिलिताः आसन् । तत्रभवान् महाराजकाशिराजः अभिनन्दनपत्रं प्रशस्तिश्च नेपालाधिपतये हस्तिदन्त-निर्मिते स्व 'घुङ्गदौङ्ग' इति नाम्न्या नौकायाः आकारवति पिटके समर्पितवान् । राजदम्पतीभ्यां न्यासस्य प्रकाशनानि अपि अर्पितानि ।

अत्रदिवसे प्रातःकाले राजदम्पती रामनगरदुर्गे आगतवन्तौ । अस्मिन्नवसरे प्रातराशगोष्ठी तयोः सम्माने आयोजिता आसीत् । राजदम्पती महाराजस्य सरस्वतीभण्डारस्य हस्तलेखान् चित्राण्यपि च दृष्टवन्तौ हृष्टौ च सज्जातौ ।

दिसम्बरमासे उत्तरप्रदेशस्य पूर्वमुख्यमंत्री श्रीचन्द्रभानु गुप्तः तथा श्रीराजारावः नदेसरभवने महाराजस्य अतिथी आस्ताम् । तौ अपि पुराणकार्ये स्वरुचिं प्रदर्शितवन्तौ ।

अधोनिर्दिष्टा विद्वांसः अपि न्यासस्य पुराणविभागं दृष्टवन्तः तत्कार्यञ्च प्रशंसितवन्तः—

१. डा० ए. डी. पुसालकरः—भण्डारकरप्राच्यशोधसंस्थानस्य निदेशकः
पुराणविशेषज्ञश्च

२. श्री जे. एच. दत्ते—भारतीयविद्याभवनस्य निदेशकः

- (3) Sri Nauharis Ram, Deputy Adviser to the Ministry of Education, Govt of India. (Aug. 26-27).
- (4) Pt. Dinanath Shastri, Principal, Ramadala Sanskrit Mahavidyalaya, Delhi. (Sept. 2).
- (5) Dr. A. N. Jani, Head of the Sanskrit Deptt., M. S. University, Baroda. (September 2).
- (6) Sri V. V. Patanjali of the Deccan College, Poona. (September 2).
- (7) Prof. V. Venkatachalam, Head of the Sanskrit Deptt., Vikrama University, Ujjain. (September 2).
- (8) Dr. Niraja Kanta Chaudhari, M.A., LL.D., Ph.D., I.P. (Retired). (September 8).
- (9) Prof. K. V. Sarma, Curator of the Vishweshwaranand Vedic Research Institute, Hoshiarpur (Punjab). (Nov. 23).

These scholars appreciated the work of the Purāṇa Department. We are thankful to all these scholars for their interest in our work.

३. श्री नौहरियाराम—भारत सरकारस्य शिक्षाविभागस्य उपपरामर्शदाता
 ४. पं० दीनानाथशास्त्री—दिल्लीस्थरामदलसंस्कृतमहाविद्यालयस्य प्राचार्यः
 ५. डा० ए. एन. जानी—बड़ौदा विश्वविद्यालयीयसंस्कृतविभागाध्यक्षः
 ६. श्री वी. वी. परांजपे—दकनकालेज, पूना
 ७. प्रो० वी. वेङ्कटाचलम्—उज्जैन विश्वविद्यालयीयसंस्कृतविभागाध्यक्षः
 ८. डा० नीरजकान्त चौधरी
 ९. प्रो० के. वी. शर्मा—विश्वेश्वरानन्दवैदिकशोधसंस्थानस्य क्यूरैटर्-
पदधारकः
- इमे विद्वांसः पुराणकार्यं प्रशंसितवन्तः । वयम् एतेभ्यः कृतज्ञाः स्मः ।

BOOK-REVIEW

ग्रह-नक्षत्र (Planets and Stars).—In Hindi. By (Dr.) Sampurnanand. Published by the Hindustani Academy, Allahabad. First edition, 1965. Pages 8 + 35. Plus 34 plates on good art paper. Price Rs. 15.25.

The present work is a revised and amplified version of the four Radio-talks by the author, which were broadcast in Hindi in 1960 from the Lucknow station of Akashbani. Its author, Dr. Sampurnanand, besides being a recognised politician and administrator, is also a versatile scholar, a well-known astronomer and a great thinker. His present work, though dealing with an astronomical subject, has a Vedic and Philosophical background, and also a Purāṇic touch.

The author has developed a technique to present a highly technical and scientific subject, such as astronomy, in simple and lucid Hindi for the benefit of the common reader. His famous work 'वृथ्वा से सप्तर्षि-मण्डल तक', dealing with space-travelling, is a kind of novel which presents scientific truths in the garb of a highly interesting and imaginary plot. His present work 'ग्रह-नक्षत्र', though dealing with the facts and principles of astronomy regarding this subject in a factual style, also keeps the reader interested throughout.

The first talk on 'ग्रह और उनकी उत्पत्ति' covers pages 1-10 of this book. It deals, in a very interesting manner, with the birth of the planets. He draws a distinction between planets and *grahas*, and explains how Rāhu and Ketu, which are really two nodes formed by the intersection of the sun's ecliptic and the moon's orbit at two points, are rightly recognised as the *grahas* in Indian astronomy, and the worship of the nine *grahas* (नवग्रहपूजा), therefore, includes the worship of Rāhu and Ketu also. In this connection he also refers to the Purāṇic legend of *Amṛta-manthana* which connects Purāṇic mythology with an astronomical pheno-

mena. The author is aware of the fact that in the Purāṇas mythology is intimately connected with almost every branch of human knowledge, and so even a scientific truth has a mythological explanation.

For explaining the relation of the sun with the planets and of the planets with their satellites the author has mentioned and explained the three theories, *viz* (1) of Laplace, (2) of Jeans and (3) of the Russian astronomer Schmidt. He has also discussed the possibility of life on the planets.

The second talk—‘तारे उनकी उत्पत्ति, भेद तथा गतियाँ’—(pages 11-18) discusses the stars or *nakṣatras* and the star-clusters in their various aspects. He has also dealt with the position of the stars and the sun on the *Ākāśa-Gaṅgā* or the Milky way.

The third talk on ‘नीहारिकाएँ और उनकी उत्पत्ति’ covers pages 19-26. The *Nihārikās* or galaxies were not mentioned in astronomical works of ancient times, but in modern astronomy they have acquired much importance. The galaxy known as the *Ākāśa-Gaṅgā* or the Milky way is familiar to us. But the vast firmament contains millions of such galaxies; and even beyond these galaxies of stars there is no empty space, but it is filled with gases and star-dusts, and hence is called as ‘रजसो विमान’ in the language of the Vedas. The universe is sustained by the energy radiated from the sun (which is also a star), hence in the Vedas the sun is called the soul of the universe, animate and inanimate, (सूर्य आत्मा जगत्तत्स्थुषश्च). It is in fact the life of all the created beings (‘प्राणः प्रजानामुदयत्येष सूर्यः’)

The author has discussed the formation of stars and galaxies from these gases and star-dusts. These galaxies are receding away from each other, showing that the universe is continuously expanding. Here the learned author poses a very relevant question—Universe expanding in what? In Space? But the space is itself a part of the universe. Then it may be expanding in Time which is both beginningless and endless! On account of the continuous radiation of energy from the luminaries a time may come when the universe will become static and

Dissolution will follow. And here again the learned author poses a very important metaphysical question—Will some unknown Power again put the Wheel of Creation in motion? In his opinion the process of Creation and Dissolution may go on incessantly in the womb of the Infinite Time; and this reminds us the following statement of the Visṇu-Purāṇa :—

अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते ।

अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः ॥ (I. 2. 26).

In his fourth talk—ज्योतिष और दर्शन—(pp. 27-35) the author comes before us as a unique combination of a scientist-astronomer and a philosopher-thinker. He peeps beyond the empirical world of matter and goes to the very bottom of the problem—Whence this wonderful world? Whither does it go with all its grandeur and incessant motion? He enquires into the ultimate source of this universe—a point where both science and philosophy, physics and metaphysics, are bound to meet. Does this universe really come out of the non-existent (*asat*) as the scientists would have us believe? But how can existence come out of non-existence—कथमततः सजायेत, सत्त्वेव सौम्येदमग्र आसीदेकमेवाद्वितीयम्' (Chā. Up. VI. 2. 2). So the universe must have sprung from *Sat*, the undistinguished and unmanifest non-material eternal Principle of Existence. The author, however, rises above the relative notions of *sat* and *asat*, for according to him the question of *sat* or *asat*, as the source of the universe, pertains only to the lower strata of thinking, but in the higher sphere of thought there is no such thing as *sat* or *asat*, and therefore the reasoning that 'existence cannot come out of non-existence' is not applicable there. In the words of the author 'भले ही यह कहा जाय कि कुछ नहीं से कुछ की उत्पत्ति नहीं होती, परन्तु यह तर्क तो नीचे के स्तर के लिये है। जिस ऊँचे स्तर पर सर्जन और विलय की बात होती है वहाँ यह तर्क नहीं लगता।' (p. 31). The Vedic seer also refers to this higher level of thought, when he remarks :

‘नासदासीन्नो सदासीत् तदानीं, नासीद् रजो नो व्योमा परो यत्

(R V. X. 129. 1).

In the end, the learned author appeals for the study of astronomy even by the common man, for which the vast firmament with its sparkling stars is the right and free observatory which may be studied even with the naked eyes. He advocates the use of cheap instruments such as the *varṇā-nalīkā* (bamboo-pipe) which was used in their study by our ancient Indian astronomers also, and with the help of which some 50 years ago the great astronomer of India, Śrī Chandrasekhara Sāmantā, arrived at certain astronomical calculations which surprised even the Western astronomers.

More than thirty interesting plates illustrating the formation and the position of planets and stars are added at the end, which has greatly enhanced the value of the book.

—ANAND SWARUP GUPTA

स्वरूपमत्स्यपुराणम्

संपादकः

वे० राघवः

('पुराणम्' VI. 1, तोऽनुवृत्तम्)

(५)

श्रीभगवानुवाच—

कश्यपस्य प्रवक्ष्यामि पत्नीभ्यः पुत्रपौत्रकान् ।
दित्यदितिः (ती ?) दनुश्चैव अरिष्टा सुरसा तथा ॥ १ ॥
सुरभिर्विनता तद्वत्ताम्रा कोधवशा इरा ।
कद्रूः खैग (खसा ?) मुनिस्तद्वत्तासु पुत्रान्निबोधत ॥ २ ॥
तुषिता नाम ये देवाश्चाक्षुषस्थान्तरे मनोः ।
वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः ॥ ३ ॥
इन्द्रो धाता भगस्त्वष्टा मित्रोऽथ वरुणोऽर्यमा^१ ।
विवस्वान् सविता पूषा अंशुमान् विष्णुरेव च ॥ ४ ॥
उत्पद्यन्ते प्रलीयन्ते कल्पे कल्पे तथैव च ।
दितिः पुत्रद्वयं लेभे कश्यपादिति नः श्रुतम् ॥ ५ ॥
हिरण्यकशिपुश्चैव हिरण्याक्षस्तथापरः ।
हिरण्यकशिपोस्तद्वज्रातं पुत्रचतुष्टयम् ॥ ६ ॥
प्रह्लादोऽनुह्लादश्चैव संह्लादो ह्लाद एव च ।
प्रह्लादपुत्र आयुष्मान् शिबिर्नाष्कल एव च ॥ ७ ॥

१. स्व. म. ५ १-१८_३ = आ. म. ६. १-४, ७-२०_३

„ १८_४-४४ = „ „ २२_२-४७

२. विष्णौ पद्मे च खग इति, आ. म. विश्वा इति च पाठः ।

३. आ. म. यम इति अपपाठः, यतः द्वादशादित्येषु यमो न गणितः ।
मत्स्यमातृकासु च अर्यमा इत्येव दृश्यते ।

विरोचनश्च^४ यः पुत्रः बलिं स पुत्रमाप्तवान् ।
 बलेः पुत्रशतं त्वासीत् बाणज्येष्ठं ततः^५ प्रजाः ॥८॥
 घृतराष्ट्रस्ततस्सूर्यः चन्द्रश्चन्द्रांशुतापनः ।
 निकुम्भनाभो गुर्वक्षः कुक्षिर्भीमोऽथ भीषणः^६ ॥९॥
 एवमाद्यास्तु बहवो बाणो ज्येष्ठो गुणाधिकः ।
 बाणः सहस्रबाहुः स्यात् सर्वास्त्रगुणसंयुतः ॥१०॥
 तपसा तोषितो यस्य पुरे वसति शूलधृक् ।
 महाकालत्वमगमन्मान्यं^७ यच्च पिनाकिनः ॥११॥
 हिरण्याक्षस्य पुत्रोऽभूदुदरः^८ शकुनिस्तथा ।
 भूतसन्तापनश्चैव महानाभस्तथैव च ॥१२॥
 एतेभ्यः पुत्रपौत्राणां कोटयस्तु त्रिसप्ततिः ।
 महाबला महाकाया नानारूपा महौजसः ॥१३॥
 दनुः पुत्रशतं लेभे कश्यपाद्वलदर्पितम् ।
 विप्रचित्तिः प्रधानोऽभूद्येषां मध्ये महाबलः ॥१४॥
 द्विमूर्धा शकुनिश्चैव तथा शङ्खुः^९ शिरोधरः ।
 अयोमुखः सम्वरश्च कपिलो वामनस्तथा ॥१५॥
 मरीचिर्मघवांश्चैव इरा वाजिशिरास्तथा ।
 चित्रावरुण^{१०} (विद्रावणश्च ?) केतुश्च केतुवीर्यं शतक्रतुः ॥१६॥
 इन्द्रजित् सत्यजिच्चैव वज्रनाभस्तथैव च ।
 एकवक्त्रो महाबाहुर्वज्राक्षस्तारकस्तथा ॥१७॥

४. प्रह्लादस्येति शेषः ।

५. बाणानुजभूता इत्यर्थः ।

६. आ. म विभीषणः, मत्स्यमातृकासु पद्मे च 'अथ भीषणः' इति ।

७. आ मत्स्ये पद्मे च साम्यं इति । मत्स्यमातृकासु च साम्योपोद्बलका
एव पाठा उपलभ्यन्ते ।

८. भागवते. 'भूदुत्कचः' । मत्स्ये पद्मे च 'भूदुत्कचः' इति ।

९. मत्स्यमातृकाः 'विद्रावण' इति पाठमेवोपोद्बलयन्ति ।

१०. आ म. 'चक्रो' ।

असिलोमा सलोमा च विद्धबालो महासुरः ।

स्वर्भानुवृषपर्वा च^{११} ॥ १८ ॥

... .. ।

... .. ॥ १९ ॥

... .. चन्द्रा च वृषपर्वणः ।

पुलोमा कालकश्चैव (का चैव) जितधन्वा सुलोचनः^{१०} ॥ २० ॥

बह्वपस्यो (त्ये) महासस्यो (त्वे) मारीचस्य परिग्रहः (हे) ।

तयोः स्र(ष)ष्टिसहस्राणि दानवानामभूत्पुरा ॥ २१ ॥

पौलोमान् कालकेयांश्च मारीचोऽजनयत्पुरा ।

अवध्या येन^{१२} वालाद्वै हिरण्यपुरवासिनः ॥ २२ ॥

चतुर्मुखाल्लब्धवरास्ते हता विजयेन तु ।

विप्रचितिः सैहिकेयं (यान्) सिद्धिकायामजीजनत् ॥ २३ ॥

हिरण्यकशिपोर्ये वै भागिन्यास्त्रयोदश ।

^{१६}कालकस्य (१) च राजेन्द्र तलो वातापिरेव च ॥ २४ ॥

इल्वलो नमुचिश्चैव^{१५} खलुषश्चाञ्जनस्तथा ।

नरकः क (का ?) लनाभश्च सरमाणस्तथैव च ॥ २५ ॥

कल्पवीर्यश्च विख्यातो दनुवंशविवर्धनः (नाः) ।

संहादस्य तु दैत्यानां (स्य) निवातकवचाः सुताः ॥ २६ ॥

अवध्याः सर्वदेवानां गन्धर्वोरगरक्षसाम् ।

ये हता बलमाश्रित्य अर्जुनेन रणाजिरे ॥ २७ ॥

११. ग्रन्थपातः । स्त्रीप्रजाना निर्देशस्य उपक्रमभागः सार्धश्लोकमितः लुप्तः । दृश्यताम् आ म. ।

१२. अत्र पुंसोर्नामनिर्देशस्यावकाशो नास्ति । आ. म. पाठानुसारमत्र 'वैश्वानरसुते हि ते' इति पाठः भवितुमुचितः । तादृश एव भागवते च

१३. आ. म. 'येऽमराणा वै' ; हरिवंशे 'देवताना च' ; पद्मे 'ये नराणां वै' इति ।

१४. आ. म. व्यंशः कल्पश्च । मत्स्यमातृकासु विविधः पाठो दृश्यते ।

१५. आ. म., मत्स्यमातृकासु, पद्मे च विविधः पाठः ।

षट्कन्या जनयामास तासां (भ्रा) मारीचवीर्यतः ।
 शुकी श्येनी च भासी च सुग्रीवी गृध्र(ध्रि)का शुचिः ॥ २८ ॥
 शुकी शुकानन्धकांश्च (उल्लकांश्च) जनयामास धर्मवित् ।
 श्येनी श्येनान् तथा भासी कुररानप्यजीजनत् ॥ २९ ॥
 गृध्री गृध्रान् कपोतांश्च पारावतविहङ्गमान् ।
 हंससारसकारण्डप्लवान् शुचिरजीजनत् ॥ ३० ॥
 अजाधमेषोऽष्टखरान् सुग्रीवी चाप्यजीजनत् ।
 एष भासानुजः (ताम्रान्वयः) प्रोक्तो विनताया निबोधत ॥ ३१ ॥
 गरुडः पततां नाथो अरुणस्स (णश्च) पतत्रिणाम् ।
 सौदामिनी तथा कन्या येयं नमसि विश्रुता ॥ ३२ ॥
 सम्पातिश्च जटायुश्च गरुडस्य (अरुणस्य) सुताबुभौ ।
 सम्पातिपुत्रो बभ्रुश्च शीघ्रगश्चापि विश्रुतः ॥ ३३ ॥
 जटायोश्च कर्णिकारः शतगामी च विश्रुतौ ।
 सारसो रज्जुवाण (ल)श्च भेरुण्डश्चापि तत्सुताः ॥ ३४ ॥
 तेषामनन्तमभवत् पक्षिणां पुत्रपौत्रकम् ।
 सुरसायां सहस्रं तु सर्पाणामभवत्पुरा ॥ ३५ ॥
 सहस्रशिरसां क्रुद्रुः सहस्रमाप यत् सुतान् ।
 प्रधानास्तेषु विख्याताः षड्विंशतिरिन्दमाः ॥ ३६ ॥
 शेषवासुकिर्कोटशङ्खैरावतकम्बलाः ।
 धनञ्जयमहानीलपद्माश्चतरतक्षकाः ॥ ३७ ॥
 एलापत्रमहापद्मधृतराष्ट्रबलाहकाः ।
 शङ्खपालमहाशङ्खपुष्पदंष्ट्रशुभाननाः ॥ ३८ ॥
 शङ्कुरोमा च वह्णो (नहुषो) वामनः फणिनः (पाणिनिः)^{१६} तथा ।
 कपिलो दुर्मुखश्चापि पुत्रोऽञ्जलि पतञ्जलि)^{१७} रिति स्मृताः ॥ ३९ ॥
 एषामनन्तमभवत् सर्वेषां पुत्रपौत्रकम् ।
 प्रायशो यत्पुरा दग्धं जनमेजय [स्य] मन्दिरे ॥ ४० ॥

१६. पद्मे ६. ७३ ; आ. म. पाणिनः । १७. आ. मा. ; मातृकाश्च ।

रक्षोऽपि सं (रक्षोगणं) क्रोधवशा सुनामाया(स्वनामान)^{१८} मजीजनत् ।
 दष्टिणं (णां) निय (यु) तं तेषां भीमसेनादशाक्ष (दगाक्ष) यम् ॥४१॥
 रुद्राणां च गणं तद्वत् गोमहिष्या वराङ्गना(?)^{१९} ।
 सुरभिर्जनयामास कश्यपाद्धृत(वत)संयता ॥ ४२ ॥
 मुनिर्मुनीनां तु गणं गणमप्सरसां तथा ।
 तथा किन्नरगन्धर्वानरिष्टाजनयद्वहून् ॥ ४३ ॥
 तृणवृक्षलतागुल्मं शिवा (इरा) सर्वमजीजनत् ।
 खगा (खसा?) तु यक्षरक्षांसि जनयामास कोटिशः ॥ ४४ ॥
 २० एते कश्यपदायादाः शतशोऽथ सहस्रशः ।
 एवं मन्वन्तरे विप्राः सर्गाः स्वरोचिषे स्मृताः ॥ ४५ ॥
 तत एकोनपञ्चाशन्मरुतः कश्यपादितिः ।
 जनयामास धर्मज्ञान् सर्वानमरवल्लभान् ॥ ४६ ॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्यासाहस्रे (?)

कश्यपान्वयो नाम

पञ्चमोऽध्यायः ।

१८. हरिवंशे १ ३. १६. गणं क्रोधवशां ।

१९. 'गोमहिष्यो वराङ्गनाः' इति मूलमत्स्ये ।

२०. अयं श्लोकः आ. मत्स्ये अधिकपाठत्वेन दत्तः ।

पद्मे ६. ७९.

मनुखाच—

अतः परं प्रवक्ष्यामि दानधर्ममशेषतः ।
 व्रतोपवाससयुक्तान् यथा मत्स्योदितानिह ॥ १ ॥
 दशधेनुविधानस्य यद्रूपमिह यत्फलम् ।
 तदिदानीं प्रवक्ष्यामि सर्वपापप्रणाशनम् ॥ २ ॥
 प्रथमा गुह्यधेनु स्याद् वृत्तधेनुरथापरा ।
 तिलधेनुस्तृतीया च चतुर्थीह जलात्मिका ॥ ३ ॥
 क्षीरधेनुश्च विख्याता मधुधेनुस्तथापरा ।
 सप्तमी शर्कराधेनुरष्टमी लवणस्य तु ॥ ४ ॥
 रसधेनुश्च नवमी दशमी स्यात् स्वरूपतः ।
 कुम्भधेनुः स्वर्णधेनु रत्नधेनुस्तथैव च ॥ ५ ॥
 दधिधेनुर्वृतश्चैव परः स्याद्धेनुपञ्चकम् ।
 तिलधेनुस्तथा षष्ठी सप्तमी अजिनात्मिका ।
 वैश्य(१)धेनुस्ताम्रधेनुर्वर्हिर्धेनुश्च वै दश ॥ ६ ॥
 चतुर्हस्तकृता भूमिर्दार्ढ्यास्तीर्य सर्वतः ।
 प्राङ्मुखी कल्पयेद्धेनुमुदकपादा सवत्सकाम ॥ ७ ॥

१	स्व म ६ २	= आ म ८ २
" "	" ३-५ २	= " " " १८, १९
" "	" ७ ३, ८ २	= " " " ४३-५२
" "	" १४-२३ २	= " " " ७-८, १० ३-११, १३-१७ २
" "	" २८	= " " " ३१

२ मूलमत्स्ये 'दधिधेनुस्तथाष्टमी' इति ।

३ कुम्भधेनुरित्यारभ्य अन्यप्रकारेण दशधेनुवर्णनमिदम् । अत्र कतिचित्
 धेनवः मूलमत्स्ये पश्चान्तरतया कृत्यकल्पतर्वादिषु च निबन्धेषु दृश्यन्ते
 किन्तु अत्र निर्दिष्टया रीत्या दशधेनुविकल्पो न कचिदुपलभ्यते ।

उत्तमा गुडधेनु. स्यान्मुदा^४ भारचतुष्टयम् ।
 भारद्वये मध्यमा स्यात् कनिष्ठा भारकेण तु ॥८॥
^५विंशतोलप्रमाणेन पल इत्यभिधीयते ।
 पलानां विंशतेर्भारः तुर्यहीनः कलौ युगे ॥९॥
 चन्द्रनेन लिखेद्धेनुं क्षौमेणैव प्रयत्नतः ।
 हस्तत्रयान्तरं कृत्वा रौप्यकुम्भेषु पाणिकम् ॥१०॥
 धेन्वाकृतिं च संस्थाप्य क्रमेण द्विजसत्तमाः ।
 पलद्वये ललाटं च द्विगुणेनापि मस्तकम् ॥११॥
 त्रिगुणेन भवेन्नासा चक्षुषी पलपञ्चकैः ।
 तुर्यं तुर्यं बाहुपादौ उदरं च पलाष्टकैः ॥१२॥
 पलैकेन भवेत्पुच्छं वरसं चैव पलाष्टकम् ।
 यदधिकं भवेद्रोमकूपरोमाणि कल्पयेत् ॥१३॥
 धेनुवत्सौ गुणस्यैतौ^६ सितसूक्ष्माश्वरावुभौ ।
 शुक्तिकर्णावक्षेपादौ शुक्तिमुक्ताफलेक्षणौ ॥१४॥
 सितसूत्राणि बालो भौ^७(?) सितकम्बलकम्बलौ ।
 ताम्रगण्डकण्ठौ तौ सितचामररोमकौ ॥१५॥
 विद्रुमश्रूयुगावेतौ नवनीतस्तनान्वितौ ।
 क्षौमपुच्छौ कांस्यदुघौ इन्द्रनीलकभासकौ^८ ॥१६॥
 नानाद्रुमं समायुक्तौ प्राणगन्तार^९(?)कर्णकौ^{१०} ।
 इत्येवं रचयित्वा तु गन्धपुष्पैस्तथार्चयेत् ॥१७॥
 या लक्ष्मीः सर्वभूतानां या च देवेष्ववस्थिता ।
 धेनुरूपेण सा देवी मम पापं व्यपोहतु ॥१८॥

४. मूलमस्त्ये 'सदा'

५. प्रमाणपरिपाटीवर्णनपरः श्लोकोऽयम् ।

६. आ. म. 'धृतात्सौ तौ' इति समीचीनः पाठः ।

७. आ. म. 'इक्षु' इति समीचीनः पाठः ।

८. आ. म. 'सितसूत्रसिरालौ तौ' ।

१०. आ. म. 'फल' ।

९. आ. म. 'तारकौ' ।

११. आ. म. 'प्राणगन्धकरण्डकौ' ।

विष्णोर्वक्षसि या लक्ष्मीः स्वाहा या च विभावसोः ।
 चन्द्रार्कशक्रशक्तिर्या धेनुरूपास्तु सा श्रियै ॥ १९ ॥
 चतुर्मुखस्य या लक्ष्मीः या लक्ष्मीर्धनदस्य तु ।
 या लक्ष्मीर्लोकपालानां सा धेनुर्वरदास्तु मे ॥ २० ॥
 स्वधा त्वं पितृमुख्यानां स्वाहा यज्ञभुजां यतः ।
 सर्वपापहरा धेनुस्तस्माच्छान्तिं प्रयच्छ मे ॥ २१ ॥
 एवमामन्त्र्य तां धेनुं ब्राह्मणाय निवेदयेत् ।
 विधानमेतद्वेत्तां सर्वासामपि पठ्यते ॥ २२ ॥
 यास्तु पापविनाशिन्यः पठ्यन्ते विंशधेनवः ।
 धृतस्य तुर्यकर्षेण पलमेकं विधीयते ।
 तोलैकेन भवेत्कर्षं तिलस्यापि शृणु द्विज ॥ २३ ॥
 द्रोणघोडशकं माषं कृषस्य (जलस्य ?) कुम्भघोडश (?) ।
 क्षीरस्य शक्तिमानं स्यात् तदर्धमध्रमं (तदर्धं च मधु ?) स्मृतम् ॥ २४ ॥
 शर्करायाः कर्षमात्रं प्रस्तुतिर्लवणस्य च ।
 पलं पलं वृष(रस)स्यापि पट्टशैरेकपञ्च वा (?) ॥ २५ ॥
 शक्तिप्रमाणं स्वर्णस्य रत्नस्य खण्डखण्डशः ।
 क्षीरमानं तु तैलस्य क्षीरस्य दधिरु (?) च्यते ॥ २६ ॥
^{१३}मुष्टिरष्टौ भवेत् खुच्चिः ^{१४}द्रोणं स्यात्खुच्चिघोडश(?) ।
 पञ्चकर्षैर्भवेन्मुष्टिः सप्तकर्षैश्च प्रसृतिः ॥
 तुर्यं स्वर्णं पलं ज्ञेयं लवणस्य विदुर्बुधाः ॥ २७ ॥
 इति पठति समन्ताद् यः शृणोतीह सम्यङ्-
 मधुसु(मु)रनरकारैरर्चनं चाथ पश्येत् ।
 मतिमति च जनानां यो ददातीन्द्रलोके
 स वसति विबुधाद्यैः पूज्यते कल्पमेकम् ॥ २८ ॥
 इति स्वल्पमत्स्ये धेनुदानं
 षष्ठोऽध्यायः ॥

१२. इत आरभ्य द्वितीयतृतीयादीनां धृततिलादिधेनूनां वर्णनम् ।

१३. पुनश्च प्रमाणपरिपाटीवर्णनम् १४. अन्यत्र 'कुच्चि' इति

मनुरुवाच :—

भगवन् श्रोतुमिच्छामि दानमाहात्म्यमुत्तमम् ।

यदक्षयं परे लोके देवर्षिगणपूजितम् ॥ १ ॥

श्रीमत्स्य उवाच—

मेरुप्रमाणं वक्ष्यामि दशधा द्विजसत्तमाः ।

यत्प्रदानान्नरो लोकानाप्नोति सुरपूजितान् ॥ २ ॥

पुराणेषु च वेदेषु यज्ञेष्वायतनेषु च ।

न तत्फलमधीतेषु कृतेष्विह यदश्नुते ॥ ३ ॥

तस्माद्दानं प्रवक्ष्यामि पर्वतानामनुक्रमात् ।

प्रथमं धान्यशैलः स्यात् द्वितीयो लवणाचलः ॥ ४ ॥

गुडाचलस्तृतीयस्तु चतुर्थो हेमपर्वतः ।

पञ्चमो (मः) तैलशैलः स्यात् षष्ठः कार्पास एव च ॥ ५ ॥

सप्तमो धृतशैलश्च रत्नशैलस्तथाष्टमः ।

राजतो नवमस्तद्वत् दशमः शर्कराचलः ॥ ६ ॥

अयने विषुवे पुण्ये व्यतिपाते दिनक्षये ।

शुक्लपक्षे तृतीयायामुपरान्ते शशिक्षये ॥ ७ ॥

१.	स्व	म	७	१-६	आ.	म.	८३.	१-६
"	"	"	"	७-१३	"	"	"	७३-१३
"	"	"	"	१३-३४	"	"	"	१५-३४
"	"	"	"	१४-२५	"	"	"	१६-२७
"	"	"	"	२६-३६	"	"	"	२८-३८
"	"	"	"	३८-१२	"	"	"	३८-३४
"	"	"	"	३६	"	"	"	३९
"	"	"	"	४०-४४	"	"	"	४१-४५

उत्सवेषु च यज्ञान्ते लक्षहोमान्तरेऽपि च ।
 शुक्लायां पञ्चदश्यां वा पुण्यर्क्षे वा विधानतः ॥ ८ ॥
 धान्यशैलादयो देयाः कार्तिक्यां तीर्थसङ्गमे ।
 तीर्थेष्वायतने वापि गोष्ठे वा भवनाङ्गणे ॥ ९ ॥
 मण्डलं कारयेद्भक्त्या चतुरश्रमुदङ्मुखः ।
 प्रागुदक्प्रवणे शुद्धे प्राङ्मुखो वा विधानतः ॥ १० ॥
 गोमयेन तु लिप्तायां भूमावास्तीर्य वै कुशम् ।
 तन्मध्ये पर्वतं कुर्यात् द्विकुम्भ (विष्कम्भ) पर्वतान्वितः (तम्^२) ॥ ११ ॥
 धान्यद्रोणसहस्रेण भवेद्भै विधिरुत्तमः ।
 मध्यमः पञ्चशतिकः कनिष्ठः स्यात्त्रिभिः शतैः ॥ १२ ॥
 मेरुर्महावृद्धिमतस्तु^३ मध्ये
 सुवर्णवृक्षत्रयसंयुतः स्यात् ।
 मूर्धन्यधस्तान्नवमश्मरेण
 कार्यस्त्वमेकत्र पुनर्द्विजाद्याः (?) ॥ १३ ॥
 चत्वारि शृङ्गाणि च राजतानि
 नितम्बभागेष्वपि राजतं स्यात् ।
 तथेक्षुवंशावृतकन्दरस्थं
 वृत्तोदनप्रस्रवणश्च दिक्षु ॥ १४ ॥
 शुक्लाम्बराण्यम्बुधवारिणि^४ (?) स्यात्
^५प्लवेन पातानिव (?) दक्षिणेन ।
 वासांसि पश्चादथ कन्दराणि^६
 रत्नानि^७ चैवोत्तरतो घनानि ॥ १५ ॥

२. मेरोः परितः चत्वारो विष्कम्भपर्वताः ; विष्णौ २ २ १६ : विष्कम्भा रञ्जिता मेरोः ।

३. आ म 'ब्रौहिमयस्तु' इति समीचीनः पाठः ।

४. आ म. 'मूर्धन्यवस्थानममत्सरेण कार्यं त्वनेकैश्च पुनर्द्विजाद्यैः' इति समीचीनः पाठः ।

५. आ म 'अम्बुधरावली'

६. आ म. 'पूर्वेण पीतानि च'

७. आ. म. 'कर्बुराणि'

८. आ. म. 'रत्नानि'

रौप्यान् महेन्द्रप्रभृतीन् तथाष्टौ

संस्थाप्य लोकाधिपतीन् क्रमेण ।

नानाफलानां वसतिस्ततः स्यात्

मनोज्ञमाल्यानि विलेपनं च ॥ १६ ॥

वितानमद्र्युपरि पञ्चवर्ण-

मम्लानपुष्पाभरणं सितं वा ।

इत्थं निशम्यापरशैलमग्न्य-

मतस्तु विष्कु(ण्क)म्भगिरिक्रमेण ॥ १७ ॥

तुरीयभागेन चतुर्द(दि)शं च

संस्थापयेत् पुष्पविलेपनं च ।

पूर्वेण मन्दा(न्द)रमनेकफलेन वापी (वाऽपि)

युक्तैर्वैः कनक तत्र(भद्र ?)कदम्बचिह्नम् ॥ १८ ॥

क्रायेन काञ्चनमयेन विराजमान-

माकारयेत्कुसुमवस्त्रविलेपनाढ्यम् ।

क्षीरारूपेण सहसा धवलै^१ चैव

रौप्येण शुक्तिवटितेन विराजमानम् ॥ १९ ॥

याम्येन येन सदनो (गन्धमदनो) भुवि रा(यो ?)जनीयो

गोधूमसञ्चयमयं (यः) कलघौतजं(जो)वा ।

हो(है)मेन यक्षपतिना धृतमानसे च(न)

वस्त्रैश्च राजतघ(व)नेन च संयुतः स्यात् ॥ २० ॥

पश्चात्तिलाचलमनेकसुगन्धिपुष्पैः

सौवर्णपिप्पलहिरण्यगुल्मयुक्तम् ।

प्राक्कारयेद्रजतपुष्परसेन तद्वत्

वस्त्रान्वितं दधिसितोदसरस्तथाग्रे ॥ २१ ॥

१. आ. म. 'क्षीरारुणोदसरसाथ वनेन' इति समीचीनः पाठः ।
विष्णो २. २. २५ : अरुणोदं नाम सरोऽत्रोक्तम् ।

संस्थाप्य तं पिप्पल(विपुल)^{१०} शैलमथोत्तरेण
 शैलं सुपार्श्वमपि चाश्ममयं सवस्त्रम् ।
 पुष्पैश्च हेमघट(वट^{११})पादपशेखरं च
 प्राकारयेत्कनकधेनुविराजमानम् ॥ २२ ॥
 माक्षीकमाव(भद्र)सर (सरसाथ^{१२})णेन (वनेन) तत्तद् (तद्वद्)-
 रौप्येण भास्वरवता च युतं विधाय ।
 होमं च तत्तिथि (चतुर्भिर्नथ ?) वेदपुराणविद्धि-
 दानैरतीक्ष्णवनितागतिभिर्द्विजेन्द्रैः ॥ २३ ॥
 पूर्वोण हस्तमितमत्र विधाय कुण्डं
 कार्यं तिलैर्युतघृतेन समित्कुशैश्च ।
 रात्रौ च जागरमनुव्रतगीततूर्यै-
 राराधनं च कथयामि शिवोत्सवा(शिलोच्चया)नाम्^{१३} ॥ २४ ॥
 त्वं सर्वदेवगणधामनिधे विरुद्ध-
 मस्मद्गृहेष्वमरपर्वत नाशयाशु ॥ २५ ॥
 त्वमेव भगवानीशो ब्रह्मा विष्णुर्दिवाकरः ।
 मूर्तामूर्तपदं बीजमतः पाहि सनातन ॥ २६ ॥
 यस्माच्च लोकपालानां विश्वमूर्तिं(तै)श्च मन्दिरम् ।
 रुद्रादित्यवसूनां च तस्माच्छान्तिं प्रयच्छ मे ॥ २७ ॥
 यस्माच्चाशून्यममरैर्नरीभिश्च शिरस्तव ।
 तस्मान्मामुद्धराशेषदुःखसंसारसागरात् ॥ २८ ॥
 एवमभ्यर्थितं मेरुं मन्दरं चापि पूजयेत् ।
 तस्मा (यस्मा) चैत्ररथानन्य (रथेन त्वं?) भद्रासन (ध्वेन) विशेषण (तः) ॥ २९ ॥

१०. मेरोः पश्चिमपार्श्वस्थः विष्कम्भपर्वतो विपुलो नाम । विष्णौ २. २. १७.
 पिप्पलस्तु तत्रस्थो वृक्षः । मातृकायामतो विपुलपिप्पलयोर्मोहः ।

११. वटस्त्वत्रस्थो वृक्षः । विष्णौ २. २. १७.

१२. चतुर्दिश्वत्रत्येषु सरस्तु महाभद्रमित्येकम् । विष्णौ २. २. २५.

१३. आ. म. 'शिलोच्चयाना' मिति समीचीनः पाठः । अत्र शिवस्य वा
 तदुत्सवानां वा नास्ति प्रस्तावः । प्रस्तावस्तु शिलोच्चयानामेव ।

सौभगे (शोभसे) मन्दरक्षिप्रमतः क्षिप्रकरो भव ।
 यस्माच्चूडामणिर्जम्बुद्वीपे त्वं गन्धमादन ॥ ३० ॥
 गन्धर्ववशगस्तावानतः कीर्तिर्दृढास्तु मे ।
 यस्मात्त्वं केतुमालेन वैभ्राजेन बलेन (वनेन) वा ॥ ३१ ॥
 हिरण्यमयश्च (णमयाश्चत्थ) शिखरः (शिराः) तस्मात्पुष्टिर्दृढास्तु मे ।
 उत्तरैः कुरुभिर्यस्मात् सावित्रेण बलेन (वनेन) च ॥ ३२ ॥
 सुपार्श्वं राजसे नित्यमतः श्रीरक्षयास्तु मे ।
 एवमामन्व्य तान् सर्वान् प्रभाते विमले पुनः ॥ ३३ ॥
 स्नात्वा तु गुरवे दद्यात् मध्यमं पर्वतोपमम् (तमम्) ।
 विष्णु (ष्क) म्भपर्वतान् दद्याद्वस्त्रिग्न्यः क्रमशो द्विजाः ॥ ३४ ॥
 स्वरो^{१४} दद्याच्चतुर्विंशमथवा दश द्वादश ।
 शक्तिः पानीयं^{१५} दद्यात् गां च दद्यात् पयस्विनीम् ॥ ३५ ॥
 एकां च कपिलां दद्यात् गुरवे च पयस्विनीम् ।
^{१६}नारायणं मण्डलेशं षोडशार्चैः समर्चयेत् ॥ ३६ ॥
 आदिमध्यावसानेषु होमं कुर्यात् सहस्रकम् ।
 चरं कृत्वा विधानेन दिक्पालांश्च तथा ग्रहान् ॥ ३७ ॥
 इक्षुपर्वैश्च श्रीखण्डैर्मोदकैः पायसैरपि ।
 पर्वतानामशेषाणामेष एव विधिः स्मृतः ॥ ३८ ॥
 त एव पूजने मन्त्राः त एवोपस्कराः स्मृताः ।
 ग्रहणां लोकपालानां क्रमशः शृणु सत्तमाः (?) ॥ ३९ ॥
 दानकलेषु ये मन्त्राः पर्वतेषु यथाक्रमम् ।
 अन्नं ब्रह्म यतः प्रोक्तम् अन्नं प्राणाः प्रकीर्तिताः ॥ ४० ॥

१४. आ. म. 'गाश्च' कृत्यकल्पतरौ 'गाव'

१५. 'पञ्च वा' इति स्यात् । आ. म. 'पञ्च दद्यादशक्तिमान्'

१६. इयं व्यास्य श्लोकद्वयं आ. म. नास्ति

अन्नाद्भवन्ति भूतानि जगदन्नेन वर्तते ।

अन्नमेव यतो लक्ष्मीरन्नमेव जनार्दनः ॥ ४१ ॥

धान्यपर्वतरूपेण पाहि तस्मान्नगोत्तम ।

अनेन विधिना यस्तु दद्याद्धान्यमयं गिरिम् ॥ ४२ ॥

मन्वन्तरशतं साग्रं देवलोके महीयते ।

अप्सरोगणगन्धर्वैराकीर्णेन विराजता ॥ ४३ ॥

विमानेन च वै स्वर्गमायाति च द्विजोत्तमाः ।

धर्मक्षये राजराज्यमाप्नोतीह न संशयः ॥ ४४ ॥

इति स्वल्पमत्स्ये.....दानधर्मे सप्तमोऽध्यायः

अथातः संप्रवक्ष्यामि लवणाचलमुत्तमम् ।

मध्यमं स्यात्तदर्थेन चतुर्भिश्च कनिष्ठकम् ॥ १ ॥

वित्तहीनो यथाभक्त्या द्रोणादर्थं तु कारयेत् ।

चतुर्थेन च विष्कु(ष्क)म्भपर्वतान् कारयेत् पृथक् ॥ २ ॥

विधानं पूर्ववत्कुर्यात् ब्रह्मादीनां च सर्वदा ।

तद्बद्धमेतल्लुन् सर्वान् लोकपालनिसेव(वेशः?)नम् ॥ ३ ॥

सरांसि वनवृक्षाणि ऊर्ध्ववृत्ते निवेशयेत् ।

कुर्याज्जागरमत्रापि दानधर्मान्निबोधत ॥ ४ ॥

सौभाग्येन समुद्भूतो यतोऽयं लवणो वयः (रसः?) ।

तदात्मकेन(—त्मकत्वेन) च मां पाहि पापान्नगोत्तम ॥ ५ ॥

यस्मादन्नरसास्सर्वे लोकाश्च^१ लवणं विना ।

प्रियश्च सेवयेन्नित्यं^२ तस्माच्छान्तिं प्रयच्छ मे ॥ ६ ॥

विष्णुदेवैस्समुद्भूतं यस्मादारोग्यवर्धनम् ।

तस्मात्पर्वतरूपेण पाहि संसारसागरात् ॥ ७ ॥

१. स्व. म. ८ १-७१ आ. म. ८४. १. १, २ २ ३ ४. ३ ६,
 ८५ १-३, ४३—७२, ५, ६. ८, ९
 ८६ १, २, ४२, ५-६,
 ८७ १, २, ४-६, ७३-४.
 ८८ २, ३३-४. ४, ५.
 ८९ १-१०
 ९०. १ २१, २. ३, ४, ६-११
 ९१. १-४२ ७३-१०.
 ९२ १-३, ४३-८, १०-१६२

२. उत्तमस्य प्रमाणं नोक्तम् । आ. म. ८४ अध्याये द्रष्टव्यम्

३. आ. म. 'उत्कटाः' । अत्र विरसपर्यायः शब्दोऽपेक्षितः

४. आ. म. 'शिवयोर्नित्यम्'

५. आ. म. 'देह'

अनेन विधिना यस्तु दद्याल्लवणपर्वतम् ।
 उमालोके वसेत्कल्पं ततो याति परां गतिम् ॥ ८ ॥
 अतः परं प्रवक्ष्यामि गुडपर्वतमुत्तमम् ।
 यत्प्रदानान्नरः स्वर्गं प्राप्नोति सुरपूजितः ॥ ९ ॥
 उत्तमो दशभिर्भारैः मध्यमः पञ्चभिर्मतः ।
 त्रिभिर्भारैः कनिष्ठश्च तदर्धेनाल्पवित्तमः (-वान् ?) ॥ १० ॥
 तथैवामन्त्रणं पूजा तेन ब्रह्मसुरार्चनम् ।
 विष्णु (षक्र) म्भपर्वतस्तद्वत् सरांसि वनदेवताः ॥ ११ ॥
 धान्यपर्वतवत्कार्यमिमं मन्त्रमुदीरयन् ।
 यथा देवेषु धर्मात्मा प्रवरोऽयं जनार्दनः ॥ १२ ॥
 सामवेदस्तु वेदानां महादेवस्तु योगिनाम् ।
 प्रणवः सर्वमन्त्राणां तन्त्राणां^६ पार्वती यथा ॥ १३ ॥
 तथा रसानां प्रवरस्तथैवैश्वरसो वरः ।
 मम तस्मात्परां लक्ष्मीं ददस्व गुडपर्वत ॥ १४ ॥
 निवासं (सः) चापि पार्वत्या तस्मान्मां पाहि सर्वदा ।
 अनेन विधिना यस्तु दद्याद्गुडमयं गिरिम् ॥ १५ ॥
 सम्पूज्यमानो गन्धर्वैर्गौरीलोके महीयते ।
 पुनः कल्पशतान्ते तु सप्तद्वीपाधिपो भवेत् ॥
 आयुरारोग्यसंपन्नः शत्रुभिश्चापि पूजितः ॥ १६ ॥
 अथ पापहरं वक्ष्ये सुवर्णाचलमुत्तमम् ।
 यस्य प्रसादाद्भवनं वैविन्ध्यं (वैरिञ्चं) यान्ति मानवाः ॥ १७ ॥
 उत्तमः पलसाहस्रो मध्यमः पञ्चभिश्शतैः ।
 तदर्धेनाधमस्तद्वदल्पवित्तोऽपि मानवः ॥
 दद्यादेकपलादूर्ध्वं यथाशक्त्या विमत्सरः ॥ १८ ॥

६. आ. म. 'नारीणां' । अत्र स्वल्पमत्स्यपाठः 'तन्त्रिणां' इति स्यात् ।

नमस्ते ब्रह्मवीजाय ब्रह्मगर्भाय वै नमः ।
 यस्मादग्नेरपत्यं त्वं यस्मादूर्ध्वं जगत्पतेः ॥ १९ ॥
 हेमपर्वतरूपेण तस्मात्पाहि नगोत्तम ।
 अनेन विधिना यस्तु दद्यात्कनकपर्वतम् ॥ २० ॥
 स याति परमं ब्रह्मलोकं मानसवत्सरम् (१°) ।
 तत्र कल्पशतं तिष्ठेत्ततो याति परां गतिम् ॥ २१ ॥
 अतः परं प्रवक्ष्यामि तिलशैलं विधानतः ।
 यत्प्रसादाच्चरो याति विष्णुलोकमनुत्तमम् ॥ २२ ॥
 उत्तमो दशभिस्तलैः मध्यमः पञ्चभिर्मतः ।
 त्रिभिः कनिष्ठो विप्रेन्द्राः तिलशैलः प्रकीर्तितः ॥ २३ ॥
 यस्मान्मधुकरान् (हराद् १°) विष्णोर्देहात्पूर्वं समुद्भवः ।
 तिलाः कुशाश्च स (श) म्यश्च^१ तस्मात् शत्रो भवत्विह ॥ २४ ॥
 हव्ये कव्ये च यस्माच्च तिला एव हि रक्षणम् ।
 तस्मात्तद्बहु शैलेन्द्र तिलाचल नमोऽस्तु ते ॥ २५ ॥
 इत्यामन्य च यो दद्यात्तिलाचलमनुत्तमम् ।
 स वैष्णवपदं याति पुनरावृत्तिदुर्लभम् ॥ २६ ॥
 पितृभिर्देवगन्धर्वैः पूज्यमानो दिवं व्रजेत् ।
 कार्पासपर्वतः तद्वद्विशभारैरिहोत्तमः ॥ २७ ॥
 दशभिर्मध्यमः प्रोक्तः कनिष्ठः पञ्चभिर्मतः ।
 भारेणारूपधनो दद्यात् वित्तशायविवर्जितः ॥ २८ ॥
 प्रभातायां तु शर्वर्या दद्यादिदमुदीरयेत् ।
 त्वमेवावरणं सर्वलोकानामिह सर्वदा ॥ २९ ॥
 कार्पासाचल नमस्तस्मै अघौषध्वंसनो भव ।
 इति कार्पासशैलेन्द्रं यो दद्यात् पर्वसंन्निधौ ॥
 "इन्द्रलोके वसेन्नित्यं ततो लोके भवेदिह ॥ ३० ॥

७. आ. म. 'आनन्दकारकम्' ।

८. आ. म. 'मधुक्व' ।

९. आ. म. 'माषाश्च' ।

१०. आ. म. 'शर्व' ।

११. आ. म. 'रुद्र' ।

अथातः संप्रवक्ष्यामि धृताचलमनुत्तमम् ।
 तेजोमयामृतं दिव्यं महापातकनाशनम् ॥ ३१ ॥
 विशत्या धृतकुम्भनामुत्तमः स्याद्दधृताचलः ।
 दशभिर्मध्यमः प्रोक्तः कनिष्ठः पञ्चभिर्मतः ॥ ३२ ॥
 अल्पवित्तोऽपि कुर्वीत द्वाभ्यामेव विधानतः ।
 विष्कु (ष्क) म्भपर्वतान् तद्वच्चतुर्भागेन कल्पयेत् ॥ ३३ ॥
^१ कर्षतौलिकमानेन पलं देयं धृतस्य च ।
 पञ्चविंशपलैः कुम्भं कार्पासद्विगुणं स्मृतम् ॥ ३४ ॥
 षष्टिपलैश्च भारः स्यात् कार्पासस्य द्विजोत्तम ।
 शालितण्डुलपात्राणि कुम्भोपरि निवेशयेत् ॥ ३५ ॥
 कारयेत् संहतानुच्चान् यथाशोभं विधानतः ।
 वेष्टयेच्छुक्लवासोभिरिक्षुदण्डक(फ)लादिकैः ॥ ३६ ॥
 धान्यपर्वतवत् सम्यक् विधानमिह पठ्यते ।
 अधिवासनपूर्वं हि तद्वद्धोमसुरार्चनम् ॥ ३७ ॥
 प्रभातायां तु शर्वर्यां गुरवे विनिवेदयेत् ।
 विष्कु(ष्क)म्भपर्वतं तद्वद्वस्त्रिभ्यः शान्तमानसः ॥ ३८ ॥
 संयोगाद्दधृतमुत्पन्नं यस्मादमृततेजसोः ।
 तस्माद्दधृताद्धि विश्वात्मा प्रीयतामिति शङ्करः ॥ ३९ ॥
 तस्मात्तेजोमयं ब्रह्म धृते तच्च व्यवस्थितम् ।
 धृतपर्वतरूपेण तदेव पाहि भूधर ॥ ४० ॥
 अनेन विधिना दद्यात् धृताचलमनुत्तमम् ।
 महापातकयुक्तोऽपि लोकमायाति शाङ्करम् ॥ ४१ ॥
 हंससारसयुक्तेन किङ्किणीजालमालिना ।
 विमानेनाप्सरोभिश्च सिद्धविद्याधरैर्युतः ॥
 विचरेत् पितृभिः सार्धं यावदाहु (भू)तसंलवम् ॥ ४२ ॥

अतः परं प्रवक्ष्यामि रत्नाचलमनुत्तमम् ।
 मुक्ताफलसहस्रेण पर्वतः स्यादथोत्तमः ॥ ४३ ॥
 मध्यमः पञ्चशतिकः त्रिशतेनाधमः स्मृतः ।
 पूर्वं रजतमत्रादौ दक्षिणेनेन्द्रनीलकौ ॥ ४४ ॥
 पुष्पदन्त (राग ?) युतः कार्यो विद्वद्विगन्धमादनः ।
 वैदूर्यवज्रमेदस्य संमिश्रो विद्युता(विपुला)चलः ॥ ४५ ॥
 पद्मारागसमो वर्णैरुत्तरेणापि विन्यसेत् ।
 पूजयेत्पुष्पपानीयैः प्रभाते स्याद्विसर्जनम् ॥ ४६ ॥
 पूर्ववद्गुरुशक्तिविग्भ्य इमं मन्त्रमुदीरयेत् ।
 तथा देवगणाः सर्वे सर्वस्तेष्ववस्थिताः ॥
 त्वं च रत्नमयो नित्यमतः पाहि महाचल ॥ ४७ ॥
 यस्माद्रत्नप्रसादेन वृष्टिं (तुष्टि ?) प्रकुरुते हरिः ।
 सदा रत्नप्रसादेन तस्मान्नः पाहि सर्वतः ॥ ४८ ॥
 अनेन विधिना यस्तु दद्याद्रत्नमयं गिरिम् ।
 स याति वैष्णवं लोकममरासुरपूजितः ॥ ४९ ॥
 यावत्कल्पशतं साग्रमुषित्वेह द्विजोत्तमाः ।
 रूपारूप्य(रोग्य)गुणोपेतः सप्तद्वीपाधिपो भवेत् ॥ ५० ॥
 ब्रह्महत्यादिकं किञ्चिदिहामुत्र यथाकृतम् ।
 तत्सर्वं नाशमायाति गिरिर्वज्रहतो यथा ॥ ५१ ॥
 अतः परं प्रवक्ष्यामि रौप्याचलमनुत्तमम् ।
 यत्पदानान्नरो याति सोमलोकं द्विजोत्तमाः ॥ ५२ ॥
 दशभिः पलसाहस्रैरुत्तमो रजताचलः ।
 पञ्चभिर्मध्यमः प्रोक्तस्तदर्धेनाधमः स्मृतः ॥ ५३ ॥
 अशक्तो विंशतेरूर्ध्वं कारयेद्भक्तितः सदा ।
 विष्कु(ष्क)म्भपर्वतस्तद्वत्तुरीयांशेन कल्पयेत् ॥ ५४ ॥
 पूर्ववद्वाजतान् कुम्भान् मन्दरादीन् विधानतः ।
 इमं मन्त्रं पठन् दद्यात् दर्भपाणिर्विमत्सरः ॥ ५५ ॥

पितृणां वल्लभं यस्माद्धर्मैन्दोः शङ्करस्य च ।
 रजतं पाहि तस्मान्नः शोकसंसारसागरात् ॥५६॥
 इत्थं नियम्य यो दद्याद्रजताचलमुत्तमम् ।
 गवामयुतदानस्य फलं प्राप्नोति मानवः ॥५७॥
 सोमलोके सगन्धर्वकिन्नराप्सरसां गणैः ।
 पूज्यमानो वसेद्धीमान् यावदाहू (भू)तसंभवम् ।
 अथातः संप्रवक्ष्यामि शर्कराचलमुत्तमम् ।
 यस्य प्रसादाद्विष्णुर्वै रुद्रास्तुष्यन्ति सर्वदा ॥५९॥
 अष्टभिः शर्कराभारैरुत्तमः स्यान्महाचलः ।
 चतुर्भिः मध्यमः प्रोक्तो भारौ द्वावधमः स्मृतः ॥६०॥
 भारे तस्यार्धमानेन यः कुर्यात्स्वल्पविचित्रान् ।
 विष्णु(ष्क)म्मपर्वतान् कुर्यात् तुरीयांशेन मानवः ॥६१॥
 मेरोरुपरि तद्वच्च स्थाप्य हेमतरुत्रयम् ।
 मन्दारः पारिपात्र(जात)श्च तृतीयः कल्पपादपः ॥६२॥
 तद्वद्वृक्षत्रयं मूर्ध्नि सर्वेष्वपि निवेद(श)येत् ।
 हरिचन्दनसन्तानौ पूर्वपश्चिमभागयोः ॥६३॥
 निवेश्यौ सर्वशैलेषु विशेषः शर्कराचले ।
 मन्दा(न्द)रे कामदेवस्तु प्रत्यङ्मुखः सदा भवेत् ॥६४॥
 गन्धमादनशृङ्गे तु धनदः स्यादुदङ्मुखः ।
 ब्राह्मणखो हेमयुक्तस्तु हंसः स्याद्विपुलाचले ॥६५॥
 हैमासु(हैमेषु)पार्श्वेषु भवेत् सुरभिर्दक्षिणामुखी ।
 सौभाग्यामृतसारोऽयं परमः शर्कराचलः ॥६६॥
 तस्मादनन्तकारी त्वं भव शैलेन्द्र सर्वदा ।
 अमृतं पिबतां ये तु पतिता भुवि शीकराः ।
 देवानां च (तत्-समुत्थो)ऽयं पाहि नः शर्कराचल ॥६७॥
 मनोभवतनोर्मध्यादुद्धृता शर्करा यतः ।
 तन्मयोऽसि महाशैल पाहि संसारसागरात् ॥६८॥

यो दद्यात् शर्कराशैलमनेन विधिना नरः ।

सर्वपापविनिर्मुक्तः स याति ब्रह्ममन्दिरम् ॥६९॥

चन्द्रादित्यार्कसंकाशमधिरुह्यानुजीवितम् (जीविभिः) ।

स हैमयानमुत्तिष्ठेत् स च विष्णुप्रभो(ः)दिवम् ॥७०॥

ततः कल्पशतान्ते तु सप्तद्वीपाधिपो भवेत् ।

आयुरारोग्यसंपन्नो यावज्जन्मायुतत्रयम् ।

भोजनं शक्तितः कुर्यात् सर्वशैले विमत्सरः ॥७१॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्या(?)साहस्रे
दानविधौ अष्टमोऽध्यायः ॥

मत्स्य उवाच—

नोक्तानि यानि गुह्यानि महादानानि षोडश ।

तानि च संप्रवक्ष्यामि यथावदनुपूर्वशः ॥ १ ॥

महादानानि देयानि संसारभयभीरुणा ।

अनिरयं जीवनं यस्माद्वसुधातीव चञ्चला ॥ २ ॥

केशेष्विव गृहीतेषु मृत्युना धर्ममाचरेत् ।

सुवर्णमेरुतैः(?) कृत्वा पञ्चरत्नसमन्वितम् ॥ ३ ॥

तुलाधृतं चैकतश्च यजमानं सपत्नीकम् ।

अथवाष्टलोहमयमथवा रत्नसंम(?) तम् ॥ ४ ॥

अथवा रत्नसंयुक्तमथवा व्रीहिणा युतम् ।

यच्च भवेत् कलारूपं धान्यैरत्नानि(?) वा युतम् ॥ ५ ॥

पुरुषष्टौ (षाष्ट ?)^४ महादानं प्रदद्यान्मकरे रवौ ।

विषुवे अयने वापि जन्मर्क्षे मृत्युसङ्कटे ॥ ६ ॥

१. स्व. म. ६. १.	=	आ. म. २७४. १८
" " " २	=	" " " २३३-२४२
" " " ३११.	=	" " " २४३४
" " " ११३-२३४	=	" " " ५६३-७२२
" " " २४-२६	=	" " " ७३-७८

२. सुवर्णमेरुदानं विवक्षितमिति भाति

३. अष्टधातुयुतदानविषये दानसागरे द्रष्टव्यम्; तथा दानमयूखे तुलापुरुष-
दानप्रयोगप्रकरणे बहुविधद्रव्ययुतमिदं दानं प्रपञ्चितं द्रष्टव्यम् ।

४. रत्नैरिति तृतीया अपेक्षिता अत्र ।

५. अष्टद्रव्यैः पुरुषेण सह तुलाधृतैः दानं विवक्षितम् । अष्टद्रव्याणि च
ताम्रं, सुवर्णं, रजतं, तिलः, व्रीहिः, यवः, यवाजम्, अष्टमं तु न स्पष्टम्;
शुद्धाजमेकं, यवादिधान्यमिश्रमेकमिति स्यात् ।

प्रथमं ताम्रपुरुषं सौवर्णमपि राजतम् ।
 तिलव्रीहियवं धान्यमन्नं च यवसंभवम् ॥७॥
 क्षीरिवृक्षसमं युतं (समायुक्तं) चतुर्हस्तप्रमाणतः ।
 रोपयेद्दण्डयुग्मं च चरकादनकान्वितम्(?) ॥८॥
 तुलादण्डं वामहस्तं त्रिहस्तं तस्य मण्डलम् ।
 वेद (दी?) वज्रान्वितं (तां?) कुर्याद्वातृ(तु?)राजविनिर्मितम् (ताम्?) ॥९॥
 पट्टपट्टमयं चापि लताशाटान्वितं च वा ।
 तुलान्ते कुम्भसंयुक्तं किङ्किण्यन्ता(न्त?) विमूषितम् ॥१०॥
 दण्डमध्येऽपि तद्वत् स्यात् पूजामन्त्रं शृणु द्विजाः (?) ।
 नमस्ते सर्वदेवानां शक्तिस्त्वां च समाश्रिता ॥
 साक्षीभूतजगद्धात्रा निर्मिता विश्वयोनिना ॥ ११ ॥
 एकतः सर्वतत्त्वानि तथानुत्तम (श?) तानि च ।
 धर्माधर्मकृतं (तां ?) मध्ये स्थापितानि (सि ?) जगद्द्विजा. ॥
 त्वं तुले सर्वभूतानां प्रमाणमिह कीर्तिता ।
 मां तोलयन्ती संसारादुद्धरस्व नमोऽस्तु ते ॥ १३ ॥
 योऽसौ तत्त्वाधिपो देवः पुरुषः पञ्चविंशकः ।
 स एवाधिष्ठितो देवि त्वयि तस्मान्नमोऽस्तु ते ॥ १४ ॥
 नमो नमस्ते गोविन्द तुलापुरुषसंज्ञक ।
 त्वं हि तारय मामस्मात् सर्वकल्मषकर्दमात् ॥ १५ ॥
 पुण्यकालं समासाद्य त्वयैव (कृत्वैव) मधिवासनम् ।
 पुनः प्रदक्षिणं कृत्वा तुलामारोहयेद्बुधः ॥ १६ ॥

१. आ. म. २७४. ३? १-२. द्वारेषु कार्याणि च तोरणानि चत्वार्यपि क्षीरव-
 नस्पतीनाम्
 ७. वेद्यां दशविधायुगनिवेशनं चतुर्वर्गचिन्तामणालुद्धृतम्; च. चि. दान०
 पृ १९४. ५.
 ८. आ. म. २७४. ३४९.
 ९. आ. म. जगद्धिते; हेमाद्रयुद्धृतमत्स्यपाठे 'जगत्प्रिये' इति ।

खड्गचर्मसमायुक्तः सर्वाभरणभूषितः ।

धर्मराजमथादाय हेमसूर्येण संयुतः ॥ १७ ॥

कराभ्यामूर्ध्व (ध्व) मुष्टिभ्यामास्ते पश्यन् हरेर्मुखम् ।

ततो हारतुलाधारो निःशेष (न्यसेयुः) द्विजपुङ्गवाः ॥ १८ ॥

मासा (समा) दभ्यधिकं यावत् काञ्चनं चापि निर्मलम् ।

पुष्टिकामुष्टि (?) कुर्वीत पुष्टिकामो नरेश्वर ॥ १९ ॥

क्षणमात्रं ततः स्थित्वा पुनरेवमुदीरयेत् ।

नमस्ते सर्वभूतानां साक्षिभूते सनातनि ॥ २० ॥

पितामहेन देवि त्वं निर्मले (निर्मिता) परमेष्ठिना ।

त्वया धृतं जगत्सर्वं बहिः स्थावरजङ्गमम् ॥ २१ ॥

सर्वभूतात्मभूतान्त (न्ते ?)^{१०} नमस्ते विश्वधारिणे (णि ?)

ततोऽवतीर्य गुरवे पूर्वमर्धं निवेदयेत् ॥ २२ ॥

ऋत्विग्भ्योऽपरमर्धं तु दद्यादुदकपूर्वकम् ।

गुरवे ग्रामरत्नानि ऋत्विग्भ्यश्च निवेदयेत् ॥ २३ ॥

दीनानाथविशिष्टादीन् पूजयेद्ब्राह्मणैस्सह ।

न चिरं धारयेद्देहे हेम संप्रोक्षितं बुधः ॥ २४ ॥

स तिष्ठेत् परमं स्थानं शोकव्याधिहरं नृणाम् ।

शीघ्रं परस्वीकरणात् श्रियमाप्नोति पुष्कलम् ॥ २५ ॥

अनेन विधिना यस्तु तुलापुरुषमाचरेत् ।

प्रतिलोकाधिपस्थाने प्रतिमन्वन्तरं वसेत् ॥ २६ ॥

विमानेनार्कवर्णेन वर्चसा गुणशालिना ।

पूज्यमानोऽप्सरोभिश्च ततो विष्णुपुरं व्रजेत् ॥

कल्पकोटिशतं यावत् तस्मिन् लोके महीयते ॥ २७ ॥

१०. आ. म. २७४. ६८ १, २. पुष्टिकामस्तु कुर्वीत भूमिसंस्थं नरेश्वरः ।

११. आ. म. भूतस्थे

कर्मक्षयादिति पुनर्भुवि राजराजो

भूपालमौलिमणिरञ्जितपादपद्मः ।

श्रद्धान्वितो भवति यज्ञसहस्रयाजी

बाहुप्रतापजितसर्वमहीशलोकः ॥ २८ ॥

यो दीयमानमपि पश्यति धर्मयुक्तः

कालान्तरे स्मरति वाचयतीह लोके ।

यो वा शृणोति पठतीन्द्रसमानरूपः

प्राप्नोति संशमवशं (?) नरदेवयु(जु)ष्टम्^{१२} ॥ २९ ॥

इति स्वल्पमत्स्यपुराणे...तुलापुरुषे नवमोऽध्यायः ।

१२. आ. म. प्राप्नोति धाम स पुरन्दरदेवजुष्टम् ।

।: संप्रवक्ष्यामि महादानमनुत्तमम् ।

हिरण्यगर्भाख्यं महापातकनाशनम् ॥ १ ॥

दिनं समासाद्य तुलापुरुषदानवत् ।

डूण्डपसंभारभूषणाच्छादनादिकम् ॥ २ ॥

पोषणं तद्वल्लोकसाधारणं बुधः ।

इवाचनं कृत्वा तद्वत्कृता(त्वा ?)धिवासनम् ॥ ३ ॥

।: खनयेत्कुण्डं^२ तपनीयमयं शुभम् ।

ऋत्वगुणोच्छ्रायं^{२३} हेमपङ्कजगर्भवत् ॥ ४ ॥

गहीनं विस्तार आज्यक्षीरादिपूरितम् ।

पैणि सरत्नानि पात्रं शुचि तथैव च ॥ ५ ॥

स्व. म. १०. १-८२	=	आ म २७५	१-८
" " " ८३-४	=	" " "	९१-२
" " " ९३-११	=	" " "	११-१३
" " " १२	=	" " २७६.१	
" " " १३३.२	=	" " " २१२	
" " " २१-२४	=	" " " ७, १०३.४ ११५.६ १३३.२	
" " " २६	=	" " " २७९.१०	
" " " २७	=	" " " ३३.४. ४३.४. ७१.२	
" " " २८	=	" " " २८०.१	
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" " " ३०-३४	=	" " " ५३-१०	
" " " ३५	=	" " २८२.१	
" " " ३७	=	" " २८३.१	

आ. म. आनयेत्कुम्भं ।

२३. आ. म. द्विसप्तशुभोच्चायं ।

हेममालं सपिटकं रविर्षादित्यसंयुतम् ।
 तथाप्युपस्करं चैव सोपवीतं सकाञ्चनम् ॥ ६ ॥
 पार्श्वतः स्थापयेत्तद्वद्धेमकुण्डकमण्डलम् ।
 पद्माकरपिधानं स्यात् समन्तादङ्गुलाधिकम् ॥ ७ ॥
 मुक्तावलीसमोपेतं पद्मरागदलान्वितम् ।
 ततो मङ्गलशब्देन ब्रह्मवोषवरेण च ॥ ८ ॥
 पूजापूर्वकस्तृज्य मन्त्रमेतदुदीरयेत् ।
 नमो हिरण्यगर्भाय हिरण्यकवचाय च ॥ ९ ॥
 सर्वलोकसुधा(रा ?)ध्यक्ष जगद्धात्रे नमो नमः ।
 भूर्लोकप्रमुखा लोकास्तव गर्भे व्यवस्थिताः ॥ १० ॥
 नमस्ते भुवनाधार नमस्ते भुवनाश्रय ।
 नमो हिरण्यगर्भाय रत्नगर्भाय वै नमः ॥ ११ ॥
 अथातः संप्रवक्ष्यामि ब्रह्माण्डविधिसुत्तमम् ।
 यत् श्रेष्ठं सर्वदानानां महापातकनाशनम् ॥ १२ ॥
 पुण्यं दिनं समासाद्य वृद्धिश्राद्धं समाचरेत् ।
 मातृणां पूजनं कृत्वा कोष्ठषोडशकं लिखेत् ॥ १३ ॥
 तन्मध्ये च त्रिकोणं स्यात् तद्बाह्वे वलग्रत्रयम् ।
 शुक्लवर्णेन रचयेत् पदेषु कलशः(श ?) क्रमात् ॥ १४ ॥
 पीठेऽनापि तच्छक्तीः गणेशं कलशेऽर्चयेत् ।
 "द्विकुम्भेषु च दिक्पालान् स्वस्तिकेषु तथा ग्रहान् ॥ १५ ॥
 दम्पती पूजयेत्पूर्वं दिग्गजांश्च विशेषतः ।
 सुवर्णं रजतं ताम्रमेकैकस्य पलं पलम् ॥ १६ ॥
 तदर्धेन तदर्धेन वित्तशाठ्यं न कारयेत् ।
 मध्यकुम्भे विनिक्षिप्य पञ्चरत्नसमन्वितम् ॥ १७ ॥

१. आ म बहिः ।

२. कुम्भद्वये इत्यर्थः ।

४. आ.म रवेण च ।

शालग्रामं न्यसेत्पूर्वं कथान ऋचमीरयन् ।
 लिप्यक्षरं तथाग्नेये मधुवातेति संस्मरन् ॥ १८ ॥
 याम्ये स्वर्णं स्फटिकं च कुशावल्केति^१ संपठन् ।
 पञ्चव्रीहींश्च नैऋते यज्जाग्रत ऋचा स्मरन् ॥ १९ ॥
 आदित्येति च मन्त्रेण ईशाने सैसकं न्यसेत् ।
 ईशे (इषे ?) त्वेति च संजप्त्वा स्वगृह्योक्तविधानतः ॥ २० ॥
 कौशेयवस्त्रसंवीतं तिलद्रोणेऽपि विन्यसेत् ।
 तथाष्टादश धान्यानि समन्तात्परिकल्पयेत् ॥ २१ ॥
 स्थापयेद्वस्त्रसंवीतान् पूर्णकुम्भान् दशैव तु ।
 दशैव धेनवो देयाः सहेमाम्बरदोहनाः ॥ २२ ॥
 पादुकोपानहच्छत्रचामरासनदर्पणाः (जैः ?) ।
 भक्ष्यभोज्यान्नदीपेक्षुफलमाल्यानुलेपनैः ॥ २३ ॥
 नमोऽस्तु विश्वेश्वर विश्वधाम जगत्सवित्रे भगवन्नमस्ते ॥ २४ ॥
 विभज्य सप्तधा दद्याद्दीनेषु कृपणेषु च ।
 भागैकं गुरवे दद्यात् सर्वसंसारमोचनम् ॥ २५ ॥
 अथातः संप्रवक्ष्यामि कामधेनुविधिं परम् ।
 सर्वकामफलं नृणां महापातकनाशनम् ॥ २६ ॥
 काञ्चनाशीतिशुद्धस्य धेनुरत्नं च कारयेत् ।
 वेद्यां कृष्णाजिनं न्यस्य तिलप्रस्थसमन्वितम् ॥
 तथाष्टादश धान्यानि समन्तात् परिकल्पयेत् ॥ २७ ॥
 अथातः संप्रवक्ष्यामि हिरण्याश्वविधिं परम् ।
 अस्य प्रसादाद्विप्रेन्द्रा अनन्तं फलमश्नुते ॥ २८ ॥
 हेमवाजिमयं कुर्यात् पौलान्ये पतिरेव च (?) ।
 शक्तितः त्रिपलादूर्ध्वं पल्लैकेनापि शक्तितः ॥ २९ ॥
 पादुकोपानहं (ह) छत्रं (त्र) चामरासनभाजनैः ।
 पूर्णकुम्भाष्टकोपेतं मालेक्षुफलसंयुतम् ॥ ३० ॥

शय्यां सोपस्करां तद्वद्धेममार्तण्डसंयुत (ता ?) म् ।
 ततः सर्वौषधिजलैः स्नापितैर्देवपुङ्गवैः ॥ ३१ ॥
 इममुदीरयेन्मन्त्रं गृहीतकुसुमाञ्जलिः ।
 नमस्ते देवदेवेश वेदाभ (ह ?) रणलिप्सवः (०प्युना)^७ ॥
 वाजिरूपेण मामस्मात् पाहि संसारसागरात् ॥ ३२ ॥
 त्वमेव सप्तधातॄणां (सप्तधा भूत्वा) छन्दोरूपेण भास्करम् (र ?) ।
 यस्माद्भ्रामयसे^८ लोकान् ततः पाहि सनातन ॥ ३३ ॥
 एवमुच्चार्य गुरवे सर्वस्वं विनिवेदयेत् ।
 तद्वत्पापक्षयाद्धानोल्लोकमभ्येति शाश्वतम् ॥ ३४ ॥
 अथातः संप्रवक्ष्यामि हेमहस्तिमयं शुभम् ।
 यस्य प्रसादाद्भवन् वैष्णवं याति मानवः ॥ ३५ ॥
 हेमसिंहमयं चैवं वृषं हेममयं तथा ।
 अष्टनागं सुवर्णस्य लोहाष्टकमयस्य वा ॥
 देवेभ्यो वापि विप्रेभ्यः सोऽनन्तं फलमश्नुते ॥ ३६ ॥
 अतः परं प्रवक्ष्यामि महादानमनुत्तमम् ।
 पञ्चलङ्गलकं नाम महापातकनाशनम् ॥ ३७ ॥
 स्वर्णरूप्यमयं कुर्यात् ताम्रस्य च पलायकैः ।
 अथवा दारुघटितं त्रिषु वर्णेषु भूषितम् ॥ ३८ ॥
 विश्वचक्रं स्वर्णचक्रं त्रिशूलं शङ्खमेव च ।
 दर्पणं व्यजनं छत्रमत्र श्राद्धं विवर्जयेत् ॥ ३९ ॥
 *दरिद्रः खलु यो दद्यात्तिलधेनुं^९ विधानतः ।
 गोमयेनोपलिप्याथ तत्र श्वेनुं समालिखेत् ॥ ४० ॥

७ आ. म. ष्वेद. ८. आ. म. लम्पट. ९. आ. म. द्वांसयसे

* स्व. म. १०. ४० = कृत्यकल्पतरु. पु. १५२. प. ५, १६

०. आ. म. तिलधेनुर्नास्ति । अस्ति कृत्यकल्पतरौ ; दानं पु. १५२ ;
 च चि. पु. ४०५ ; किन्तु तत्र उभयत्र स्वल्पमस्त्यस्था एव श्लोकाः
 आदित्यपुराणादित्युद्धृताः ।

तिलैः कार्यं च सर्वाध^{११} तिलधेनुं प्रकल्पयेत् ।

खुरेषु चैवं शृङ्गेषु देयं कनकमेव च ।

^{१२}सतिलां गां दक्षिणां च ब्राह्मणाय निवेदयेत् ॥ ४१ ॥

एवं धेनुं प्रयच्छेद्यः स्वर्गलोकं स गच्छति ।

ऋणैः सर्वैः प्रमुच्येत कर्मणा मनसाञ्चितैः ॥ ४२ ॥

तिलसंख्या तु यावद्वै तावत्कोटिशतानि च ।

मोदते तत्र वर्षाणां स्वर्गलोके न संशयः ॥ ४३ ॥

अथ मानुष्यमायाति कदाचित् कालपर्ययात् ।

धनधान्यसमृद्धिमान् जायते श्रीमतां कुले ॥ ४४ ॥

^{१३}सदक्षिणां काञ्चनचारुशृङ्गीं

कांस्योपदोहां द्रविणान्तरीयाम् ।

धेनुं तिलानां ददतां द्विजातये

तेषां तु लोकाः सुलभा भवन्ति ॥ ४५ ॥

धेन्वाः प्रमाणेन समप्रमाणं

धेनुं तिलानामपि च प्रदाय ।

दीनाय विप्राय यमस्य लोके

न यातनां कांचिदुपैति मर्त्यः ॥ ४६ ॥

^{१४}यावद्वत्सस्य द्वौ पादौ सुखं योनौ प्रदृश्यते ।

तावद्गौः पृथिवी तुल्या यावद्गर्भं न मुञ्चति ॥ ४७ ॥

११. कृत्यकल्पतरौ 'सर्वाङ्ग' ।

१२. स्व. म. १०. ४१ = कृत्यकल्पतरु पृ. १५३ प. १, २, ३.
 " " " ४२ = " " " " ४, ५
 " " " ४३ = " " " " ६, ७
 " " " ४४ = " " " " ८, ९
 " " " ४५ = " " " " ११-१४

१३. कृत्यकल्पतरौ महाभास्तादिति ।

१४. या. स्मृतौ. आचार. दान. २०७ । कृत्यकल्पतरौ दान पृ०

दा दद्यात् त्रयोवर्षं युक्तेन विधिना नरः ।

अथ ह्ये तौ प्रदातान्ते तदेव फलमश्नुते ॥ ४८ ॥

दशार्धनुप्रदानेन तु न्यैका कपिला मता ।

दानं सर्वं वरं दत्त्वा दशधेनुप्रदो भवेत् ॥ ४९ ॥

हिमशृङ्गा गोप्यगुणा ताम्रकांस्यसमन्विताम् ।

गां दत्त्वा स्वर्गमायाति गृहीत्वा च द्विजर्षभाः ॥ ५० ॥

नवज्ञगङ्गा मायाति यावद्गोलोमसंख्यया ।

मन्त्रसा कर्पितो दत्त्वा दशवर्श्यान् समुद्धरेत् ॥ ५१ ॥

दीमार्धमग्निदोत्रस्य यो गां दद्यादयाचिताम् ।

वि) दत्त्वा (विष्ट) पूर्णा पृथिवी तेन दत्ता न संशयः ॥ ५२ ॥

समानरूपा कपिलां धेनुं दद्यात्पयस्विनीम् ।

सुवन्ता वस्त्रसंवीनामग्निलोके महीयते ॥ ५३ ॥

षण्डकृष्णकपर्णानां सवसां कांस्यदोहदाम् ।

प्रदाय वस्त्रसंवीनां साध्यानां लोकमश्नुते ॥ ५४ ॥

समानवस्त्रां धेतां च सर्वस्वैरपि संयुताम् ।

गन्धर्वाप्सस्ता लोकान् दददाप्नोति मानवः ॥ ५५ ॥

१४. वा. मूलौ. आचार. दान. २०४

१६	स्व. य. १०. १६	=	कृत्यकल्पतरु पृ. १५३. प. १६. १७, पृ. १५४. प. १, २
"	" " १७	=	" " " १५८ " ९, १०.
"	" " १८	=	" " " १६, १७
"	" " १९	=	" " " २१, पृ. १५९. प. २.
"	" " २०	=	" " " १५९ " ४.
"	" " २१	=	" " " १५९ " ५.
"	" " २२	=	" " " ११, १२.
"	" " २३	=	" " " १२, १३
"	" " २४	=	" " " १६४ " १६ }
"	" " २५	=	" " " १६५ " १७ }
"	" " २६	=	" " " ३

१५. च. पितामही पृ. १२०.

^{१७}भोगसौख्यप्रदा श्वेता धूम्रता (धूम्राभा) तापनाशिनी ।
 कृष्णा स्वर्गप्रदा ज्ञेया गौरी च कुलवर्धिनी ॥५६॥
 रक्ता रक्तप्रदा ज्ञेया पीता दारिद्र्यघातिनी ।
 पुत्रप्रदा कृष्णसारी नीला धर्मविवर्धिनी ॥५७॥
 कपिला सर्वपापघ्नी नानावर्णा च मोक्षदा ।
 प्रेतोदकी(पीतोदका)^{१८} या च नृणां (जग्धतृणां) भग्नदेहां न दापयेत् ॥५८॥
 उन्मत्तामङ्गहीनां च मृतवत्सामहायनीम्(त्सां महाशनाम्)^{१९} ।
 केशचेलपुरीषास्थिकठ्यादीं सन्धिनीं च गाः(गाम्)^{२०} ॥५९॥
^{२१}सिंहप्रसूतवत्सां च नित्यं प्रगलितस्तनीम् ।
^{२२}ने दद्याद्ब्राह्मणेभ्यश्च सदोषं वृषभं तथा ॥६०॥
 फालकृष्ठां महीं दत्त्वा सबीजां बीजशालिनीम् ।
 यावत्सूर्यकृता लोकास्तावत् स्वर्गे महीयते ॥६१॥
 यस्तु गोष्पदमात्रं तु प्रयच्छति वसुन्धराम् ।
 स नन्दनवनं याति विमाने सूर्यवर्चसम् ॥६२॥
 अपि गोचर्ममैत्रेण सम्यग्दत्तेन मानवः ।
 धौतपापो विशुद्धात्मा स्वर्गलोके महीयते ॥६३॥

१७. कृत्यकल्पतरौ पृ० १६८, ब्रह्मपुराणादिति ।

१८. कृत्यकल्पतरौ पृ० १६९, ब्रह्मपुराणादिति । १९. च. चिन्तामणौ पृ० ४४८

२०. च. चिन्तामणौ 'खलाम्' २१. सिंहमास इत्यर्थः ।

२२. स्व. म. १०. ५६-६३ = कृत्यकल्पतरु पृ. १६८ १५-१६९ ६.

" १८७. ५-१०.

२३. गोचर्मशब्दः गोष्पदवत् प्रदीयमानाया भूमेः परिमाणवाची । स च परिमाणविशेष उपरि ६४ श्लोके प्रोक्तः । तथा आ म. २८३. १४-१६ 'दण्डेन सप्तहस्तेन त्रिशदण्डं निवर्तनम् । त्रिभागहीनं गोचर्ममानमाह प्रजापतिः ॥ मानेनानेन यो दद्यान्निवर्तनशतं बुधः । विधिनानेन तस्याश्च क्षीयते पापसंहतिः ॥ तदर्धमथवा दद्यादपि गोचर्ममात्रकम् । भवनस्थानमात्रं वा सोऽपि पापैः प्रमुच्यते ॥' कृत्यकल्पतरौ च दान. पृ. १६१, आदित्यपुराणवचनम्—यस्तु गोचर्ममात्रं वै प्रयच्छति वसुन्धराम् । वाचस्पत्ये महाभारत (अनुशासन) वचनम्—अपि गोचर्ममात्रेण भूमिदानेन पूयते । गोचर्मपरिमाणं च बृहस्पत्युक्तं दद्यात्—सप्तहस्तेन दण्डेन त्रिशदण्डैर्निवर्तनम् । दश तान्येव गोचर्मं ब्राह्मणेभ्यो ददाति यः ॥ वासिष्ठोक्तं गोचर्मपरिमाणं तु तत्रैवोद्धृतम् । यथा—दशहस्तेन बंशेन दशवंशान् समन्ततः । पञ्च चाभ्यधिकान् दद्यादेतद्गोचर्मं पूयते ॥

^{२५} दशहस्तेन दण्डेन त्रिशद्वण्डानि वर्तुलम् ।
 दश तान्येव विस्तारः तद्गोचर्म निगद्यते ॥ ६४ ॥
 आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।
 शूलपाणिश्च भगवानभिनन्दति भूमिदम् ॥ ६५ ॥
 भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
 उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥ ६६ ॥
 यस्तु दद्यान्महीं विप्रो ब्राह्मणायग्निहोत्रिणे ।
 स याति परमं स्थानं गृह्णानश्च न संशयः ॥ ६७ ॥
 इक्षुभिस्सन्ततां भूमिं यवगोधूमशालिनीम् ।
 यो ददाति द्विजश्रेष्ठ पुनरावर्तते न च ॥ ६८ ॥
 सर्वेषां चैव देवानां सप्तजन्मानुगं फलम् ।
 हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥ ६९ ॥
 आस्फोटयन्ति पितरः प्रवदन्ति पितामहाः ।
 भूमिद्रोऽस्मत्कुले जातः सोऽस्मान् सन्तारयिष्यति ॥ ७० ॥
 कृष्णलाः पञ्चमानं तु माषैः षोडशभिः स्मृतम् ।
 सुवर्णमेकं तद्दानं दानात्स्वर्गमवाप्नुयात् ॥ ७१ ॥
 त्रीणि तुल्यप्रदानानि त्रीणि तुल्यफलानि च ।
 सर्वकामदुघा धेनुः गावः पृथ्वी सरस्वती ॥ ७२ ॥

२४.	स्व.	म.	१०	६४	=	कृत्यकल्पतरु	पृ	१८७.	प.	११, १२
"	"	"	"	६५	=	"	"	१८८	"	३, ४
"	"	"	"	६६-६८	=	"	"	१८८,	"	२२-१७
"	"	"	"	६९	=	"	"	१९०.	"	४, ५.
"	"	"	"	७०	=	"	"	"	"	१७, १८
"	"	"	"	७१	=	"	"	१९४	"	८, ९
"	"	"	"	७२	=	"	"	२००	"	३, ४.

^{२५} मासभेदे दानभेदाः शस्ता एव द्विजर्षभाः ।
 माघे मासि तिलाः(ः) शस्ताः(ः) तिलधेनुस्तथैव च ॥७३॥
 इध्माग्निभोजनं चैव दत्त्वा स्वर्गान्नं ह्रीयते ।
 फाल्गुने बहवो गावो वस्त्रं कृष्णाजिनान्वितम् ॥७४॥
 गोविन्दप्रीणनार्थाय दातव्यं द्विजसत्तमाः ।
^{२६} चैत्रे विचित्रवस्त्राणि शयनान्यासनानि च ॥७५॥
 विष्णोश्च प्रीतये तानि देयानि ब्राह्मणेषु च ।
 गन्धमाल्यानि वैशाखे देयानि मण्डितानि^{२७} च ॥ ७६ ॥
 देयानि द्विजमुख्येभ्यो मधुसूदनतृप्तये ।
 उदकुम्भानि धेनु च तालवृन्तं सचन्दनम् ॥ ७७ ॥
 त्रिविक्रमस्य प्रीत्यर्थं दातव्यं ज्येष्ठमासके ।
 उपानदयुगलं छत्रं लवणामलकानि च ॥ ७८ ॥
 आषाढे माधवप्रीत्यै दातव्यानि तु भक्तितः ।
 श्रावणे मासि विप्रेन्द्र दद्यात्कनकपङ्कजम् ॥
 हृषीकेशप्रीणनार्थं शरणं (लवणं ?) सगुडोदनम् ॥ ७९ ॥
 मासि भाद्रपदे दद्यात् पायसं मधुसर्पिषी ।
 माघवस्य च प्रीत्यर्थं तथा सशर्करं दधि ॥ ८० ॥

२५. इतः परं प्रतिमासं भिन्नानि नानादानानि । अत्र दृश्यमानः सन्दर्भः प्रायः कृत्यकल्पतरौ दानं (पृ० २३६) च. चि. दान. पृ० (८८५) उदाहृतवामनपुराणवाक्यजातमनुकरोति ।

२६. स्व. म १०. ७३३, ४ = कृत्यकल्पतरु पृ. २३९ प ६, ७.
 " " " ७४३, ४ = " " " " ८
 " " " ७५ = " " " " ९, १०.
 " " १०. ७६ = " " २३९ " ११, १२
 " " " ७७, ७८, १, २ = " " " " १३-१८
 " " " ७९, ८०, ६ = " " २४० " ४.
 " " " ८०, ९, २ = " " " " ५.

२७. अलङ्करणानीति अर्थः स्यात् । उदाहृतवामनवाक्येषु अस्य पदस्य छाया नास्ति ।

प्राप्त्यर्थं पद्मनाभस्य देयमाश्वयुजेन वै ।

भजतं कनकं दीपं मणिमुक्ताफलादिकम्^{२८} ॥८१॥

दानञ्च केशवप्रीत्यै कार्तिके मासि भो द्विजाः ।

शालग्रहं च गुडान्नं च पिष्टकान्नं गुडान्वितम् ।

दानञ्च केशवप्रीत्यै मार्गशीर्षेण वै सदा ॥८२॥

वामोनाभमलङ्कारपट्टवस्त्राणि यानि च ।

हन्धनानि मुगन्धीनि दद्यात्पौष्ये प्रयत्नतः ॥८३॥

इति स्वल्पमस्त्ये.....दानप्रकरणे

दशमोऽध्यायः

१८ त्व. म. १० ८१, ८२, २ = कृत्यकल्पतरु पृ. २४० प. ६, ७, ८.
 " " " ८२, २६ = " " " १०
 " " " ८३, २ = " " " १३.

विष्णुपुराणविषयसूची

सध्याचार्य आद्य

[This subject-index of the Viṣṇu-Purāṇa is based on the Gītā-Press edition of this Purāṇa. The adhyāya-concordance of this edition with the two other editions—viz. of Jivānanda and Veṅkaṭeśvara Press—has also been given here by the author for the facility of reference. According to our scheme of the Subject-Concordance of the Purāṇas, the present Viṣṇu-Purāṇa index has been divided into the ten major sections, called *Khaṇḍas*, which cover almost all the topics dealt with in this Purāṇa.

Below is given in English a brief Khaṇḍa-wise summary of this Sanskrit subject-index of the Viṣṇu-Purāṇa :

I KHAṆḌA

Sarga (creation) and Pratisarga (Dissolution of the universe).

1. *Sarga* (Creation)—

Three kinds of creation—(1) *Prākṛta* (Elemental) by Viṣṇu, (2) *Dainandinīya* (Ephemeral) by Brahmā at the end of each *Pralāya* (Brahmā's Night) and (3) *Nitya* (Constant) by Dakṣa and other Prajāpatīs; the definition and details of these three kinds of creation ; Viṣṇu as the creator, preserver and destroyer ; the rescue of the earth by Viṣṇu-Varāha ; mental creation by Brahmā ; the creation of Rudra, Asuras, Gandharvas Nāgas, Yakṣas, Rākṣasas, Piṭṛs Devas, men, goats, cows, Chandas-s Yajñas etc. from various limbs and bodies (*tanu-s*) of Brahmā ; the nine mind-born sons of Brahmā—Bhṛgu etc., called nine Brahmās,—the creation of eleven Rudras by Rudra ; the creation by

Svāyambhuva Manu, by Dakṣa, by Dharma, by Adharma and by Kaśyapa; Soma, Pṛthu etc. anointed in sovereignty by Brahmā and the sages.

2. *Pratisarga or Pralaya* (Dissolution)—

Pralaya also called here as *Pratisamhara*; four kinds—*Prākṛta* (Elemental), *Naimittika* (Occasional), *Ātyantika* (Absolute) and *Nitya*, (Perpetual); their definitions and detailed description.

II KHAṆḌA

Tīrthas, Bhūgola and Bhuvana-kośa

1. *Tīrthas* (Places of pilgrimage)—

No separate chapter on tīrthas; only Aśvatīrtha, Piṇḍāraka tīrtha, Puruṣottama tīrtha, and Śālagrāma tīrtha are mentioned.

2. *Bhūgola* (Geography)—

Names of mountains, hills, rivers, forests, places (cities, villages etc.) given alphabetically.

3. *Bhuvana-kośa*—

Seven Dvīpas (Continents), Seven Samudras (Oceans) surrounding the Dvīpas, Lokāloka mountain, Meru mountain, Aṇḍakaṭāha; the extent of the earth; Varṣas (countries), Varṣa-parvatas (i.e. mountains separating varṣas from each other), Kula-parvatas (mountain ranges) of each Dvīpa; Rivers rising from these Parvatas.

The 9th Dvīpas (or Divisions) of Bhārata Varṣa, mountains, rivers, and Janapadas of Bhārata Varṣa.

Brahmāṇḍa, its position, and expanse.

Jyotiṣa (astronomy) connected with the Bhuvana-kośa—Kāla (time), Ayanas, Heavenly Gaṅgā, Dhruva star; Śiśu-māra cakra as a form of Viṣṇu, Dhruva residing in its tail; Saptarṣis; Nine

planets, their chariots and horses ; Bālakṣhyas ; all planets and stars tied to Dhruva with the rays of the Pravaha Vāyu.

The battle of the Mandeha Rākṣasas with the sun at the time of its rising, their destruction by *arghyaśāna* and *sandhyopāśana*.

The rains and its cause.

III KHAṆḌA

Śāstras, Vidyās and Kalās (Various sciences and arts)

Vedas, their Śākhās ; the propounders of the Śākhās of the four Vedas, the five divisions of the Atharvaveda, original Purāṇa Saṃhitās, eighteen Purāṇas (Mahā-Purāṇas) and their names, Upapurāṇas mentioned as such without names, Viṣṇu Purāṇa and the tradition of its transmission ; Āyurveda, and its divisions into eight aṅgas by Dhanvantari.

IV KHAṆḌA

Philosophy, Religion and Religious Sects

The Ārṇata (Jain) and the Bauddha religions propagated by Māyāmoha among the Asuras, by which they gave up the Vedic Dharma, and were consequently defeated by the gods ; knowledge of the Self, and of the God ; the nature of Brahman and the Ātman ; Pain, its nature, the means of its destruction ; Praṇava (the syllable 'Om') ; devotion and the devotee ; Yoga, its definition and aṅgas (mentioned in the Khāṇḍikya-Keśidhvaja Saṃvāda), pleasure and bliss, its nature.

V KHAṆḌA

Ācāra (Performance of good and enjoined actions), and Karma-Kāṇḍa (Performance of religious rites)

The duties of the four Āśramas and the Varnas ; worship, Govardhana worship, Indra-worship by the

Gopas or cow-herds, Viṣṇu-worship ; Yajñas, Śrāddhas, Aṣṭakā Śrāddha, Shrāddha performed by Ikṣvāku ; fruits of actions.

VI KHAṆḌA

Kāla, Yuga, Manvantara, Kalpa

The nature and glorification of *Kāla* (time) ; the period called the day of Brahmā, and of Viṣṇu ; *Kāla* as the form of Viṣṇu.

Divisions of *Kāla* (*Nīmeṣa* etc.) ; *Kalpa* ; the period of life of Brahmā called *para*, half of this period is called *parārādhā*.

Yuga-s—Kṛta etc., Viṣṇu as Kapila in Kṛta, Cakravartin in Tretā, Veda-Vyāsa in Dvāpara, and Kalki at the end of Kali-Yuga. The four Tithis called Yugādyās (i. e. falling in the beginning of the four respective Yugas).

Seven Sages of every Yuga.

Kaliyuga, its nature and its special importance. Manvantaras, the past and future Manus, the Avatāras of Viṣṇu in each Manvantara, Devas, Ṛṣis and the sons of Manu of each Manvantara ; the division of Vedas by Vyāsa in each Dvāpara ; the names of 28 past Veda-Vyāsas.

Kalpa, and its period. Pādma Kalpa, Vārāha Kalpa,

Enumeration of the numbers from one to *parārādhā* mentioned in the context of the *Prākṛta Pralaya*

VII KHAṆḌA

Saṁvādas, Stutis, Nitis, Gāthās etc.

1. *Saṁvāda-s* (Conversations or dialogues)—arranged alphabetically according to the names of the speakers.

2. *Stuti-s* (Eulogies of gods)—arranged alphabetically according to the names of gods eulogised, names of the corresponding eulogisers also given.
3. *Niti-s* (wise sayings, or statements of practical wisdom)—as given in the conversation of Pṛthu and Pṛthivī, of Prahlāda and Hiraṇya Kaśipu.
4. *Gāthā-s*—Śloka-sung by Piṭṛs, by Pṛthivī and by Yama, respectively called as the *Pitṛ-gāthā*, *Pṛthvī-gāthā* and the *Yama-gāthā*.
5. *Upadeśa-s* (Instructions)—by Rbhu to Nidāgha, by Prahlāda to Daityas and to Hiraṇya Kaśipu, by Jaḍa Bharata to King Sauvīra, by Maiṇi and other sages to Dhruva, by Vasiṣṭha to Parāśara, by Sunīti to her son Dhruva.

VIII KHAṆḌA

Vaiṃśa and Vaiṃśānucarita

Royal genealogies (arranged alphabetically)—Solar and Lunar dynasties, Ikṣvāku dynasty (Solar), Lunar dynasties of Kuru, Kṛoṣṭhin, Turvasu, Druhya, Nimi, Pūru, Magadha dynasties, Yadu dynasty, Vaisvata Manu dynasty.

Carita-s narrated with descriptions of the genealogies : Names of the chief characters alphabetically arranged, e.g. Akṛūra, Ajamīdha, Aṇuha, Aditi, Anamitra etc.

IX KHAṆḌA

Classes and Individuals, and Caritas and Ākhyānas belonging to them :

Classes (Names of classes alphabetically arranged)—Apsaras-s, Asuras, Ṛṣis, Gandharvas, Dānavas, Devas, various classes of the Devas ; Devāsura-Yuddha (Wars between the Devas and the Asuras) ; Daityas, Nāgas, Niśādas, Piśācas, Manuṣyas, Yakṣas, Rākṣasas, Sarpas.

Individuals—Names (both males and females) of Kings, Gods, Asuras etc., alphabetically arranged.

X KHAṆḌA

Nirvacanas (Etymologies), Lakṣanas (Definitions) Gananās (Enumerations) Varṇanas (Descriptions) etc.

Etymologies (alphabetically arranged)—of Ānaka-
duṇḍubhi, Amāvaśyā, Āhata, Gandharva, Govinda,
Janaka, Dāmodara, Naimittika, Taittirīya, Nāāyana,
Putra, Pṛthivī, Pravaha (a kind of wind), Piācīna-
Barhis, Brahmā, Bhagavān, Bharadvāja, Madhuvana,
Marut, Mātrā, Rājā, Yoga, Rudra, Vāsudeva, Viṣṇu,
Śāntanu, Saṁkarṣaṇa.

Enumerations—Agnis (3), Ādityas (12), Oṣadhis
(17), Kula-Parvatas of Bhārata (7), Chandas-s (7), etc.

The references to the Amśas, Adhyāyas and the
Ślokas where these topics are dealt with in the
Purāṇa are given by the author in the Sanskrit-Index].

विष्णुपुराणस्य मुद्रितसंस्करणानाम् अध्यायादि-संवादः

(Concordance of the Adhyāyas etc. of the Printed Editions of the Viṣṇu-Purāṇa)

गीताप्रेस-संस्करण (गोरखपुर)	वैकटेश्वरप्रेस-संस्करण (मुम्बई)	वीवानन्द-संस्करण (कलकत्ता)
४।२।१-१२८	गी. प्रे.वत्	४।२।१-१२८
४।२।१२९-१३३	„	४।३।१-४
५।३२।१-३०	„ अत्र गी. प्रे. श्लोकाः	२०-२१, २७-२९ २६ उत्तरार्ध, ३० पूर्वार्धं च न सन्ति
५।३३।१-५२	„	५।३३।१-५० ; अत्र गी. प्रे. श्लोकाः ४८ उत्तरार्ध, ४९, ५०, न सन्ति
५।३३।५३	„	नास्ति

शेषं त्रिषु संस्करणेषु समानम्

व्यवहृतसंकेतविवरणम्

(Explanation of the symbols and abbreviations used)

१. अत्र प्रथमः स्थूलः अङ्कः अंशस्य ज्ञापकः, द्वितीयः स्थूलः अङ्कः अध्यायस्य ज्ञापकः, सूक्ष्माः अङ्काः श्लोकसंख्याज्ञापकाः ।
२. () एतादृशे कोष्ठके उपात्तविषयस्य पुराणमनुसृत्य प्रासंगिकं विवरणं दत्तम् ।
३. [] „ „ पाठान्तरादिविषयस्य विवेचनं कृतम् ।
४. — इति 'डैस' चिह्नं विषयानुवृत्तिज्ञापकम् ।
५. द्र. = द्रष्टव्यम् ।

[अस्यां विषयसूच्यां स्थलनिर्देशाः गीताप्रेस (गोरखपुर) मुद्रित-विष्णुपुराणानुसारेण प्रदत्ताः सन्ति]

विष्णुपुराणविषयसूची

प्रथमः खण्डः, सर्ग-प्रतिसर्गौ (सृष्टिस्थितिप्रलयाः)

(१) विभागः सर्गः

सृष्टिः [सामान्या]

—इयं (१) प्राकृता, (२) दैनन्दिनी, (३) नित्या चेति त्रिविधा, त्रिविधसृष्टीनां लक्षणानि च	१।७।४४-४५
—प्राकृतसृष्ट्याः हेतुः विष्णुः	१।२।२७-७०
—दैनन्दिन्याः सृष्ट्याः हेतुः ब्रह्मा	१।४।५०-७।१६
—नित्यसृष्ट्याः हेतवः प्रजापतयः	१।७।३७
—प्राकृतवैकृताद्याः नव सृष्टयो जगतो मूलहेतवः	१।५।२५-२६

(१) प्राकृता सृष्टिः

—अण्डस्वरूपम्, अण्डस्यावरकाणि	१।२।५८-६०
—चतुर्मुखब्रह्मसृष्टिः	१।२।५४-५७
—विष्णुकृता, अव्यक्तादिक्रमेण ब्रह्माण्डसृष्टिः	१।२।१-५३
—विष्णुः सृष्टिस्थितिलयकर्तृति विशादरूपेण कथनम्	१।२।६१-७०
—सृष्टेर्निमित्तकारणं विष्णुरेव	१।४।५०-५२
[द्र. ७।४७-४८]	
—प्राकृतसर्गः त्रिविधः—महतः सर्गः, भूतसर्गः, ऐन्द्रियकश्चेति	१।५।१९-२१
—वराहकर्तृकप्रथिव्युदरणभूविभागादयः	१।४।१-४६

(२) दैनन्दिनी सृष्टिः

(क) संक्षेपेण सृष्टिनिरूपणम्

—ब्रह्मकर्तृक, सम्प्रक्षविषयेण सह	[द्र. १।२।५४-५७] १।३।१-२८
—ब्रह्मकर्तृक मानसी सृष्टिः (भविष्यादि-कुमारान्ता)	१।५।१-२६
—दैनन्दिनसर्गः द्विविधः—वैकृतः, प्राकृतवैकृतश्चेति (तत्र वैकृतः पञ्चविधः—(१) मुख्यसर्गः (२) तिर्यकलोकाः (३) देवसर्गः (४) मानुषसर्गः (५) अनुग्रहसर्गः, प्राकृतवैकृतः (१) क्रौमाः (ब्रह्मविष्णुकर्तृका)	१।५।२१-२५

(ख) विस्तारेण सर्गनिरूपणम्

११५१३०-७:१७

- ब्रह्मकर्तृकः शरीरः सर्गः (असुर-देव-पितृ-मनुष्याणाम्,
एषां सृष्टौ पूर्वपूर्वशरीरत्यागः, त्यक्तशरीराणां स्वरूपादि-
कथनम् ११५१३०-४१
- अजानामुत्पत्तिः, ब्रह्मणो मुखात् ११५१४८
- अविद्यानां (पद्धानां) प्रादुर्भावो ब्रह्मणस्सकाशात् ११५१४-६
- अवीनामुत्पत्तिः, ब्रह्मणो वक्षसः ११५१४८
- असुराणामुत्पत्तिः, ब्रह्मणो जघनात् (एते रात्रौ बलिनः,
बलकारणं च) ११५१३१-३२
- अहीनामुत्पत्तिः, ब्रह्मणः केशानां नीचैः पतनात् ११५१४४-४५
- कामस्योत्पत्तिं, ब्रह्मणः क्षुधया ११५१४१
- क्षुधाया उत्पत्तिः, ब्रह्मणः रजोमात्रात्मिकया तन्वा ११५१४१
- क्षेत्रज्ञानामुत्पत्तिः, ब्रह्मणः गालेभ्यः ११७१-३
- गन्धर्वाणामुत्पत्तिः, गायतः ब्रह्मणोऽङ्गात्, निर्वचनं च ११५१४६-४७
- गवामुत्पत्तिः, ब्रह्मणः उदरात् पार्श्वभ्या च ११५१४६
- [द्र. ११५१५१-५३]
- छन्दसामुत्पत्तिः, ब्रह्मणो मुखेभ्यः ११५१५४-५७
- पितॄणामुत्पत्तिः, ब्रह्मणश्शरीरात् (एते संस्थायां बलिनः,
बलकारणं च) ११५१३५-३६
- [द्र. ११२११७-२६]
- प्रजाः ब्रह्मणः मानसाः (ताः सुराद्याः
स्थावरान्ताश्चतुर्विधाः) ११५१२८-२९
- [द्र. ११६१११-१४]
- ब्रह्मणस्तनवः, (आभ्य असुरादीनामुत्पत्तिः, आसां
स्वरूपं, नामानि च) ११५१२६-४०
- [द्र. ४१-४५]
- ब्राह्मणादीनां लोककल्पनम् [प्राज्ञापर्यं
ब्राह्मणानाम्, ऐन्द्रं क्षत्रियाणाम्, मातृवं वैश्यानाम्,
गान्धर्वं शूद्रजातीनामित्यादिरूपेण ११६१३४-४७
- भूतानामुत्पत्तिः क्रुद्धाद् ब्रह्मणः सकाशात्
(एते क्रोधात्मानः) ११५१४५-४६
- भृगवादयः ब्रह्मणो मानसाः पुत्राः (एते नव ब्रह्माणः, एषां
पत्न्यः ख्यात्यादयः) ११७१४-८
- मनुः ब्रह्मोपुत्रः (स्वार्थभुवः, शतलोपोऽस्य पत्नी, अस्य संततिश्च) ११७११६-१९

- मनुष्याणामुत्पत्तिः, ब्रह्मणः रजोमात्रात्मिकया तन्वा
(तनुस्वरूपम्, मनुष्याः प्रातःसंध्यायां बलिनः, बलकारणं च) ११५।३७-३९
- यक्षाणामुत्पत्तिः, ब्रह्मणः सकाशात्
(यक्षाणां स्वरूपम्, निर्वचनं च) ११५।४२-४३
- यज्ञानामुत्पत्तिः, ब्रह्मणः मुखेभ्यः ११५।५४-५७

[द्र. १।६।८, २७-३१]

- राक्षसानामुत्पत्तिः, क्रुद्धाद् ब्रह्मणः सकाशात्
(एषा स्वरूपम्, निर्वचनं च) ११५।४१-४३
- रुद्रस्योत्पत्तिः, क्रुद्धाद् ब्रह्मणः ललाटात् (अर्धनारीवपुः,
ब्रह्मण आदेशेन आत्मानं स्त्रीपुरुषभेदेन द्विधा
विभजनम्, पुनः पुरुषमेकादशधा, स्त्रियं च
बहुधा विभजनम्) ११७।१८-१५
- नीललोहितरुद्रोत्पत्तिः, ब्रह्मणोऽङ्गे, (अस्य सप्त नामानि,
अष्ट स्त्रियः, अष्ट स्थानानि च) ११८।१-१४
- रुद्रोत्पत्तिः, एकादशरुद्रनामानि ११९।१२२-१२५
- वयसा [= पक्षिणा] उत्पत्तिः. ब्रह्मणो वयसः ११९।४८
- वर्णानामुत्पत्तिः, ब्रह्मणो मुखादिभ्यः ११६।३-६
- वेदानां प्रादुर्भावो ब्रह्मणः पूर्वादिमुखेभ्यः ११९।५४-५७
- सनकादीनामुत्पत्तिः, ब्रह्मणः सकाशात् (एते लोकसृष्टौ
निरपेक्षाः, रुद्रसृष्टौ निमित्तीभूताः) ११७।८-११
- सर्पाणामुत्पत्तिः, ब्रह्मणः केशसर्पणात्, निर्वचनं च ११५।४४-४५
- मुराणामुत्पत्तिः, ब्रह्मणो मुखात् (एते सत्त्वप्रधानाः,
दिवा बलिनः, बलकारणं च) ११५।३३-३४
- (३)^१ नित्यसृष्टिः
(प्रजापतिकर्तृका) (अध्यायानुक्रमेण)
(मन्वादयः नित्यसर्गस्य हेतवः) ११७।३७

रुद्रकृता सृष्टिः

- एकादश रुद्राणाम्, सौम्यादीनां स्त्रीणां च ११७।३-३५

स्वायम्भुवमनुकृता सृष्टिः

- प्रियव्रतोत्तानपादाकृतिप्रसूतीनाम् ११७।१६-१९

इक्ष्वाकृता सृष्टिः

- भृदादिचतुर्विंशतिकन्यानाम् ११७।२२-२५

१—नवमखण्डे भृग्वादिकर्तृका सृष्टिः भृग्वादिनामभिस्सह द्रष्टव्या

धर्मकृता सृष्टिः

— कामादीनां पुत्राणाम्

१।७।२८-३१

अधर्मकृता सृष्टिः

—अमृतादीनां पुत्राणाम्

१।७।३२-३६

प्राचेतसदक्षकृता मानसी सृष्टिः

—देवादीनाम्

१।१५।८७-८८

प्राचेतसदक्षेण पत्न्यां असिकन्यां कृता सृष्टिः

— षट्सहस्रपुत्राणाम्, षष्टिकन्यानां च

१।१५।८९-१०३

कश्यपकृता सृष्टिः (स्वरोचिषमन्वन्तरे)

— आदित्यानाम्

१।१५।१२६-१३४

— दैत्यानाम्

१।१५।१४१-१४३

— दानवानाम्

१।२१।४-१४

— पौलोमादीनाम्

१।२१।७-९

— तिरश्चाम्

१।२१।१४-१७

— गरुडारुणयोः

१।२१।१७

— सर्पाणाम्

१।२१।१८-१९

— नागानाम्

१।२१।१९-२१

— पिशाचादीनाम्

१।२१।२२-२३

— उद्भिदानाम्

१।२१।२४

— यक्षाणाम्

१।२१।२५

— रक्षसाम्

१।२१।२५

— अप्सरसाम्

१।२१।२५

— गन्धर्वाणाम्

१।२१।२५

(२) विभाग :—स्थितिः

—विष्णुकर्तृका (सम्बद्धविषयेण सह)

१।२।६१-७०

—मन्वादयो नित्यस्थितिकारिणः

१।७।३८

आधिपत्याभिषेचनम्

—सोमादीनाम् (ब्रह्म-महर्षिकृतम्)

१।२२।१-१५

(३) विभाग :—प्रतिसर्गः[= प्रलयः]

प्रतिसर्गप्रकरणम् [प्रतिसर्गरोऽयम् ६।३।३ ; नैमित्तिकादिनिविध-

प्रलयविवरणमत्र ; मध्ये कलियुगधर्मादिविवरणम्,

खाण्डिक्य-केशिध्वजयोयोगविषयकसंवादश्च]

६।१।१-८।१

प्रतिसर्गपर्यायाः

—उपसंहारः	६।१।७
—उपसंहृतिः	६।१।२, ६।२।४१
—प्रतिसञ्चरः	१।२।२५, १।३।२२, ६।३।१, ६।८।१,
—प्रतिसर्गः	६।८।२
—महाप्रलयः	६।१।२
—लयः	६।३।१

[द्र. १।२।२३-२५, २।५।१९, २।८।१८-१९]

प्रतिसञ्चरः

—सः त्रिविधः— नैमित्तिक-प्राकृत-आत्यन्तिकमेवात्	६।३।१
—(१) नैमित्तिकः (चतुर्गुणसहस्रान्ते कल्पे ब्रह्मकर्तृकः, अनावृष्टि-सूर्यातप-संवर्त्तकवायु-संवर्त्तकमेघ-एकार्णवा- वस्थादिविवरणम्)	६।३।१२-४।११
—(२) प्राकृतः (महदादिविशेषक्षयात्मकः, परार्थद्वितये गते सति भवत्ययम्, पृथिव्यादितत्त्वानां संहरणम् - प्रकृति - पुरुषयोः परमात्मनि लयः, विष्णोः माहात्म्यम्, अस्य लक्षणम्, कारणञ्च ६।४।१३)	६।४।११-५० [द्र. ६।३।२-३]
—(३) आत्यन्तिकः (ज्ञानात् योगिनः आत्मनि लयः)	१।७।४३
(मोक्षाख्यः)	६।३।२
(अस्य ज्ञानवैराग्ये साधने)	६।५।१
(आत्यन्तिकप्रसङ्गे आध्यात्मिकादितापत्रयवर्णनम्, गर्भनादिदुःखकथनम्, तत्कारणविवरणम्, भगवत्प्राप्तिः आध्यात्मिकदुःखनाशहेतुरिति कथनम्)	६।५।२-६९
(विष्णुब्रह्मे निर्मले ब्रह्मणि लयः)	६।७।१०४

प्रलयः

—नैमित्तिकप्राकृतिकात्यन्तिकनित्यानां चतुर्विधप्रलयानां विवरणम्	१।७।४१-४३
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द्वितीयः खण्डः (तीर्थ-भूगोल-श्रुवनकीक्षाः)

(१) विभागः—तीर्थम् (तीर्थप्रकरणं पृथक् नास्त्यत्र)

तीर्थविशेषाः

—अथतीर्थम् (स्यामकर्णानामश्रुतश्रुतलक्षणम्)

—पिण्डारकतीर्थम् (यादवानां श्रापप्राप्तिस्थानम्)	५१३७६-११
—पुरुषोत्तमतीर्थम् (विष्णोरायतनम्, कण्डमुनि- तपस्यास्थानम्)	११५५२-५३
—मधुतीर्थम् (ध्रुवतपस्यास्थानम्)	१११२-२-५
—शालग्रामतीर्थम् (प्रियव्रततपस्यास्थानम्)	२११२३-२४
(भरततपस्यादेहत्यागस्थानम्)	२११३४

(२) विभागः-भूगोलः (यानि स्थानानि तीर्थत्वेन नोक्तानि, तानि,
सूक्ष्मद्वा अन्ये विषयाश्च)

भूसामान्यम्

वराहकर्तृकपृथिव्युद्धारः (सम्बद्धविषयेण सह)	११४१-४६
पृथिवीलयः	द्र. अल्पः

भूविशेषाः

अयोध्या

—राक्षसान्विनाश्य, लङ्कातः सीतानयनम्	४१४१६७
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आश्रमः

—और्वस्य	४१३१३१-३४
—कपिलमुनेः	२११३५३-५४
—देवापेः	४१२०१३४
—नरनारायणयोः (बदरी)	५१३७३४
—बुधस्य	४११११
—सौमरेः	४१२१६६

इक्षुमती (नदी)

—अत्र कपिलाश्रमः	२११३१३३
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कलापग्रामः

—मरुत्पत्य योगाभ्यासस्थानम्	४१४१०८
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काम्पिल्यः

—समरोऽस्याधिपतिः	४१३३४०
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कालिन्दी (नदी)

—बृन्दावनस्था, गोपीभिः सह कृष्णस्य अस्याः तीर आगमनम्	५१५१-२
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कालियहृदः

—कालियनागस्य निवासस्थानम्.	५१५१
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काशी

—सान्दीपनेरुत्पत्तिस्थानम्

५।२।१६

कुण्डिनपुरम्

—विदर्भदेशान्तर्गतम्, राज्ञो भीष्मकस्य राजधानी

५।२६।१

कुरुक्षेत्रम्

—कुरुनृपतिकर्तृकम्

४।१९।७७

कुशस्थली [= द्वारका]

—रैवतस्य पुरी, पुण्यजनसन्नैः राक्षसैरस्याः विनाशः

४।१६४, ९१, २।१

कोशलः

—कोशलनगरनिवासिनां सालोक्यमुक्तिप्राप्तिः

४।४।१०३

कोशाम्बी

—पुरी, निचकुनुनिवासस्थानम्

४।२१।७-८

गन्धमादनपर्वतः

- मुचकुन्दस्य तपःस्थानम्

५।२४।५

—नरनारायणस्थानम्

५।३७।३३-३५

गोकुलः

—नन्दनिवासस्थानम्

५।५।४

गोमती (नदी)

—अस्याः तीरे कण्डोः तपश्चरणम्

१।१५।११

गोवर्धनपर्वतः

—कृष्णस्य गोवर्धनधारणम्

५।११।१६-२५

चम्पापुरी

—चम्पनाम्ना राज्ञा संस्थापिता

४।१८।२०

द्वारका [= कुशस्थली]

कृष्णवक्त्राश्वीः निवासस्थानम्

४।१।६१

देवाः

[द्र. ५।३७।३६]

—अज्ञादयाः [द्र. दीर्घतमाः]

नर्मदा

४।१८।१३-१४

—अस्याः तीरे अस्तुराणां तपश्चरणम्

३।१८।१

—अस्याः वरप्राप्तिः, महत्त्वं च

४।३।४-१६

—अत्र कार्तवीर्यस्य क्रीडाकरणम्, पातालम्	४११११९
—कपिलस्थानम्	४१४१९९-२०
प्रतिष्ठानगरम्	
—वसिष्ठवचनात् सुद्युम्नाय पित्रा दत्तम्	४११११९
प्रभासक्षेत्रम्	
—अत्र यादवैः सह श्रीकृष्णगमनादि	५१३७१३०-३८
प्राग्ज्योतिषपुरम्	
—नरकासुरस्य राजधानी	५१२९१८, १४, १९
वदर्याश्रमः	
—गन्धमादनपर्वतस्थः, नरनरायणस्थानम्	५१३७१३४
भोजकटः (राजधानी)	
कृष्णपराजितस्य रुक्मिणः स्थानम्,	५१२८१९
मधुरापुरी [= मथुरा]	
—शत्रुघ्नेन संस्थापिता	१११२१४ ४१४११०१
मधुवनम्	
—यमुनातटस्थम्, भुवतपःस्थानम्	१११२१२-४
मन्दरपर्वतः	
—समुद्रमन्थने मन्थानस्वरूपः,	११११०८
—कण्डुप्रभ्लोचयोः विहारस्थानम्	१११५११३
माहिष्मती	
—कार्तवीर्यस्य राजधानी	[द्र. ४११११९] ४११११९
यमुना (नदी)	
—वल्लदेवकर्तृकमस्या आकर्षणम्	५१२५१८-१४
वाराणसी	
—कृष्णेनास्या दहनम्, [द्र पौण्ड्रकः]	५१३४१९-४४
विदर्भः	
—भीष्मकस्य राज्यप्रदेशः	५१२६११
विशाला	
—विशालापुरी, विशालेन निर्मिता	४१११४५

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—पुलस्त्येन देविकानदीतटे निवेशितम्

२।१५६, १६।१-२

त्रयः

—कृष्णेन स्थापितः, नन्दगोपादीनां स्थानम्

५।६।२४, ३०

शाक्ती

—शावस्तीपुरी, शावस्तेन निर्मिता

४।२।३७

शोणितपुरम्

—बाणस्य राज्यम्, अत्र बाणेनानिरुद्धो निरुद्धः

५।३३।३-११

हस्तिनापुरम्

—हस्तिनद्वारेण निवेशितम्

४।१६।२८

[द्र. ४।२।१८]

(३) विभागः—भुवनकोशः

—भुवनकोश प्रकरणम्

२।२।१-१२।४७

भुवनकोशसम्बन्धः प्रश्नाः

२।२।१-३

भुवनकोशपरिशिष्टम् (द्रोपसमुद्रसम्बन्धः, समुद्रजलवृद्धिः, लोकलोकशैलः,

अण्डकटाहः, पृथिवीविस्तारश्च,

[द्र. २।७।२१-४४] २।४।८८-९८

जनपदः

—भारतवर्षायाः जनपदाः

२।३।१५-१८

—तीर्थपुण्यस्थानानि

[द्र. (२) विभागः, आश्रमः]

द्वीपः

—द्रोपनामभिस्तद् द्वीपाधिपतयः

२।१।५-१५

—सप्तद्रोपनामानि

२।२।५

—द्रोपसमुद्रसम्बन्धः

२।२।५-६

द्वीपः (सप्त)

बन्धूः (एतदन्तर्गतवर्षपर्वतनद्यादिवर्णनम्)

—कश्यपः

२।२।७-३।२८

—धर्मपुत्रः

२।४।१-२१

—कुम्भः

२।४।२१-३४

—कौशिकः

२।४।३४-४५

—कौशिकः

२।४।४५-५७

—कुम्भः

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२।४।७३-८७

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— इन्द्रद्वीपादयो नव द्वीपाः	२।३।९-८
नदी	
जम्बूद्वीपीयाः	२।२।६-३।२८
— प्लक्षद्वीपीयाः	२।४।१०-१३
— शाल्मलद्वीपीयाः	२।४।२७-२८
— कुशद्वीपीयाः	२।४।४२-४४
— क्रौञ्चद्वीपीयाः	२।४।५४-५५
— शाकद्वीपीयाः	२।४।६५-६६
— पुष्करद्वीपीयाः	×
भारतवर्षायाः	२।३।१०-१४

नदीनामानि [विशिष्टानि]

— गङ्गा (विष्णुपादविनिःसृता, ततः सीतादयः चतस्रः नद्यः)	२।२।३२-३७
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नरकः

— एषां मुख्यनामानि, नरकगामिनः, नरकप्रापककर्माणि, दुःखादिविवरणम्, प्रायश्चित्तानि, विष्णुमाहात्म्यञ्च	२।६।१-११
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पर्वतः

— जम्बूद्वीपीयाः, (मुख्यवर्षमर्यादा- केसरपर्वताश्च)	२।२।७-११, १६-१८, २६-२८-४०-४९
— प्लक्षद्वीपीयाः (वर्षपर्वताः)	२।४।९-९
— शाल्मलद्वीपीयाः	२।४।२१-२७
— कुशद्वीपीयाः	२।४।४१-४२
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— शाकद्वीपीयाः	२।४।६१-६३
— पुष्करद्वीपीयः (आकृतिपरिमाणसहितः, मानसोत्तरपर्वतः, एक एव वर्षपर्वतो द्विवाक्यम्)	२।४।७९-८८
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—सप्त पातालनामानि, शेषः, पातालस्वरूपम्, भूकम्पादेः कारणञ्च २।५।२-२७

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—अस्याः कम्पकारणम्, परिमाणम्, [द्र. वराहः,
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—जम्बूद्वीपीयानि वनानि, वृक्षाश्च २।२।७-३।२८
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—भारतम् (नवद्वीप-पर्वत-नदी-जनपद-जाति-धर्म-युग-
उपपदीभिस्तह) २।३।१-२८।

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—ब्रह्माण्डस्य सम्बद्धविषयेण सह, २।२।५-७।४४

समुद्रः

—सप्त समुद्राः (सप्त द्वीपानुगताः) सम्बद्धविषयेण सह २।२।४-४।८७
—समुद्रजलह्रास-वृद्धिकारणञ्च २।४।८८-९१

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—सूर्यस्य तेजः रात्रौ अग्निं प्रविशति, दिवसेऽस्य प्रभा
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—दक्षिणायन-उत्तरायणयोः सूर्यगतिः

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—सप्त, एषां मण्डलम्, अस्योपरि ध्रुवमण्डलम् [द्र. पितरः]

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—अस्य माहात्म्यम्

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—कलाकाष्ठावयवाः, [द्र. सूर्यः]—सम्बद्धविषयेण सह-
विषुवत्काल-माहात्म्यम्, पितृयान-देवयानौ च

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—विष्णुनादोद्भूता, हरशिरसो निर्गता, अस्या माहात्म्यञ्च

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—आकाशगङ्गा, अस्या उत्पत्तिः, माहात्म्यञ्च

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—सप्तर्षिमण्डलोपरि स्थितः, अयं ज्योतिश्चक्रस्य मेढोभूतः

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सर्वग्रहसम्बन्धः

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—सर्वे ग्रहरथा वायुरग्निमभिः ध्रुवे निबद्धाः [द्र. शिशुमारः, रथश्च]

२।९।२।४

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—अस्य स्वरूपम्, शेषः, विष्णुश्च

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—सन्ध्याकाले सूर्येण सहैतत्कृतं युद्धम्, प्रजापतिद्व-
द्यापभोक्ताः, अर्घ्यनाद्याः, ओंकारेण च तेषां
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- लोकालोकः, अत्र सुवामादयो लोकपालाः २।८।८४-८६
 —शृङ्गवान् पर्वतः, (निर्वचनमस्य, वैष्णवतः शृङ्गे सूर्यस्थितिः) २।८।७४-७६
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- सर्वेषां द्वीपानामुत्तरतः स्थितः [३. २।२।७-४९] २।८।२०-२१

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- सूर्यरथविस्तारः, सूर्यगतिश्च २।८।२-११।१
 —सूर्यस्य द्वादशमासेषु भिन्न-भिन्नदेवादयः २।१०।१-२
 —सौमस्यवर्णनम्, सौमस्य अध्विन्यादिनक्षत्रभोग-
 कथनम् २।१२।१-
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 —राहुस्यरथवर्णनम्, अस्य सूर्य-सौमौ प्रति गमनञ्च २।१२।१-१
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- मेघादयः, सूर्यगतिरत्र [३. सूर्यः] २।८।३०-

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- भूपदिसप्तलोकाः २।७।१-

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- प्रथमः, वातरश्मिमिः रथादयः ध्रुवे निबद्धाः २।१२।२६-

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- सूर्यस्य रथः [३. १४-१८] २।८।
 —सूर्यस्य रथः [३. प्रथमः खण्डः] २।१०।

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- अस्य तृतीयं धाम, माहात्म्यमस्य, २।८।१००-९।२५
 —अस्य शक्तिः, शक्तेः माहात्म्यञ्च [द्र. शिशुमारः, ध्रुवश्च] २।१।१३-२६
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 —पूर्ववर्णितपदार्थकथनपूर्वकं विष्णोः स्वरूपकथनम्,
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- अस्या आश्रयः, जगत्पोषणादिकथनम् २।८।१०७-१०९, ९।८-२३
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- वैष्णवी, वेदत्रयात्मिका, सूर्योपकारकर्त्री सर्वदा सूर्ये
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- अस्य सन्निवेशः, दर्शनफलं च, अस्य पुच्छे ध्रुवस्थितिः,
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[द्र. रथः, २।७।७ अपि]

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- अस्य रथवर्णनम्, शीघ्र-मन्दगतिः, अग्निसम्बन्धेन
तोक्ष्णतेजसः प्रादुर्भावः, जलस्वरूपम्, अग्निहोत्रात्तेजसः
प्राप्तिः, समरात्रिदिनकर्ता, मकरादिराशिभोगः,
अस्य मार्गे ऋषीणां स्थितित्यादि २।८।२-१८
—सोमादिपोषकः, सम्बद्धविषयेण सह जगदाश्रितप्रकार [द्र. श्रुवः] २।६।६-१०
—अस्य द्वादशमासेषु रथस्थितानां भिन्नभिन्नदेवादीनां नामानि,
सर्वेषां कार्याणि च २।१०।१-२
—अस्य शक्ति, सूर्ये वैष्णव्याशक्तेः स्थितिः,
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—सोमः

- अस्य रथस्वरूपम्, सूर्यादमृतप्राप्तिप्रकारः,
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- अस्य विवरणम् २।१२।२-२२

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[द्र. २।४।८८-६८, ७।२१-४६]

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शास्त्रविद्याकलासामान्यम्

- नानाशास्त्रप्रवचनम्, द्वापरयुगीनम् (वेदशास्त्रेति-
हासादीनां प्रवचनम्) ३।३।१-६।३२

—वेदब्राह्मशास्त्राणि मोहनार्थं प्रणीतानि (आर्हतादीनि,
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—चतुर्दश विद्याः

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—अष्टादश विद्याः [पूर्णा गणना] [द्र. १।२२।८१-८५ ५।१०।२७, ३३-३६],

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—परा (अक्षरब्रह्मप्रापयित्री)

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—अपरा (ऋग्वेदादिस्वरूपा, पराविद्याविषयश्च)

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—पुराणसंहिता (अस्या उपादानानि, आदिमः
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—पुराणलक्षणम् (सर्गादिपञ्चलक्षणम्)

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१।१।४-१९

—विष्णुपुराणसंहिताकर्ता पराशरः (वसिष्ठ-पुलस्त्यवर-
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—विष्णुपुराणवक्तृ-श्रोतृ-परम्परा संक्षिप्ता

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- विष्णुपुराणफलश्रुतिः (प्रथमांशस्य) ७२२/८८-९;
 —विष्णुपुराणमाहात्म्यम्, तत्रस्थपदार्थनिरूपणसहितम्,
 विष्णुप्राशस्त्यसहितञ्च सम्बद्धविषयेण सह ६/८१३-५८
 —विष्णुपुराणफलश्रुतिः, हरिकीर्तनमहत्त्वं च ६/८१५०-६३

वेदः

वेदसामान्यम्

- वेदस्वरूपम् (प्रणवात्मकम्, ब्रह्मस्वरूपात्मकञ्च) ३/३१२२-३१

वेदविभागः

- अष्टाविंशतिवेदव्यासकृतवेदविभागः, वेदव्यासनामानि,
 एकं भविष्यवेदव्यासनाम च ३/३१२-२१
 —वेदस्य व्यासकर्तृकचत्वारो भागाः, मंत्रसंख्याः
 तदध्येतारश्च ३/४११-१५
 —वेदशाखाविचारः, अन्तिमांशे पुराणसम्बन्धि-
 स्वर्त्पाववरणम् ३/३१२-६३
 —वेदशाखा नित्यश्रुतिः, शाखाप्रणेतृवृक्षभिमेदाश्च ३/६१३०-३३
 [द्र. १/५१५४-५७
 ५/५१५४-५८
 —वेदोत्पत्तिः ५/५१५४-५८

वेदविशेषः

ऋग्वेदः

- अस्व विभागः, शाखाः, तदध्येतारश्च ३/४११६-

यजुर्वेदः

- अस्य शाखाः, तैत्तरीयशाखाकथा च ३/५११-
 —शुक्लयजुर्वेदप्राप्त्यर्थं याज्ञवल्क्यस्य तपस्या, सूर्यस्तुतिश्च ३/५११४-
 —शुक्लयजुर्वेदीयशाखादिप्राप्तिः, तदध्येतारश्च ३/५१२५-
 [द्र. ६/६११-

सामवेदः

- जैमिनिर्कर्तृकशाखाभेदः, तदध्येतारश्च ३/६१
 —सामवेदसंहिता, (कृतनृपकर्तृकं २४ प्राञ्चसामशाखा-
 निर्माणम् ३/६१९/१०

अथर्ववेदः

- अस्य विभागः, तदध्येतारश्च ३१६१९-१४
 —नक्षत्रकल्प-वेदकल्प-संहिताकल्प-आङ्गिरसकल्प-शान्तिकल्प-
 श्रेति पञ्चधा विभक्तोऽथर्ववेदः ३१६१३-१४

आयुर्वेदः

- उपवेदः, नारायणेन धन्वन्तरये पूर्वजन्मनि त्वष्टया
 सम्यगायुर्वेदं करिष्यसीति वरप्रदानम् ४८१७-१०

त्रयी [ऋग्यजुःसामवेदाः]

- ब्राह्मणादिवर्णानां संवरणम् ३१७५५-६; १८१३५

चतुर्थः खण्डः—दार्शनिकाः सम्प्रदायाः प्रमेयाश्च

अवतारः

- कृष्णावतारस्योपक्रमः ५१११२
 —कृष्णकेशावतारकथनम् ५११५६-६४
 —कृष्णावतारतिथिः ५११७७
 —विष्णोः नरलोलायाः कारणम् ५१२२१४-१८
 —विष्णोरवतारसमये श्रियो भिन्न-भिन्नरूपाणि ११९१४२-१४५
 [द्र. ४१११२-४]

आर्हतधर्मः

- महामोहेनासुरेषु कृतः प्रचार आर्हतधर्मस्य,
 येन तैल्लयीधर्मस्य त्यागः कृतः ३११७३-१८१३१

कर्म [द्र. ५ खण्डः]

ज्ञानम्

- दुःखनाशकम् आध्यात्मिकं ज्ञानम्, भगवत्तत्त्वञ्च ६१५१६०-८७
 —भगवद्विषयकम्, बन्धनकारणम्, सुख-
 दुःखविचारेण सह ६१५११-६०
 —परमार्थविषयकं सम्बद्धविषयेण सह [द्र. २११३१६२-१०४] २११२१७-४७

तत्त्वम्

- निर्गुणब्रह्म (निर्गुणब्रह्मणः सर्गादिकर्तृत्वे
 हेतुः, मध्ये वराहावतारस्थ, कालावयवानां
 वर्णनम्, ब्रह्मणः सुष्ठिश्च) ११३११-४१५२

- ब्रह्मस्वरूपम् (सृष्टेः प्राक् जगत्कारणस्य
ब्रह्मणः स्वरूपस्वभावयोः विवरणम्, प्रधान
पुरुषव्यक्तकालादिविवरणेन सह,
ब्रह्म = विष्णुः [द्र श्रीधरी टी.]
(प्रणवावच्छिन्नं ब्रह्म)
—नग्नतत्त्वम्
(नग्नः = वेदत्यागी, पातकी)
(अस्य विस्तृतं विवरणम्, स्वरूपलक्षणेन सह)

११२१५-३२
३१३१२-३१
३११७३-१८१०८
३११५५
३११८३५-३७

दुःखम्

- आध्यात्मिकादित्रिविधदुःखविवरणम्, गर्भावस्था-
जन्मजरामृत्युनरकजातदुःखवर्णनञ्च
—अधर्मजाता दुःखोत्तरसञ्ज्ञकाः
—दुःखविचारः (सुखविचारेण सह)

६१५१-६०
११७३५-३६
२१६४५-४७

धर्मः

- अस्य कवचरूपत्वकथनम्
—आपद्धर्मः [द्र. वर्णः, पञ्चमखण्डः]
—त्रयीधर्माः [द्र. श्रीधरी ३११७११]
—वैदिकधर्मनिन्दा

३११८३४
३१८३५-४०
३१८११-१६१२०
३११८५-३०

नास्तिकवादः

- अस्य विवरणम् [द्र. ३११७३-१८१३३०]

३११८३४-३०

निद्रा

- अस्याः प्रादुर्भावः कार्यं च

५११६१-३१२९

प्रणवः

- अस्य स्वरूपविचारः (ब्रह्मरूपः)

३१३१२-३१

प्राणायामः

- अस्य स्वरूपम्, कार्यञ्च

६१७४०-४५

बौद्धमतम्

- मायामोहप्रतिपादितम्

[द्र. ३११७३-१८१३३०] ३११८१५-१९

भक्तिर्भक्तश्च

- प्रह्लादभार्यता

११२०११७-१८

—हरिभक्तस्वरूपम्

३।७।१६-३४

—हरिस्मरणमाहात्म्यम् [द्र. योगः]

२।६।३७-४३

भगवान्

—भगवन्महिमा, तत्स्वरूपं च

४।१।८३-६०

—भगवच्छब्दार्थमाहात्म्यलक्षणादयः

६।५।६९-८७

यज्ञः

[द्र ५ खंडः]

योगः [= महायोगः, द्र श्रीधरी १।२२।६१-६२ ६।७।९५,]

द्र. ५।१०।१२-१५

—योगविद्यायाः बलेन चित्रलेखया अनिरुद्धस्य आनयनम्

५।३।३५

—योगसम्बन्धी प्रश्नः

६।६।४।७२६

—योगलक्षण-समाधि-यम-नियम-भावना-भक्ति-प्राणायाम-
प्रत्याहार-धारण-ध्यानादिविवरणम् (केशिध्वज-
खाण्डिक्यसंवादे)

६।७।२७-६७

—ब्रह्मप्रापकः

६।६।१-३

योगी

—अस्य ध्येयरूपम्, महत्त्वं सम्बद्धविषयेण सह

१।२२।६१-६३, ३।१५।५४-५५, ६।७।५५-५८

विष्णुः

—विष्णवात्मकता समस्तजगतः

२।१२।३७-४०

—विष्णोः परमं पदम्, महत्त्वं च

२।८।१००-१२४

—विष्णोः स्वरूपम् (अकूरेण चिन्तितम्)

५।१।७।१-१०

—विष्णोः प्रधानपुरुषव्यक्तकालस्वरूपविवरणम्, तन्महत्त्वं च

१।२।१-३२

—विष्णोः कर्माणि कल्पयुगानुसारेण, रूपाणि च

३।२।४९-६०

—विष्णोः अक्षररूपत्वम्, जगतः क्षररूपत्वम्,

१।२।५५-५९

तारतम्ययोगिध्येयरूपादि

१।२।५५-५९

—विष्णोः ब्रह्मविष्णुशिवेति गुणावताररूपैः जगतः

१।२।५५-७०

सृष्टिपालनसंहारविवरणम्

१।२।१।१-१५

—विष्णोः विभूतयः, सृष्टिस्थितिपालनेषु चातुर्विध्यम्

३।१।१५-१६

—विष्णुशक्तिः (सूर्याधिष्ठाना)

६।८।१६-४०

—विष्णोः महिमा [विष्णुपुराणश्रवणफलवर्णनप्रसङ्गे]

१।८।१६-१५

—विष्णोः श्रियः च सर्वदा सहभावः, विष्णुसत्त्वं च

५।२।४।१-१८

—विष्णोः नरलीलायाः करणम्

शक्तिः

—विष्णुशक्तिस्वरूपम् [द्र. सूर्यः १।७।६१-६८ अपि] १।३।१-३

श्रीः

—विष्णुतत्त्वेन सह विष्णुश्रीसम्बन्धः १।१८।१५-३५

सुखम्

—सुखविचारः (दुःखविचारेण सह) २।६।४५-४७

सूर्यः

—विष्णुशक्त्या सह सम्बन्धवर्णनम् २।११।६-२३

पञ्चमः खण्डः—आचारः, कर्मकाण्डः कर्मफलं च

आश्रमधर्मः [चतुराश्रमधर्माः] (और्वसगरसंवादे) ३।१।१-३३

—ब्रह्मचारिधर्मः ३।१।१-६

—गार्हस्थ्यधर्मः (अतिथिसत्कारमहत्त्वम्, गृहस्थाश्रम-
श्रेष्ठत्वं च) [द्र. संस्कारप्रकरणम् ३।१०।१-१६।२०] ३।१।७-१९

—वानप्रस्थधर्मः [द्र. ३।१८।३६] ३।१।७-२१

—सन्यासधर्मः ३।१।२४-३३

कर्म

—साध्वसाध्वोः कर्मणः फलम्, साधु कर्मणः कर्तव्यत्वकथनम्
[द्र. २।१२।४६-४८] १।१८।३१-३३

—यमवशनिरोधककर्माणि (प्रश्नसहितानि) ३।७।१-३८

—नरकप्रापकपापकर्मविवरणम् ३।१८।३५-१०४

—नित्यनैमित्तिककाम्यमेदेन त्रिविधम् [द्र. ३।१०।१-२] ६।५।६०
[द्र. ३।१०।३-३६]

नरकः

—अस्य नामानि २।६।१-१६

—नरकगामिनः सुखदुःखज्ञानादिविवरणेन सह [द्र. १।६।२९-३१, ४१-४२] २।६।७-११

—स्ववर्णनान्तर्गतः ६।५।१-६०

—कविवरणम्] २।६।१-५१

—छेदने ब्रह्महत्यादोषकथनम् [द्र. २।१२।६-१०] २।८।६८
२।८।६८

—पाषण्डालापदोषः (नम्रतत्त्ववर्णने शतधनु-

कथासम्बन्धः)

—सङ्गदोषवर्णनम् (सौभरिकवृत्तम्)

३११७३-१८१०४

४१२१६-१२८

पूजा

—गोवर्धनपूजा (नन्दगोपेन शक्रपूजाया आव-
श्यकत्वप्रतिपादनम्, कृष्णेन गोपकर्तृकगोवर्ध-
नपूजनस्यौचित्यप्रतिपादनम्, गोवर्धनस्य पूजने
शक्रस्य क्रोधः, भीषणं जलवर्षणम्, कृष्णेन
गोवर्धनधारणं च)

५१२=११६-१११२५

—विष्णोः आराधना (उपायः, फलञ्च)

३१८११-१९

प्रायश्चित्तम्

—(पापनाशकम्, हरिसंस्मरणरूपम्)

२१६१५-४३

मन्त्रः

—तर्पणसूर्यार्घ्यानाम्

३१११३०-४०

—द्वादशाक्षरमन्त्रः, तत्फलं च [द्र. ११६११०]

११६१४०-१११५५

[द्र. पूजा, यज्ञः, श्राद्धं च]

यज्ञः

—गिरियज्ञः, गोयज्ञश्च (विधिसहितः)

५११=१३९-४९

—धनुर्यज्ञः (कंसेन रामकृष्णयोः आनयनाय

गोकुलं प्रति अक्रूरस्य प्रेषणम्)

५११५८-१५

—मित्रावरुणैः (पुत्रार्थं मनुकृता)

४११५८

—यज्ञानाम् उत्पत्तिः, ब्रह्मणः मुखात्

११५५४-५७

—यज्ञनिष्पत्तये वर्णसृष्टिः, यज्ञस्य आवश्यकत्वम्,

यज्ञस्य साधनद्रव्याणि, महत्त्वं च

११५५८-५७, ११६१६-१०, १०-१८

—यज्ञनिन्दकाः (यज्ञनिन्दकानां फलं च)

११६१९-३, ४१-४९

—यज्ञस्य उपयुक्तानि स्थाल्यादीनि

४१६१७७-८४

—राजसूययागः (निमि-चन्द्रकृतः)

४१५११-१५, ११८

—वारुणयज्ञः (वैवस्वतमन्वन्तरारम्भे कृतः)

११२११७-२८

—शक्रमखः सम्बद्धविषयेण सह

५११०१-१२५५

[द्र. २१४११९, ३१-३२, ३६-४०, ५६, ५१]

वर्णः

—अस्योत्पत्तिः (ब्रह्मसुखादितः)

११६७-७

—आपद्धर्माः (वर्णानाम्)

३१८३८-४०

वर्णधर्मः (चातुर्वर्ण्यधर्मः, वर्णसामान्यधर्मश्च और्वसगरसंवादे)

३१८१०-४१

—ब्राह्मणधर्मः

३१८२१-२५

—क्षत्रियधर्मः

३१८२६-२९

—वैश्यधर्मः

३१८३०-३१

—शूद्रधर्मः

३१८३२-३५

वर्णाश्रमधर्मः (सामान्यः)

—सर्वैः वर्णैः सर्वेषु आश्रमेषु आचरणीयाः दयासत्यादयः

३१८३६-३८

—जम्बूद्वीपप्रभृतिद्वीपवासिवर्णधर्माः

[द्र. जम्बूद्वीपप्रभृतिद्वीपवर्णनम्]

२७७४-८७

श्राद्धम्

३१२३१-१६२०

—आयुदधिकश्राद्धम् (अस्य विधिः, कालश्च)

३१२३१-७

—और्ध्वदैहिकसपिण्डीकरणमासिकादिश्राद्धम् (अस्य विधिः, कालः, ग्राह्याग्राह्यब्राह्मण-वस्तुविचारश्च)

[पूर्वादिर्गर्भलक्षणम्, तदधिकारिणश्च ३१२३३४-३६]

३१२३७-४०

—श्राद्धेन वृत्तानां देवादीनां नामानि

३१२४१-२

—नित्य-काम्यश्राद्धकालः

३१२४३-६

—पितृवृत्तिकराः तिथयः, गीते च

३१२४७-३०

—श्राद्धभोजनयोग्याः ब्राह्मणाः

३१२५१-४

—श्राद्धभोजने अयोग्याः

३१२५५-८, ५४-५५

—श्राद्धविधिः (निमन्त्रण-अतिथिसत्कार-रक्षो

घ्नमन्त्रपाठपिण्डदानादीनाम्)

३१२५९-५०

—श्राद्धे वर्ज्यावर्ज्यपदार्थाः

३१२५५१-५२

—श्राद्धेन वृष्टाः देवादयः

३१२५५३

—पितृवृत्तिकराः पदार्थाः

३१२६१-६

—श्राद्धे निन्द्याः पदार्थाः

३१२६७-१५

—श्राद्धे दत्ताः पदार्थाः पितृस्वरूपानुसारेण तादृश्या एव भवन्ति

३१२६१६

—गाथा (गथाश्राद्धविषयकः)

३१२६१७-२०

—श्राद्धम् (अष्टकानामकं इक्ष्वाकुवृत्तम्)

४१२१५

सदाचारः (वेदप्रोक्तधर्माचरणम्,)

- ग्रहस्थानां सदाचारः (ब्राह्ममूहूर्तत्वं
निशीथपर्यन्तस्य सदाचारस्य
प्रकीर्णसदाचारस्य च वर्णनम्) ३।२।१-१६।२०
— नित्यनैमित्तिककाम्यकर्मणाम् (षोडशसंस्काराः,
विशेषेण श्राद्धवर्णनं च) ३।१।१-१६।२०

सामान्यधर्माचरणम्

- सप्तद्वीपीयसामान्यवर्णधर्माः २।२।४।८७

स्वस्त्ययनम्

- पूतनावधानन्तरं नन्दकृतं कृष्णस्य ५।५।१३।२३

षष्ठः खण्डः-कालः (कालावयव-युग-मन्वन्तर-कल्पाः)

(१) विभागः-कालकालावयवौ

कालः

- कालस्वरूपम्, कालमहिमा च १।२।२४-२७
— ब्रह्म-विष्णोर्दिनमानम् ६।१।४, ४।४७-४९
— अस्य विष्णुरूपत्वम्, प्राबल्यञ्च ५।३।५४-६०
— श्रीकृष्णजन्मसमयः ५।१।७७
— परीक्षिजन्मन आरभ्य नन्दाभिषेकपर्यन्तः ४।२४।१०४

कालावयवाः

- निमेषकाष्ठादिकालावयवाः २।८।६०-७३
— विभिन्नकालपरिमाणप्रतिपादनम्
(प्रलयकल्पब्रह्मायुर्वर्णनेन सह) [ब्र ६।३।४] १।३।५-२८
— निमेषकल्पपर्यन्तस्य परिमाणप्रतिपादनम् ६।३।६-१२

(२) विभागः-युगम्

युगम्

- युगविचारः ४।२४।१०२-१२१
— कृतादियुगेषु विष्णुकर्तृकव्यवस्था, कपिल-
चक्रवर्ति-वेदव्यास-कल्कयश्चेति विष्णोः रूपाणि,
तेषां कार्याणि च ३।२।५३-६०

—सप्तर्षिमन्वादीनां प्रतिश्रुतं धर्मप्रवर्तनम्,

[द्र. व्यासः] ३।२।४५-४८

विभागः-मन्वन्तरम्

मन्वन्तरसामान्यम् (भूतभविष्यप्रतिमन्वन्तरस्य, देवेन्द्र

सप्तर्षिमनुपुत्राणां च वर्णनम्)

३।१।१-२।६।१

—षडतीतमनुनामानि सप्तममनुपर्यन्तम्

३।१।६-७

—चत्वारो मनवः प्रियव्रतान्विताः

३।१।२४-२५

—मन्वन्तरीया विष्ण्ववताराद्या विभूतयः, निर्वचनं च

३।१।३५-४६

—आगामिमनवः, तेषां पुत्राः, देवादयश्च

सम्बद्धविषयेण सह

३।२।४, १३-६१

मन्वन्तरविशेषाः (पुराणोक्तक्रमानुसारम्)

(१) स्वायम्भुवम् (देवाः = यामाः), (ऋषयः = मरीन्या-

दयः), (इन्द्रः = यज्ञः), (मनुपुत्रौ = प्रिय-

व्रतोत्तानपादौ), (मनुकन्ये = प्रसूत्याकृती)

इत्येते प्रथमांशे स्थाने स्थाने उक्ताः [द्र. श्रीधरी ३।१।८]

(२) स्वरोचिषम् (मन्वन्तरीयदेवर्षिमनुपुत्रैस्सह

द्र. ३।१।२४-२५)

३।१।९-१२

(३) उत्तमम् [= औत्तमिः द्र. श्रीधरी] ”

३।१।१३-१५

(द्र. ३।१।२४-२५)

(४) तामसम् ” ”

३।१।१६-१८

(५) रैवतम् ” ”

३।१।२०-२३

(६) चाक्षुषम् ” ”

३।१।२६-२९

(७) वैवस्वतम् ” ”

(विवस्वतः पुत्रः, श्राद्धदेवनामा मनुः)

३।१।३०-३४

—वैवस्वतमन्वन्तरे प्रतिद्वापरं वेदविभागः

३।३।२-१६

(८) सावर्णिः

—[सूर्यस्य विभिन्नपुत्राणां वर्णनम्]

(मन्वन्तरीयदेवर्षिमनुपुत्रैस्सह)

(९) दक्षसावर्णिः ”

३।२।२-१६

(१०) ब्रह्मसावर्णिः ”

३।२।२०-२३

(११) बर्मसावर्णिः ”

३।२।२४-२५

३।२।२८-३१

(१२) रुद्रसार्वणिः	"	३।२।३२-३५
(१३) रुचिः (= रौच्यम् द्र श्रीधरी)	"	३।२।३६-४०
(१४) भौमम् (= भौत्यम्)	"	३।२।४०-४४

विभागः—कल्पः

कल्पमानम् सम्बद्धविषयेण सह ३।२।४९-५१

पादुमकल्पः

—अस्य समयः १।३।२७

वाराहकल्पः

— " १।३।२८

परार्धगणना एकम्, दश, सहस्रम्, अयुतम्, नियुतम्, प्रयुतम्, अर्बुदम्, निर्बुदम्, वृन्दम्, खर्वम्, निखर्वम्, शंखः, पद्मम्, समुद्रः, मध्यम्, अन्तः, परार्द्धम् श्रीधरीटीका ६।३।४

सममः खण्डः—संवाद-स्तुति-नीति-गीता-उपदेशादयः

(१) विभागः—संवादः [वक्तृनामानुसारतः]

अक्रूर-कृष्णकृतः (मथुरायान्नाविषयकः) ५।१।१-१०

ऋषु-निदाघकृतः (जडभरतचरितान्तर्गतः, अद्वैतज्ञानविषयकः) २।१।२-१६।२३

और्व-सगरकृतः (विष्ण्वाराधन-फल-वर्णाश्रमधर्म-सदाचारविषयकः) ३।८।३-१६।२०

केशिध्वज-खाण्डिक्यकृतः (योगविषयकः) ६।६।५-७।१०६

पराशर-मैत्रेयकृतः (विष्णुपुराणविषयकः मैत्रेयकर्तृकः प्रश्नः, पराशरकर्तृकविष्णुपुराण-प्रतिपादनम्) १।१।१-८।६३

भीष्म-नकुलकृतः (यमवशनिरोधककर्मविषयकः) ३।७।८-९।३८

मरीचि-पराशरकृतः (श्रीचरितविषयकः) १।६।१-२।१४९

यम-यमदूतकृतः (विषयः-यमगीता) ३।७।१३-३४

वशिष्ठ-भीष्मकृतः (उल्लेखमात्रम्, नामस्वरूपविषयकः) ३।१७।७

प्रकरणमिदं ८।१८-१०४ यावत् ३।१४।११-२०

सन्तकुमार-प्रेलकृतः (श्राद्ध-तर्पणविषयकः)

विभागः-स्तुतिः

स्तुत्यः

स्तोता

कुष्णः

औदिति.

५।३०।६-२३

”

अक्रूरः

५।१८।४८-५८

”

कालियनागः

५।७।६०-७६

”

नागपत्न्यः

५।७।४८-५९

”

मुचकुन्दः

५।२३।२४-४७

”

वसुदेवः

५।२०।९४-१०५

देवकी

देवता.

५।२।७-२१

बलदेवः

कुष्णः

५।९।२३-३३

(स्वरूपसंस्मरणात्मिका)

ब्रह्म (प्रणवरूपम्)

पराशर

३।३।२२-३१

(नमस्कारात्मिका)

वराहः

पृथिवी

१।४।१२-२४

”

सनन्दनादयः

१।४।३१-४४

विष्णुः

कण्डुः

१।१५।५५-५८

”

देवाः

१।९।९९-७४

”

”

१।१२।३३-३७

”

”

३।१७।११-३४

”

ध्रुवः

१।१२।५३-७५

”

पराशरः

१।२।१-७

”

(नमस्कारात्मिका)

”

प्रचेतसः

१।१४।२३-४३

”

प्रह्लादः

१।१६।६३-८६

”

”

१।२०।९-६३

”

देवर्षयः

१।९।६१-६०

”

ब्रह्मा

१।९।४०-५७

”

”

५।१।३४-५०

”

”

५।१।५४-५८

”

(विश्वरूप.)

”

श्रीः

इन्द्रः

१।९।११७-१३३

श्रीः

याज्ञवल्क्यः

३।५।१५-२४

विभाग:-मङ्गलाचरणम्**मङ्गलाचरणम्**

—विष्णुस्वरूपपरकम् (पराशरकृतम्)

१।२।१-७

— विष्णुपुराणान्ते

६।८।५९-६१

विभाग:-नीतिः**नीतिः**

—पृथिवीपृथुसंवादस्था

१।१३।७३-८१

— प्रह्लादहिरण्यकशिपुसंवादस्था

१।१६।२५-४९

विभाग:-गीता**गीता**

—पितृगीता (श्राद्धसम्बन्धिनी)

३।१४।१९-३१

[द्रः ३।१४।१२-२८]

—पृथिवीगीता (पृथिव्यासुपरि राज्ञां मोहस्या-
ज्ञानमूलकत्वप्रतिपादनपरा)

४।२४।२७-१३६

— यमगीता (विष्णुभक्तस्वरूपवर्णनपरा)

६।७।७-४९

विभाग:-उपदेशः**उपदेशः**

—ऋभोः निदाघं प्रति (तत्त्वविषयकः)

२।१।१-३६

— पराशरस्य मैत्रेयं प्रति (समतात्यागविषयकः)

४।२४।१३७-१५१

— प्रह्लादकर्तृकः दैत्यान्प्रति (परमार्थविषयक)

१।१७।५५-९५

— ” हिरण्यकशिपुं प्रति (हरिभक्तिविषयकः)

१।१९।३४-४९

—भरत (जङ्गभरत) कर्तृकः (सौवीरनृपं प्रति
(परमार्थविषयकः)

२।१३।५९-१४।३३

—मरीच्यादिकर्तृकः धृवं प्रति (भगवदुपासना-
विषयकः)

१।११।४३-४९

—वसिष्ठकर्तृकः पराशरं प्रति (क्रोधत्यागविषयकः)

१।१।१६-२०

—सुनीतिकर्तृकः धृवं प्रति (उद्वेगनिवृत्तिपूर्वक-
धर्मचरणविषयकः)

१।१।१६-२४

विभागः-गाथा

गाथा

—गयाश्राद्धविधयिणी

३।१६।१७-२०

अष्टमः खण्डः—वंश-वंशानुचरिते

विभागः-वंशः

राजवंशः [सूर्य-सोमवंशात्मकः, भविष्या नृपाश्च]

४।१।२-२४।१४०

[द्र. ४।२४।१४१-१५१]

—वंशश्रवणफलम्

४।२४।१३८-१४०

—आनकदुन्दुभिवंशः

४।१४।२७-३३

—इक्ष्वाकुवंशः

[द्र. ४।२२।१-१२] ४।२।११-५।३३

—कुरुवंशः

४।१६।७६-२०।५३

—क्रोष्टुवंशः

४।१२।१

—दुर्वसु [= दुर्वसु] वंशः

४।१६।१-६

—द्रुह्यवंशः

४।१७।१-४

—निमिवंशः

४।५।१-२१

—पुरुवंशः

४।१९।१-१८

—भगववंशः

४।२३।१

—यदुवंशः

४।११।१-१६।१

—वैवस्वतमनुवंशः

४।१६-२४।१ ३८

—सूर्यवंशः

४।१६-६।१

—सोमवंशः

४।६।२०।१३

विभागः—वंशानुचरितम् (राजवंशान्तर्गतविशिष्टचरितानि)

अक्रूरः

—अफरूकगान्दिनीपुत्रः, देवववान्, उपदेवदेवेति द्वौ पुत्रौ,

[द्र. ४।१३।८-१६२] ४।१४।७, १०

अन्नमीदः

—इस्तिनृपतेः पुत्रः, कण्वोऽस्य पुत्रः, अन्यसन्ततिश्च

४।१९।२९-३०,

५५-५९, ७४-८५

अदितिः

—दक्षकन्या, अस्याः पुत्रः विवस्वान् [द्र. प्र. खंडः]

४११-६

अनुः

—ययाति-शर्मिष्ठापुत्रः, जराग्रहणास्वीकारात्
स्वराज्यच्युतः, उत्तरदिश्यभिषिक्तः [द्र. ययातिः]

४११०६, १३, १४, २२

अन्धकः

—सत्वस्य पुत्रः, अस्य वंशः [द्र. स्यमन्तक-
मण्डुपाख्यानम् ४११३१८-१६२]

४११३१, १४१२२-२१

अर्जुनः [= कार्तवीर्यः]

—दत्तात्रेयशिष्यः रावणजयी, दिग्विजयी, नर्मदायां
क्रीडाकरणम्, अस्य पुत्राः क्षूरादयः, परशुरामेण हतः

४१११११-२१

अलर्कः

—वत्सपुत्रः, ६६०० वर्षाणि यावत् राज्यकर्ता,
सन्ततिश्चात्य

४१८१६-२०

अंशुमान्

—असमञ्जसपुत्रः, कपिलमुनेः वरप्राप्तिः,
सम्बद्धविषयेण सह

४१४७, २३-३३

असमञ्जसः

—सगरकेशिनीपुत्रः, अंशुमतः पिता,
दुराचारी, कपिलेन नष्टः

४१४५-२३

अहल्या

—बृहदश्वस्य पुत्री, गौतमपत्नी, शतानन्दः अस्याः पुत्रः
—रामपादादुद्धृता

४१९१६२-६४

४१४६१

आदित्यः [= सूर्यः]

—कस्यपादितिपुत्रः

१११५१८-११४

—अस्य पत्न्यौ संज्ञा, छाया च, मनु-यमादयः
पुत्राः, अस्य तेजसः शातनम्, तेन च
चक्रादिकरणम् [द्र. ११५११८-१३४]

३१२२-१३

आनकदुन्दुभिः

—अनुपुत्रः, अस्य सन्ततिश्च

४१४।१४-२१

- शूर-मारिषापुत्रः, निर्वचनम्, अस्य
भातृभगीन्यश्च

४१४।२६-३१

आयुः

—उर्वसी-पुरुवरसोः पुत्रः, राहोर्दुर्हितास्य पत्नी,
पञ्च पुत्राश्च

४१६।७३, ८।१-३

आहुकः

—पुनर्वसुपुत्रः, देवकोमसेनौ द्वौ पुत्रौ

४१४।१४-१६

इक्ष्वाकुः

—मनुपुत्रः, विकुक्ष्यादयः त्रयः पुत्राः प्रवर्णाः,

अन्ये च, अस्य वंशवर्णनम् ४।२।११-५।३३

यावत्, अष्टकाश्चाद्धकर्ता

४११।७, २।११-१७

—अस्य वंशीया भविष्याः राजानः

४।२२।१-१३

इला [= सुद्युम्नः]

—वैवस्वतमनोः पुत्री, सीमवंश प्रवर्धिनी, अस्या

उत्कल-गय-विनतनामानजयः पुत्राः

४।१।८-१४

उग्रसेनः

आहुकपुत्रः, कंसादयोऽस्य पुत्राः

४१४।१६, २०-२१

उर्वशी

—अप्सरा, द्रः पुरुवर्गः, मित्रावरुणस्यापात् मनुष्यलोके

आगमनम्, पुरुवरसा संगतिश्च

४।६।३५-९४

व्रचीकः

—मार्गवः, सत्यवतीपतिः, पत्न्यै चक्रयदाता, ततः

अमदग्निविश्वमित्रयोरुत्पत्तिः, अस्य पौत्रः परशुरामः

४।७।६-३९

पेळीनः

—अमतिरथस्य पुत्रः, अस्य दुष्यन्ताद्याः पुत्राः

४।१६।८-९

और्वः

—कषिः [द्र. सगरः]

४।३।२६-३७

कंसः

—उग्रसेनपुत्रः, भोजराजः (५।३।३९)

वसुदेवस्य षट्पुत्रमारकः

४।१४।२०, १५।२६-२७

ककुब्दी [= रैवतः]

—रैवतस्य ज्येष्ठपुत्रः [द्र. रेवती ४।१।६५-९६]

४।१।६५

ककुस्थः [= पुरञ्जयः]

—विकुक्षेः ज्येष्ठपुत्रः, अनेनाः अस्य पुत्रः

(ककुस्थनामकारणम्)

४।२।२०-३३

कण्वः

—अप्रतिरथपुत्रः, अस्य पुत्रः मेवातिथिः

४।१९।५-८

-- काण्वाः, एषां शासनकालः

४।२४।८-४२

कपिलः

—पुरुषोत्तमांशभूतः, सगरपुत्रनाशक [द्र. सगरः]

४।४।१-३३

करुषः

—मनुपुत्रः, अस्य पुत्रः

४।१।१८

कर्णः

—पृथापुत्रः, सूर्यकृपया जातः

४।१४।३३-३६

—अतिरथेन गङ्गाभ्रमसि प्राप्तः

४।१८।२७-२९

करिकः

—भगवदवतारः; कलेः अन्ते अस्य कार्यम्

४।२४।९८

काशिराजः

—काश्यपुत्रः, अस्य पुत्रः राष्ट्र.

४।८।७

काशिराजः [द्र. गान्दिनी]

४।१३।११६-१२७

काश्यः

—सुद्योतपुत्रः, अस्य संततिः

४।८।७-२१

कुक्षिः

—शुकदुहिता, अस्याः पतिः—अणुहः, पुत्रः ब्रह्मदत्तः

४।१६।४३-४५

कुरुः

—वृषः, कुरुक्षेत्रनिर्माता, संवरणपुत्रः, अस्य पुत्राद्याः

४११६७-८५

—अस्य वंशः

४१२०१-५३

कुवल्याश्वः [= धुंधुमारः]

—वृषः, अस्य पुत्राः

४१२३९-४०

कृतः

—सन्नतिमतः पुत्रः, अयं हिरण्यनाभात् योगमाप,

चतुर्विंशतिप्राच्यसामगानां निर्माता

४११९५०-५१

कृतवर्मा

—[द्र० स्वमन्तकमण्डुपाख्यानम्]

४११३८१-८३

कूपः

—सत्यधृतेः पुत्रः, शरस्तम्भेऽस्य जन्म, अस्य भगिनी कृपी

५११६५-६८

कृपी

—[द्र. कूपः] द्रोणाचार्यपत्नी

कृष्णः

[द्र. स्वमन्तकमण्डुपाख्यानम्]

५११३८-१६३

—कृष्णादीनां जन्म

४११५१८-३३

—अस्य स्त्रियः, सन्ततिश्च, प्रधानाष्टमहिषीणां नामानि

[द्र. रेवती. ४१११२-४ अपि] ४११५१४-५०

केशिनी

—सगरपत्नी, [द्र. सगरः]

४१४११-३३

कौटिल्यः

—ब्राह्मणः, नव नन्दान् उन्मूल्य, चन्द्रगुप्तं राज्ये स्थापकः

४१२४१६-२८

क्रोष्टुः

—यदुपुत्रः, अस्य वंशः

४१२११-४५

क्षेमकः

—निरमित्रपुत्रः, राजवंशसंस्थापकः

४१२११५-१८

खट्वाङ्गः

—विश्वसहपुत्रः, देवासुरसंग्रामे असुरघातकः, अस्य पुत्रः
दीर्घबाहुः, आयुषः अल्पत्वं ज्ञात्वा भगवन्तं प्राप

४।४।७३-८३

गङ्गा [द्र. जहुः, भगीरथश्च]

गन्धर्वाः

—उर्वशीशयनाभ्यासात् मेघापहारकाः [द्र. मौनेयाः] ४।६।३४-६४

गर्गा. मन्थुपुत्रः, गार्ग्याः क्षत्रोपेता द्विजातयः

गान्दिनी

—काशिराजपुत्री, पञ्चदशवर्षपर्यन्तमस्या गर्भे वासः,
वर्षत्रयपर्यन्तं गोदानेनास्याः उत्पत्तिः, श्वफल्कभार्या,
अक्रूरमाता [द्र. स्वमन्तकमणिचरितम्]

४।१३।१२५-१२८

गाधिः अयमिन्द्र एव, कुशाम्बुपुत्रः,

—सत्यवती-विश्वामित्रयोः पिता, ऋचोकात् शामकर्णा-
श्वसहस्रं गृहीत्वा, तस्मै कन्यादाता

४।६।६-१९

गौतमः [= शरद्धान् द्र. श्रीधरी]

—ऋषिः, अस्य भार्या अहल्या, पुत्रश्च द्युतानन्दः [द्र. निमिः]

४।१९।६२-६३

घटोत्कचः

—भीमसेन-हिडिम्बापुत्रः

४।२०।४५

चन्द्रगुप्तः

—नृपः, कौटिल्येन अभिषिक्तः, विन्दुसारः अस्य पुत्रः

४।२४।२८-२९

चित्ररथः [= रोमपादः]

—धर्मरथपुत्रः, अनपत्याय अस्मै दशरथः शान्तां
पुत्रत्वेन ददौ

४।१८।१५-१८

चित्राङ्गदः

—शान्तनु-सत्यवतीपुत्रः, चित्राङ्गदगन्धर्वेण हतः

४।२०।३४-३५

च्यवनः

—मित्रायुपुत्रः, अस्य सन्ततिः

[द्र. ४।१।६२] ४।१९।६९-७३, ७९

जनकः [= वैदेहः, मिथिः]

—निमिपुत्रः

४।५।२०-३४

—अस्य गृहे बलदेवस्य निवासः [द्र. स्वमन्तकमण्यु-
पाख्यानम्]

४।१३।१८-१६२

जनमेजयः

—पुरुपुत्रः, अस्य पुत्राश्च

४११९१

—परीक्षितपुत्रः, अस्य सन्ततिः

४१२१२-४

जमदग्निः

—ऋचीक-सत्यवतीपुत्रः, रेणुकास्य भार्या, पुत्रः परशुलामः;

सम्बद्धविषयेण सह [द्र. गाधिचरितम्]

४१७१९-३६

जरासन्धः

—बृहद्रथपुत्रः, अस्य सन्ततिः

४११९८३-८५

जहुः

—सुहोत्रपुत्रः, एतत्कर्तृकं गङ्गायाः पानम्, पुनः गङ्गायाः

निस्सारणञ्च

४१७१४-६

जाम्बवती

—कृष्णापत्नी [द्र. स्यमन्तकमण्ड्युपाख्यानम्]

४११३१५५-६३

जाम्बवान्

—कृष्णेन सह युद्धकरणम्, कन्यादानादि

४११३१८-१६२

ज्यामघः

—रूपः, स्त्रीवशः, दीर्घसमयानन्तरं शैव्यायां विदर्भनामक-

पुत्रप्राप्तिः, युद्धे कन्यारत्नप्राप्तिः, सैव स्तुषा

४११२११-४५

जाटिका

—राक्षसी [द्र. रामः]

४१४८७-१०३

तारा

—बृहस्पतिपत्नी [द्र. सोमः]

४१६१६-३३

तुर्वसुः [= दुर्वसुः]

—ययाति-देवयानीपुत्रः, जरास्त्रीकारात् राज्यव्युत्तिः,

दक्षिणपूर्वस्यां दिशि मण्डलनृपत्वेन नियुक्तः

[द्र. ययातिः]

४११०१-३२

—अस्य वंशः

४११६१२-६

तृणबिन्दुः

—शुभपुत्रः, अलम्बुसा अस्य भार्या, विशालः अस्य पुत्रः,

अस्य कन्या = इलबिला, पौत्राद्याः

४११४५-६१

त्रिशंकुः

—रूपः; लव्याकणपुत्रः, अस्य चाण्डालत्वप्राप्तिः, अस्य सन्ततिः स्वर्गगमनं च

४११२१-२४

दक्षः

—अस्य जन्म ब्रह्मणः दक्षिणाङ्गुष्ठात्

४११६

दत्तात्रेयः

—कामर्षीर्याय वरदाता

४११११२

दन्तवक्त्रः

—कारुष-श्रुतदेवापुत्रः

४११४१३६-४०

दशरथः

—अस्य पुत्रा रामादयः [द्र. चित्ररथः]

४१४१५६-८७

दिष्टः

—मनुपुत्रः, अस्य पुत्र-पौत्राद्याः

४११७, १६-३१

—अस्य वंश.

४१११९-६१

दीर्घतमाः

—उतथ्य-समतापुत्रः, वृहस्पतिवीर्यतिरस्कृता

४११९१६

—अनेन बलिभार्यायाम् अङ्ग-वंग-कलिङ्ग-सुहृ-
पौण्ड्राख्याः क्षत्रियाः उत्पादिताः

४११८१३-१४

दुर्योधनः

—धृतराष्ट्र-गांधारीपुत्रः,

४१२-१३६

—बलरामात् गदाविद्याव्येता

४११३१०६

दुष्यन्तः

—ऐलीनपुत्रः, शकुन्तला अस्य पत्नी, पुत्रः चक्रवर्ती भरतः

४११६१८-१९

देवकः

—आहुकपुत्रः, अस्य पुत्राः, पुत्र्यश्च

४११४१४-१६

—शुचिष्ठिर-यौदेयीपुत्रः

४१२-१४४

देवयानी

—शुक्राचार्यस्य कन्या, ययातेः पत्नी [द्र. ययातिः]

देवाधि:

- शन्तनोः अग्रजः, चरित्रेण भ्रष्टः ४१२०६-३०
 —सत्ययुगे क्षत्रियवंशप्रवर्तकः, मनुवंशबीजभूतः ४१२४११८-१२१

देवासुरयुद्धम्

- [द्र. पुरञ्जयः, सोमः, रजिश्च] ४१२११-३२, ६१६-३३, ९११-२८

द्विजमीढः

- इस्तिनः पुत्रः, अस्य सन्ततिः ४११९१२६, ४८-५५

द्रुपदः

- पृषतस्य पुत्रः, अस्य पुत्रः धृष्टद्युम्नः ४११६१७३

द्रुह्यः

- ययाति-शर्मिष्ठापुत्रः, जराग्रहणास्वीकारात्
 पश्चिमदिशि मण्डलनृपत्वेन नियुक्तः ४११०११-३२
 —अस्य वंशः ४११७११-५

द्रौपदी

- युधिष्ठिरादीनां भार्या, प्रतिविन्ध्यादयः अस्याः पुत्राः ४१२०१४१-४२

धुंघुः

- असुरः, कुबलयाश्वेन हतः [द्र. कुबलयाश्वः] ४१२१४०

धन्वन्तरिः

- दोर्घतपसः पुत्रः, विष्णुवरात् आयुर्वेदविभाजकः ४१८१८-१०

धृतराष्ट्रः

- अस्य दुर्योधनादयः पुत्राः [द्र. व्यासः] ४१२०१३८-३६

धृष्टः

- मनुपुत्रः, ४१०११
 —अस्य वंशे घाटकः क्षत्रियः अभवत् ४१२१४

धृष्टकेतुः

- मनुपुत्रः ४११९१४३

नकुलः

- माद्रीपुत्रः, अस्य पुत्रौ च ४१२०१४०, ४२, ४८

नन्दः

- महापद्माख्यः, कौटिल्येन सपुत्रः नाशितः, वंशश्च
— मनुपुत्रः, अस्य सन्ततिश्च

४१२४।२०-२६, २७
४११।७, २।५-९

नरिष्यन्तः

—मनुपुत्रः

४११।७

नर्मदा

- नागभगिनी, पुरुकुत्सस्य पत्नी, अस्याः स्मरणात्
विषनाशः

४१३।४-१६

नहुषः

- आसुनृपतेः पुत्रः, अस्य यत्यादयः षट् पुत्राः,
वंशश्च

४१८।१-३, ९।२८-१०।१

नाभागः

- मनुपुत्रः अस्य सन्ततिश्च
— वैश्यत्वमापन्नः, अस्य वंशश्च

४११।७, २।५-९

४११।१९, ६।१

नारदः

—[द्र. रजिः]

४१९।१-२८

निघ्नः

- अनमित्रस्य पुत्रः, अस्य पुत्रौ प्रसेन-सत्राजितौ

४१२।१०

निमिः [= विदेहः]

- इक्ष्वाकुपुत्रः, यज्ञकरणम्, शापग्रहणदानादि, विदेह-
नाम्नः कारणम्, अस्य पुत्रः जनकः, अस्य चरितम्,
वंशश्च

४१५।१-३४

नृगः

— इक्ष्वाकुपुत्रः

४११।७

नृसिंहः

— विष्णोः अवतारः [द्र. प्रह्लादः]

४११४।४७, १५।५

परशुरामः

- जमदग्नि-रेणुकापुत्रः, विष्णोरंशावतारः, [द्र. गाधिः]
— कार्तवीर्यार्जुनहन्ता [द्र. कार्तवीर्यार्जुनः]

४१७।३५-३६

४१११।२, २०

परीक्षित्

- उत्तरा-अभिमन्युपुत्रः, अश्वत्थामग्रहिनेन ब्रह्मास्त्रेण
हृतः, भगवता पुनः उज्जीवितश्च, अस्य जनमेजयादयः
चत्वारः पुत्राः
—अस्य राज्याभिषेकः

४१२०।५२-२११२
४१२४।१११

पाण्डवाः

- एषां विस्तारः [द्र ४११३।७०, २०।४०-५३]

४११४।३२-३८

प्राण्डुः

- अस्य भार्या पृथा, पुत्राश्च [द्र. व्यासः]

४११४।३२-३८

पुरञ्जयः [= शशादः]

- वृषः, विष्णोः अंशावतारः, विकुक्षिपुत्रः, देवसहायकः

४१२।११-३२

पुरुकुत्सः

- वृषः, मान्धातुः पुत्रः, अस्य भार्या नर्मदा, वस-
हस्त्युः अस्य पुत्रः, दुष्टगन्धर्वनाशकः, सम्बद्धविषयश्च

४१३।४-२१

पुरुुरवाः

- बृषेभ्योः पुत्रः, प्रतिष्ठानस्य अधिपतिः
—उर्वश्या सह समागमः, अस्य षट् पुत्राः,
गन्धर्वैः अग्निस्थालीदानं अस्मै, उर्वशी-
सालोक्यप्राप्तिः अस्य

४११।११-१२, १३-१७

४१६।३४-७।१

पूरुः

- ययाति-शर्मिष्ठापुत्रः, पित्रुः जराग्रहणात् पित्रा
पृथिवीराज्ये अभिषिक्तः, सम्बद्धविषयश्च

४१०।१-३२

पृषध्नः

- मनुपुत्रः, गुरोः गोः वधात् अस्य शूद्रत्वप्राप्तिः

४११।७, १७

प्रतर्दनः

- दिवोदासस्य पुत्रः, अस्य शत्रुजिताद्यनेकनामानि,
अस्य पुत्रः अलर्कः

४१८।११-१६

प्रसेनः

- विष्णुस्य पुत्रः, सामन्तकर्मणि कण्ठे बन्धु-आश्लेष्टाय
अभ्यन्तम्, सिन्धेन तत्र हतश्च

४१२।३।१०, २९-३१

बलदेवः [= बलभद्रः, बलरामः, रामः]

—शतधन्वनः वधार्थं गमनम्, कृष्णं विनिन्द्य जनक-

पुरगमनम्, पुनः द्वारकां प्रति आगमनादि

४११३।७६-१६२

—केशवांशः, रेवती अस्य भार्या, अयं रेवती

विनम्रयामास, सम्बद्धविषयश्च

४११।६५-६६

—बलदेव-कृष्णादीनां जन्मविवरणम्

४११५।२६-३३

बभ्रुः

—देवावृधस्य पुत्रः [द्र. देवावृधः]

४११३।२-६

बाहुः

—नृपः, वृकपुत्रः, हैहयादिभिः पराजितः, अन्तर्बल्या

महिष्या सह वनगमनम्, और्वीश्रमे मृत्तिश्च

४१३।२६-२९

अस्य भार्या और्वकृपया सगरं जनयामास

४१३।३०-३५

बुधः

—सोमस्य पुत्रः, अस्मात् इलाया पुरुरवसः उत्पत्तिः

४११।८-१६

—सोमात् तारायाम् अस्य जन्म

४१६।६-३३

बृहस्पतिः

—अस्य भार्या तारा, सोमेन सह कलहः, सम्बद्धविषयश्च

[द्र. सोमः]

४१६।६-३३

—रजिपुत्राणां मोहनाय, इन्द्रस्य बलवृधद्वयै च आभि-

चारिककर्मकर्ता [द्र. रजिः]

४१९।१-२८

ब्रह्मा

अस्य दक्षिणाङ्गुष्ठात् प्रजापतेः दक्षस्य जन्म, [द्र. सृष्टिः]

४११।-६

—रेवतीं बलरामाय दातुं ककुभिर्न कथयिता, सम्बद्धविषयश्च

४११।६५-९६

ब्राह्मणी

—नाम नास्ति, सौदासशापदात्री [द्र. सौदासः]

भगीरथः

—दिलीपस्य पुत्रः, गङ्गायाः आनयनम्

४१४।

भरतः

—दशरथस्य पुत्रः, दुष्टगन्धर्वाणां नाशकः, अस्य पुत्रौ च

[द्र. रामः ४१४।८७-१०३]

४१४।१-०-१०४

भरतः

—दुष्यन्तपुत्रः, अस्य निर्वचनम्, अस्य तिस्रः पत्न्यः, नव पुत्राः, मरुत्सोमनामकयागस्य कारयिता, सम्बद्धविषयश्च ४११९।१०-१६

मदयन्तो

—सौदासस्य पत्नी, अस्याः पुत्रः अश्मकः, पुत्रप्राप्तिप्रकारश्च ४१४।४०-७२

मरुः

—राजा, शीघ्रगस्य पुत्रः, योगं आस्थाय, कलापग्रामे स्थितः, आगामियुगे सूर्यवंशीयक्षत्रप्रवर्तयिता ४१४।१०८-११०

मरुत्तः

—अविक्षितस्य पुत्रः, चक्रवर्त्ती, अस्य पुत्रः नरिष्यन्त ४११।३१-३३

मान्धाता

—नृपः, अस्य उत्पत्तिप्रकारः, अस्य भार्या बिन्दुमती, अस्य सन्ततिः, सौभरिः अस्य श्वशुरः, नामनिर्वचनं च मूलकः [= नारीकवचः] ४१२।४८-६८

—अश्मकस्य पुत्रः, अस्य नाम्नः निर्वचनम्, अस्य पुत्रः दशरथः ४१४।७३-७५

मौनेयाः

—गन्धर्वाः, नागस्य मणिहर्तारः, पुरुकुत्सुना नाशिताः ४१३।४-१०

यदुः

—ययातिदेवयान्यो. पुत्रः, पितु. जराग्रहणास्वीकारात् दक्षिणस्यां दिशि मण्डलनृपत्वेन नियुक्तः, अस्य वंशश्च ४११०।४-१२, ३१-११।३०

मयातिः

—नहुषपुत्रः, अस्य द्वे भार्ये, पञ्च पुत्राः, शुक्रशापात् जराप्राप्तिः, पुरुं राज्येऽभिषिच्य तपश्चचाराऽयम् ४११०।१-३२

युधिष्ठिरः

अस्य पुत्रौ [द्र. पाण्डुः]

युवनाश्वः

४१२०।४२-४४

—प्रसेनजितः पुत्रः, मन्त्रपूतस्य जलस्य पानात् अस्य दक्षिणकुक्षे मान्धातुः जन्म

४१२।४८ ५८

रजि:

—आयुषः पुत्रः, देवासुरसंग्रामजेता, अस्य सन्ततिश्च ४१८१, ९११-२३

रथीतरः

पृषदश्चस्य पुत्रः, अस्य वंश्याः क्षत्रीयेताः द्विजातयः ४१२१९-१०

राक्षसः

—व्याघ्ररूपौ, सौदासानिष्टकर्तारौ, सौदासेन नाशितौ ४१४११-४६

रामः

—दाशरथिः, विष्णोः अंशावतारः, अस्य वनगमनादि,
अस्य सन्ततिः राज्यशासनकालश्च ४१३१७, ४१८७-१०४

रावणः

—दशाननः, अयं कार्त्तवीर्येण नियमितः ४११११६
—अयं रामेण हतः [द्र. शिशुपालः ४११४११-१५११-१७] ४११४४८-४६

रुद्रः

—अङ्गिरसः सकाशात् उपलब्धविद्यः, बृहस्पतिसहायकः ४१६१३

रेणुका

—रेणोः पुत्री, जमदग्निभार्या, परशुराममाता [द्र. गाविः] ४१७१३५-३६

रैवतः

—आनर्तस्य पुत्रः, आनर्तदेशाधिपतिः, अस्य पुत्रः रैवतः ४११६४-६५

रैवती

—रैवतस्य पुत्री, बलरामपत्नी ४११६५-६६

रैवतः [= ककुद्मी]

—रैवतस्य पुत्रः, अस्य पुत्री रैवती, अनेन ब्रह्मणः
आदेशेन रैवती बलरामाय दत्ता ४११६५-६६

लक्ष्मणः

—दाशरथस्य पुत्रः, [द्र. रामः] ४१४८६-१०४

वसिष्ठः

- विकुक्षिः शशं भक्षितवानिति इक्ष्वाकुं
प्रत्यस्य कथनम् ४१२।१५-१८
—अयं शकादीन् जीवन्मृतकाञ्चकारेत्यादि ४१३।४२-४३
—यज्ञसमाप्त्यनन्तरं सौदासेन नरमांसं प्राप्य,
तेन कुपितः शापानुग्रहकर्ता, ४१४।४५-५६
—निमैः शापदाता, तस्मात् शापग्रहणकर्ता, अस्य
जन्म च [द्र. १।१।१२-२०] ४१५।१-१२

वसुदेवः

- शूर-मारिषापुत्रः, अस्य देवक्यादयः पत्न्यः,
अस्य पुत्रपौत्राश्च [द्र. ५।१।६९] ४१५।७८-९०

विकुक्षिः

- इक्ष्वाकोः पुत्रः, शशादापरनामा, अस्य पुत्रः पुरज्जयः ४१२।११-२०

विचित्रवीर्यः

- शान्तनु-सत्यवतोपुत्रः द्वे भार्येऽस्य, यक्षमणा
मृतः [द्र. व्यासः] ४१२०।३४-३८

विदर्भः

- ज्यामवस्य पुत्रः, अस्य पुत्राः [द्र. ज्यामवः] ४११२।१२-३८

विकस्वान् [= सूर्यः]

- अस्य पुत्रः मनुः, सत्राजिते स्यमन्तकमणिदाता ४११।६, १३।११-१४

विशालः

- दृणत्रिन्दो अलाभुसायाश्च पुत्रः, वैशालीनगर-
स्थापकः, अस्य पुत्राद्याः ४११।४९-६१

विधमित्रः

- गावैः पुत्रः, अस्य पुत्राश्च [द्र. गाधिः ४।७।६-३६] ४१७।३१-३६
—कषिः [द्र. त्रिशंकुः] ४१३।२१-२४
—अस्य यागाः रामेण रक्षिताः ४१४।८७-१०३

विष्णुः

- पुरञ्जयस्य शरीरे प्रविश्य दैत्यानां नाशकः ४१२।२१-३२
—पुरुकुत्से प्रविश्य दुष्टगन्धर्वनाशकः ४१३।४-१६

वैवस्वतमनुः

विषस्वतः पुत्रः, अस्य पुत्राः इक्ष्वाकादयः, इला पुत्री च ४११६-१०

व्यासः

—मातुः आदेशात् विचित्रवीर्यपत्न्योः दास्यां च
पुत्रोत्पादकः ४१२०:६-३८

शतधन्वा

—यादवः, सत्राक्षितः हन्ता, कृष्णस्य चक्रेण
हतश्चायम् ४११३७९-६८

शतानीकः

—जनमेजयस्य पुत्रः, अयं याज्ञवल्क्यात् वेदम्,
कृपाचार्यात् अस्त्रविद्याम्, शौनकात् आत्मज्ञानं
प्राप, अस्य पुत्रः अश्वमेधदत्तः ४१२१३-५

शत्रुघ्नः

—दशरथस्य पुत्रः, मथुरायाः निवेशकः,
अस्य पुत्रौ च ४१४१८७-१०३

शर्मिष्ठा

—वृषपर्वणः कन्या [द्र. ययातिः] ४११०११-३२

शरद्वान्

—[द्र. गौतमः]

शर्यातिः

—मनोः पुत्रः सुकन्यायाः पिता, अस्य पुत्रः आनर्तः ४११७, ६२-६३

शान्तनुः

—प्रतीपस्य पुत्रः, अस्य हस्तस्पर्शस्य फलम्, अयं
जाह्नव्यां भीष्मम्, सत्यवत्यां चित्राङ्गद-विचित्रवीर्यौ
उत्पादयामास ४१२०१८-३१

शावस्तः

—चान्द्रद्युवनाश्वस्य पुत्रः, अस्य पुत्रः बृहदश्वः,
शावस्तीसंस्थापकः ४१२३६-३८

शिशुपालः

—दमघोष-श्रुतश्रवापुत्रः, अस्य पूर्वजन्मकथा, भगवतः
द्वेषी, भगवति लीनः, सम्बद्धविषयश्च

४११४४४-१५१७

शुकः

—चन्द्र-बृहस्पतिकलहे अयं पाणिग्राहः

४१६१२-१८

—देवान्याः पिता, ययातिं प्रति शापदाता

४११०४-७

शुनःशेषः [= देवरातः]

—भृगुवंशीयः, अयं विश्वामित्राय देवैर्दत्तः

४१७१३७

शैव्या

—ज्यामघस्य पत्नी, पतिवश्या, अस्याः पुत्रः विदर्भः

४१२११२-३६

श्वफल्कः

—वृद्धेः पुत्रः, अस्य भार्या गान्दिनी, पुत्रः अक्रूरः,
अस्य प्रभावः, अस्य सन्ततिः, सम्बद्धविषयेण सह

४१२११८-१५२

सगरः

—नृपः, बाहोः पुत्रः, अस्य उत्पत्तिप्रकारः अस्य द्वे भार्ये,
अस्य पुत्राः, इयमेधयज्ञकरणम्, सम्बद्धविषयेण सह

४१२१२६ ४१३३

सत्यभामा

—कृष्णस्य भार्या [द्र. कृष्णः]

४१२१६४, ७१-७६

सत्यवती

—गाधेः कन्या, ऋचीकण्ठेः भार्या, पुत्रार्थं भर्त्रा
दत्तयोः फलयोः व्यत्यासेन अस्याः पुत्रः जमदग्नि
अभवत्, इयं कौशिकी नदी अभूत् [द्र. गाधिः]

४१७१२-३४

सत्यव्रतः [= त्रिशङ्कुः]

—वय्यारणेः पुत्रः, अस्य पुत्रः हरिश्चन्द्रः, अयं
विश्वामित्रेण सशरीरः स्वर्गम् आरोपितः

४१३११-२५

सत्राजित्

—निघ्नस्य पुत्रः, प्रसेनस्य भ्राता, अयं सूर्यात् स्यमन्तकमणिं
प्राप, शतघन्वना इतः, सम्बद्धविषयेण सह

४१२३१०-७१

सीता

—सीरध्वजस्य पुत्री, अस्या उत्पत्तिप्रकारश्च ४१५१२७-३०

—रामस्य भार्या, रावणेन अपहृता, रामेण रावणं
हत्वा पुनः सीता आनीता, अस्याः पुत्रौ च ४१४८७-१०४

सीरध्वजः [= जनकः]

—सीतायाः पिता, हर्षरोम्णः पुत्रः, अस्य पुत्राश्च ४१५१२७-३०

सुद्युम्नः [= इला]

—इला एव सुद्युम्नः, प्रतिष्ठानपुरस्य अधिपः ४११८-१६

सुनिकः

—रिपुञ्जयस्य अमात्यः, स्वस्वामिहन्ता, पुत्राय राज्यदाता च ४१२४१-१

सुमतिः

—काश्यपस्य दुहिता, सगरस्य पत्नी, इयम् और्व्वरात्
षष्टिसहस्रपुत्रान् प्राप ४१४१-६

सोमः

—अत्रेः पुत्रः, अयं ब्रह्मणा औषध्यादीनां आविपत्ये
अभिषिक्तः, अनेन बृहस्पतेः पत्न्याः तारायाः
अपहरणम् कृतम्, देवासुरयुद्धम्, बुधोत्पत्तिश्च ४१६१-३३

सौदासः [= मित्रसहः]

—सुदासस्य पुत्रः, अस्य भार्या मदयन्ती, अश्मकस्य
पिता, कल्माषपादापरनामा, व्याघ्रद्वयमारणम्,
वसिष्ठ-ब्राह्मणीभ्यां शापदानादि, ४१४१४०-७२

सौमरिः

—ऋषिः, मान्धातुः कन्यानां पतिः, अस्य पुत्राः,
वैराग्यात् परमपदप्राप्तिकर्ता ४१२१६६-१३३

हरिश्चन्द्रः

—सत्यव्रत (विशङ्कु) पुत्रः, अस्य पुत्रः रोहितः, सम्बद्धविषयश्च ४१३१२१-२५

हिरण्यकशिपुः

—[द्र. प्रह्लादः शिशुपालश्च] ४१४१४४-१५१७

^१हिरण्यनामः

—रूपः, विश्वसहस्य पुत्रः, अस्य पुत्रः पुण्यः,
जैमिनिशिष्यात् याज्ञवल्क्यात् योगप्राप्तिः ४१४११०६-१०८

१ - जीवानन्द संस्करणानुसारेण तु हिरण्यनाम एव जैमिनिशिष्यः, याज्ञवल्क्य
एव तस्मात् योगमवापेति प्रतिपादितम्, श्रीमद्भागवतमपि एतदेव द्रढयति ।

नवमः खण्डः व्यक्तीनां परिचयः, तत्सम्बन्धीनि
चरितानि, आख्यानानि च ।

विभागः—जातिः

जातिसामान्यम्

[प्रथमखण्डः द्रष्टव्यः]

जातिविशेषाः

अप्सराः

- आसाम् उत्पत्तिः १२११२५
- लक्ष्म्याः प्रादुर्भावसमये आभिः नर्तनं कृतम् ११९१०२
- अष्टावक्रद्वारा शापप्राप्तिः शापमोक्षश्च एता
एव गोप्यः, सम्बद्धविषयश्च ५१३८१८१-८४

असुरः

- प्राचेतसदक्षमानसपुत्राः, द्र. प्र. खण्डः ११५१८८

ऋषिः

- चतुर्दशामन्वन्तरीयऋषिनामानि ३१११-२१६१
- ऋषयः (ऋगादिशाखाप्रवक्तारः) ३१४१६-६१४
- ऋषिः, ब्रह्मर्षिः, देवर्षिः, राजर्षिः इति
मेदात् त्रिविधः, द्र. ११२१२७-२९ ३१६१०

गन्धर्वः

- कश्यप-अरिष्टायां जाताः द्र. ११५१८८ ११२११५

तिर्यक्

- सुरमितः गोमहिषादेरुत्पत्तिः १२११२४
- वाम्नायाः पशुपक्षिणामुत्पत्तिः १-२११४-१७

दानवः

- कश्यप-दनुजाताः, एषां नामानि १२११४-१३
- कश्यपात् पुलोमायां, कालकायां च जाताः १२११७-९

देवः

- कश्यपात् अदित्यां जाताः ११५१२८-१३४

देवविशेषः

- आदित्याः (कश्यपात् अदित्यां जाताः,
द्वादश, एषां नामानि) ११५।१३१-१३२
- तृषिताः (चाक्षुषमन्वन्तरीयाः देवाः, वैवस्वतमन्वन्तरे
कश्यपात् अदित्यां जाता) ११५।१२८-१३३
- देवप्रहरणाः (कृशाश्वस्य पुत्राः, एते युग-
सहस्रान्ते पुनरपि जायन्ते) ११५।१३८
- देवश्रेष्ठाः (प्रत्यङ्गिरसजाः, ऋचाभिमानिनः) ११५।१३७
- मरुत्वन्तः (धर्मात् मरुत्वत्यां जाताः) ११५।१०८
- सुहृताः (धर्मात् सुहृत्तायां जाताः) ११५।१०८
- यामाः (यज्ञात् दक्षिणायां जाताः, द्वादश) १७।२१
- रुद्रः (विश्वकर्मपुत्रः, एकादशरुद्रनामानि) ११५।११९-१२५
- वसवः (धर्मात् वसौ जाता, अष्टसंख्याका,
एषां नामानि) ११५।१०७-१०८, ११०-१११

देवासुरयुद्धम्

- दैत्यकृतः देवानां पराजयः १९।३२-३४
- देवैः कृतः दैत्यानां पराजयः १९।११०-१११
- हिरण्यकशिपुना कृतः देवपराजयः ११७।२-६
- देवैः कृतः असुराणां पराजयः ३।१७।१६-१८।३३

द्र. श्रीचरितम्

दैत्यः

- कश्यपात् दित्यां जातौ, हिरण्यकशिपु-हिरण्याक्षौ,
द्र. अष्टमः खण्डः ११५।१४१-१४१३

नागः

- कश्यप-कद्रुजाताः शेषाद्याः १२।११९-२२

द्र. ११५।८८

निषादः

- एते वेनस्य ऊरुतः जाताः ११३।३३-३७

पिशाचः

- कश्यपात् क्रोधायां जाताः १२।१२२-२३

मनुष्यः

—सतद्वीपान्तर्गताः

द्र. भुवनकोशः

—अर्वाक्सर्गः

२।२।१-४।८७

—अर्वाक् सर्गः मानुषसृष्टिः

१।५।१५, १८, २३

—मनुष्याणां हासवृद्धादि

[द्र. प्र. खं] १।६।१-४२

यक्षः

—कश्यपात् खसायां जाताः

[द्र. प्र. खं] १।२।१।२५

रक्षः

—कश्यपात् खसायां जाताः

[द्र. प्र. खं] १।२।१।२५

सर्पः

—कश्यपात् सुरसायां जाताः

[द्र. प्र. खं] १।२।१।१८-१९

जातीनां व्यक्तीनाश्च परिचयः

अक्रूरः

—क्षफल्कस्य पुत्रः, महाभागवतः, कंसस्य

आज्ञया कृष्ण-चलरामाभ्यां सह प्रथुरायाम् आगमनम्,

यमुनायाम् अक्रूरस्य मोहः

५।१५।१-१९।१२

अग्निः [= प्रजापतिः]

—अस्य पुत्र-पौत्राश्च [द्र. प्रह्लादः, पावकश्च]

१।१०।१४-१७

—पूर्वम् अयं एक एव, पूरुरवसः समयादारभ्य अग्नित्रयं

जातम्, अस्य उत्पत्तिकथा च

४।६।७५-९४

[द्र. पूरुरवाः, १।१५।११०-११६, ५।३८।२४ अपि]

अग्निष्वात्ताः

—पितृविशेषाः [द्र. १।७।२२, २५, २७]

१।१०।१७-१९

अङ्गः

—अस्य भार्या सुनीथा, वेनश्च पुत्रः

१।१३।७

अङ्गिराः

—अस्य भार्या स्मृतिः, अस्य पुत्राः

१।१०।८-९

अत्रिः

- अस्य उत्पत्तिः, अब्जयोनेः ब्रह्मणः सकाशात्,
पुत्रश्च सोमः ४१६१५-६
—अनसूयापतिः, अस्य पुत्राः सोमादयः १११०१८-९

अदितिः

- दक्षप्रजापतेः कन्या, कश्यपस्य भार्या, द्वादशादित्यानां
माता ११५११०३-१०४, १२६-१३४
—अस्याः गृहे कृष्णस्य आगमनम्, अदितिकृता
कृष्णस्य स्तुतिश्च ५१३०११-२८

अधर्मः

- अस्य भार्या हिंसा, अस्य पुत्रः अमृतः, निकृतिः
कन्या च ११७३२-३६

अनलः

- अष्ट वसुषु एकः, अस्य पुत्राः कुमारदयः ११५११११, ११९, ११६

अनसूया

- अत्रिपत्नी [द्र. अत्रिः] ११२०१८-९

अनिरुद्धः

- प्रद्युम्नस्य पुत्रः, अस्य विवाहः, बलरामकर्तृकः-
रुक्मिवधः, सपत्नीकस्य अनिरुद्धस्य द्वारकायाम् आगमनम् ५१२८१६-२८
—उषया सह विवाहः, बाणासुरेण सह युद्धम् ५१३२१६-३३१५३

अनिलः

- अष्ट वसुषु अन्यतमः, धर्मवसुपुत्रः, शिवाय भार्या,
द्वौ पुत्रौ च ११५११११. ११४-११६

अरिष्टकः

- असुरः, वृषभरूपं सन्धाय सर्वोपद्रवकारकः,
अयं कृष्णेन हतः ५११४११-१५

अरिष्टनेमी

- दक्षप्रजापतेः चतसृणां कन्यानां पतिः, अस्य षोडश
अपत्यानि [द्र. ११५११०४] ११५११३६

अरिष्टा

- दक्षप्रजापतेः पुत्री, कश्यपस्य पत्नी, गन्धर्वमाता ११५११२६, २११२५

अरुणः

—कश्यप-विनतापुत्रः

११२११७

अरुन्धती

—दक्षप्रजापतेः कन्या, धर्मस्य भार्या,
अस्याः सन्तन्तिः

१११५११०३-१०, १०६, १०६

अर्जुनः [= पाण्डवः]

—इन्द्रांशः

५११३११७-२४

—अस्मै दारुकद्वारा कृष्णस्य सन्देशः

५१३७५७-६४

—आभीरकर्तृकः अस्य पराजयः, वञ्चस्य
अभिषेकः, इस्तिनापुरं प्रति आगमनम्

५१३८१६-६२

—अस्मै व्यासस्य उपदेशः

५१३८३५-६०

अश्विनौ

—सूर्यपुत्रौ, अश्वरूपधारिण्याः संज्ञायाः सकाशात् अनयोः जन्म

३१२२-७

अष्टावकः

—जले तपःकरणम्, रम्भा-तिलोत्तमादिभ्यः
वरदानम्, अभिशापदानादि

५१३८७१-८४

असिकनी

—वीरणप्रजापतेः कन्या, प्राचेतसदक्षप्रजापतेः

पत्नी, अस्याः षट्सहस्रपुत्राः षष्टिकन्याश्च सम्बद्धविषयेण सह

१११५१८९-१०३

आकूतिः

—स्वायम्भुवमनोः कन्या, रुचिप्रजापतेः भार्या,
दक्षिणा-यज्ञयोर्माता

११७११६-२०

आग्नीध्रः

—प्रियव्रतस्य पुत्रः, जम्बूद्वीपेश्वरः, अस्य नाम्यादयः

नव पुत्राः, पुत्रेभ्यः वर्षाधिपतित्वदानम्, तत्सन्ततिश्च

२११५-४६

—तपसे शालग्रामक्षेत्रं प्रति गमनम्

२११२४

अदित्याः

—द्वादश, एते चाक्षुषमन्वन्तरे वृषितनामानः देवाः,
ऋषयाश्च अदित्या जाताः, एषां नामानि

१११५१२४-१३४

इन्द्रः

- त्रैलोक्याधिपतिः, शचीपतिः, दुर्वाससः श्लाघात्
अयं निःश्रीकृतां गतः, हरेः उपदेशात् समुद्रमन्थनम्,
श्रियः प्रादुर्भावः, इन्द्रकृता श्रियः स्तुतिः, वरप्राप्तिश्च ११११-१४६
—दितेः कुक्षौ प्रविश्य गर्भछेदनम्, मरुताम् उत्पत्तिः, ११२१३०-४१
—मरुतां देवानां चाधिपत्ये ब्रह्मणा अभिषिक्तः ११२२११, ४, ६
—चतुर्दश मन्वन्तरीयाणि इन्द्रनामानि ३१११-२१६१
—अस्य भगिनी योगनिद्रा [द्र. गाधिः] ५११६६-८६
—इन्द्रयज्ञस्य निरोधात् इन्द्रस्य क्रोधः, कुष्णेन
गोवर्धनधारणानन्तरं कुष्णस्य समीपे इन्द्रस्य
आगमनम्, अर्जुनस्य संरक्षणाय प्रार्थनादि ५१२०११६१२१२६
—इन्द्रेण कुष्णाय नरकासुरवृत्तान्तकथनम् ५१२०११६-१५
—पारिजातवृक्षस्य कृते कुष्णेन सह युद्धम्, इन्द्रस्य
पराजयः, कुष्णं प्रति क्षमायाचनादि [द्र. कण्डुः] ५१३०११-३११३
[द्र. ४१२१२१-३३, ५१२१-१६]

इरा

- दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, ११५११०४, १२६-१२७
—वृक्षादीनां माता ११२१२४

उग्रसेनः

- कंसस्य पिता, कुष्णेन बन्धात् मोचितः, राज्ये अभिषिक्तश्च ५१२११८-१७
—अस्य अग्नौ प्रवेशः ५१३०१४

उत्तङ्कः

- ऋषिः ४१२१४०

उत्तानपादः

- स्वायम्भुवमनोः पुत्रः, अस्य द्वे भार्ये द्वौ पुत्रौ च ११३१११-१२१०३

उद्धवः

- यादवेषु श्रेष्ठः, यादवानां नाभ्यक्षले समुपस्थिते
कुष्णाक्षया बदरिकाश्रमगमनम् ५१३७१२६-३७

उशनाः

- चन्द्रसहायकः [द्र. श्रीः] ४१११२१४

उषा

- बाणासुरस्य कन्या, अनिरुद्धस्य भार्या ५१३२१६, ३३५३

ऊर्जा

- दशकन्या वसिष्ठपत्नी, अस्य पुत्राः ११७१२२, २५, १०११-१४

ऋचीकः

—सत्यवत्याः पतिः, पत्न्यै चरुदाता, अस्य पुत्रः जमदग्निः ४७।१३-३९

ऋभुः

—ब्रह्मणः पुत्रः, निदार्धं प्रति अद्वैतज्ञानोपदेशः अनेन कृतः २।१५।२-१६।१९

और्वः

—सगराय विष्ण्वाराधनादिकथकः ३।८।३-१७।२

कंसः

- पूर्वजन्मनि अयं कालनेमिः, उग्रसेनस्य पुत्रः,
भोजराजः ३।२६, ४।१४।२०, ५।१।२६-२२, ६४,
—आकाशवाण्याः श्रवणम्, देवकीहर्षनाय उद्योगकरणम् ५।१।५-११
—वसुदेवेन आनीतायाः नन्दगोपकन्यायाः शिलापृष्ठे
क्षेपणादि ५।३।१५-२९
—एतत्कर्तृकः आत्मरक्षणोपायः, वसुदेवदेवक्योः
बन्धनान्मोचनम् ५।४।१-१७
—नारदात् देवकीगर्भपरिवर्तनादिवृत्तान्तश्रवणम्,
कंसस्य क्रोधः, कुण्णबलरामयोः आनयनाय अकूरप्रेषणम् ५।१५।१-२४
—अस्य वधः सम्बद्धवधेण सह ५।२०।१८-८७

कण्डुः

- मुनिः गोमतीतीरे तपःकरणम्, प्रम्लोचया
सहास्य विहारः, मारिषायाः उत्पत्तिः, तपः करणादि १।१५।११-५९

कपिलः

- मुनीनाम् अधिपतिः १।२२।१८
—विष्णोः अंशावतारः, २।१४।९
—कृतयुगे विष्णुः कपिलरूपेण ज्ञानस्य उपदेष्टा ३।२।५५
—सगरस्य षष्टिसहस्रपुत्राणां नाशकः, अंशुमते हयं वरं च दाता ४।४।२०-३१

कद्रुः

- दक्षप्रजापतेः सुता, कश्यपस्य पत्नी,
नागानां माता १।१५।१०१-१०४, १२७, १।२१।१९-२२

कल्किः

- कलियुगान्ते विष्णोः अवतारः ३।२।५८

कश्यपः

—दक्षप्रजापतेः त्रयोदश कन्यानां पतिः, अदित्यादिनां त्रयोदश

पत्नीनां नामानि, सन्ततिश्च

११५।१०३, १०४,

१२६-१३४, १४१-२१।४१

कार्तिकेयः [= कुमारः]

—अग्निभूः, शरस्तम्बेऽस्य जन्म निवृत्तिश्च

११५।११५-११६

कालनेमिः

—जन्मान्तरेऽयमेव कंसः

५।१।६४

कालयवनः

—श्लेच्छनृपः, अस्य उत्पत्तिः गार्ग्यऋषि-सकाशात्,

यादवैस्सह युद्धम्, सुचक्रन्दकर्तृकः अस्य नाशः

५।२३।१-२१

कालिङ्गकः

—कलिङ्गदेशीयः ब्राह्मणः, अनेन यमयातनानाशक-

कर्माणि भीष्माय प्रतिपादितानि

३।७।९-३६

कालियः [= नागराजः]

—कृष्णेन सह युद्धकरणम्, कृष्णं स्तुत्वा समुद्रं

प्रति गमनम्, सम्बद्धविषयेण सह

५।७।१-८०

काली

—जडभरतस्य रक्षित्री, पृषतनृपतेः सेवकस्य नायकर्त्री

२।१३।४८-५०

काशिराजः

—पौण्ड्रकस्य सहायकः, कृष्णेन हतः

५।३४।१४-२७

कुब्जा

—कंसस्य अनुलेपनकर्मकर्त्री, कृष्णकर्तृकं अस्यां

ऋजुत्वम्

५।२०।१-१३

कुरुः

—अस्य भार्या आग्नेयी. अङ्गादयः षट् पुत्राः

१।१३।६-७

कुवल्यापीडः

—हस्ती, रामकृष्णयोः वधार्थं उद्यतः

बलरामेण हतः

५।१५।१७, २०।२२-२३, ३२-४१

कूर्मः [= विष्णुः]

—भगवत अवतारः, समुद्रमन्थने मन्थनाद्रेः

अधिष्ठानभूतः, देवानां बलवर्धकः

११९८८-९१

कृत्या

—हिरण्यकशिपोः आज्ञया प्रह्लादस्य नाशाय पुरोहितैः

उत्पादिता [द्र. पुरोहितः]

११८८९-४६

—दक्षिणाग्नेः सकाशात् उत्पन्ना, कृष्णस्य चक्रेण हता

५१३४१२८-४४

कुराश्वः

—प्राचेतसदक्षप्रजापतिकन्ययोः पतिः, देवर्षिः,

देवप्रहरणाः अस्य पुत्राः

११९५१०५, १३८

कृष्णः [= विष्णुः]

—अस्य सम्पूर्णं चरितम्, सम्बद्धविषयेण सह

५१११-३८९४

अध्यायानुक्रमेण

—विष्णोः अंशेन अवतीर्णस्य अस्य कर्मविषयकः प्रश्नः

५१११-३

—अवतारस्य पूर्वपीठिका (विश्वरूपम्, अस्य

ब्रह्मकृता स्तुतिश्च ५११५१-५८, दैत्यनाशाय

श्रीभगवतः केशयोः अवतारः ५११५९-६५, निद्रादेवीं

प्रति गर्भपरिवर्तनाय आदेशः ५११६९-८६,

अवतारस्य तिथिः ५११७७) इत्यादि

५११४-८६

—अस्य देवकीगर्भे प्रवेशः, तदा देवकृता स्तुतिः,

अस्य आविर्भावः, तत्कालीना स्थितिः

५१२१-३१२९

कृष्णकर्तृकः पूतनाया वधः, शकटासुरस्य

भञ्जनम्, यमलार्जुनयोः उद्धारः, वृन्दावनं

प्रति गमनम्

५१५१-६५१

—एतत्कर्तृकं कालियनागस्य दमनम्

५१७१-८३

—एतत्कर्तृकं तालफलपातनादि

५१८१-३

—हरिणाक्रीडनम्, प्रलम्बासुरवधार्थं

बलदेवस्य शक्तेः स्मरणादि

५१९१-३८

—शरद्वर्णनम्, शक्रमुखविषयकप्रश्नः,

गोवर्धनपूजादिवर्णनम्

५१९०११-४९

—गोवर्धनधारणेन गोपादीनां रक्षणम्,

गोवर्धनस्य स्वस्थाने स्थापनं च

५१९११-२५

- अस्य माहात्म्यं ज्ञात्वा इन्द्रेण कृता अस्य
स्तुतिः, व्रजगमनं च ५११२११६
- गोपीभिः सह रासक्रीडाकरणादि ५११३११-६०
- एककर्तृकः वृषभासुरवधः ५११४११-१४
- वृन्दावने केशिनं हत्वा पुन. पुन. गोकुलं प्रत्यागमनम् ५११६११-१७, २८
- गोकुले अक्रूरकृतं कृष्णबलरामदर्शनम् ५११७११-३३
- गोकुलात् निष्क्रमणम्, मध्ये कालिद्याः प्राप्तिः,
सम्बद्धविषयेण सह ५११८११-५८
- यमुनायाम् अक्रूरकृतं विचित्रदर्शनम्, मथुरायां प्रवेशः,
रजकं हत्वा वल्लभग्रहणम्, मालाकाराय वरदानम् ५११९११-२९
- कुब्जायै वरदानम्, धनुषः भङ्गकरणम्, कुवल्या-
पीडनम्, चाणूरतोषकौ हत्वा गोपैस्सह
क्रीडाकरणम्, कंसवधादि ५१२०११-१०५
- क्षमायाचनयदुवृद्धानां नमनादि ५१२१११-६
- कंसपत्नीनां समाधानकरणम् ५१२११७-८
- उग्रसेनस्य अभिषेककरणम्, बलरामेण सह विद्याध्ययनाय
गुरुग्रहगमनम्, गुरुसेवाकरणम्, मथुरां प्रत्यागमनम्
सम्बद्धविषयेण सह ५१२१११-३२
- जरासन्धेन सह अष्टादशवारं युद्धकरणम्, अस्य
लीलारूपकथनं च ५१२२११-१८
- कालयवनभयेन द्वारकां निर्माय तत्र यादवानां स्थापनम्,
सुचकुन्दसुतगुहायां गमनम्, सुचकुन्दाय वरदानं च ५१२३११, २४११-३
- रुक्मिण्याः हरणम्, तया सह विवाहः, अस्य पुत्रः
प्रद्युम्नः, सम्बद्धविषयेण सह ५१२६११-१२
- अस्य पत्न्यः, पुत्राश्च, रुक्मिणः नगरे अनिरुद्धविवाहं
कृत्वा सर्वैः सह द्वारकां प्रत्यागमनम् ५१२८११-९, १७-२८
- इन्द्रस्य वचनानुसारेण प्राग्जोतिषपुरे नरकासुरं
हत्वा, बन्दीकृतान् कन्यादीन् द्वारकां प्रापय्य,
अदित्यै कुण्डलदानाय त्रिदशालयगमनम् ५१२९११-३५
- अदित्ये कुण्डलदानम्, पारिजातस्य हरणम्,
सम्बद्धविषयेण सह ५१३०११-८१
- द्वारकामागत्य, प्राग्जोतिषपुरादानीतं हस्त्यश्वादि
बान्धवैभ्यः दानम्, एकीत्तरक्षताधिक-धीडशसहस्र-
कन्यानां विधिवत्प्राणिग्रहणम् ५१३१११-२०

- कृष्णकर्तृकं बाणासुरस्य सहस्रभुजकर्तनम्, अनिरुद्धं
नागपाशेन मोचयित्वा सर्वैः सह द्वारकां प्रत्यागमनम्
सम्बद्धविषयेण सह ५१३२।१-३३।५३
- एतत्कर्तृकः, पौण्ड्रकवधः, काशिराजवधश्च, अस्य
चक्रेण कृत्यायाः वाराणस्याश्च दहनम्, सम्बद्धविषयेण सह ५१३४।१-४४
- वायवे स्वर्गागमनाय कथयित्वा, उद्धवाय वदर्या-
श्रमं गन्तुं कथनम्, प्रभासक्षेत्रं प्रत्यागमनम्, विष्णौ लयः,
सम्बद्धविषयेण सह [द्र. गार्गाचार्यः, ५१३८।७१-८४] ५१३७।१-७६

केशिध्वजः

- जंकवंशीयः, खाण्डिक्याय योगस्य उपदेशा ६।६।५-७।१०६

केशी

- दैत्यः, अश्वस्वरूपः, कृष्णेन हतः ५११६।१-२८

केशौ

- भगवतः अवतारस्य प्रयोजकौ ५१।५९-६५

कोटरी

- दैतेयानां विद्या, मन्त्रमयी कुलदेवता रुद्राण्या
अष्टमांशः [द्र. श्रीधरी] ५।३३।३६

क्रतुः

- ब्रह्मण मानसपुत्रः, सन्ततेः पति, अस्य पुत्राः षष्टि-
सहस्रवालखिल्याः १।७।४-६, २२, २५-२६, १०।११-१२

क्रोधवशा [= क्रोधा]

- दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, अस्याः सन्ततिः १।१५।१०३-१०४,
१२६-१२७, १।२१।२२-२३

क्षमा

- दक्षप्रजापतेः कन्या, पुलहस्य पत्नी, १।७।२२, २४-२६
—अस्याः त्रयः पुत्राः १।१०।१०-११

खसा

- दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, १।१५।१०३-१०४, १२६
—अस्याः पुत्राः १।२१।२५

खाण्डिक्यः

- जनकवंशीयः, अमितध्वजस्य पुत्रः, केशिध्वजात्
योगस्य प्राप्तिकर्ता, सम्बद्धविषयेण सह ६।६।५-७।१०६

स्यातिः

- दक्षप्रजापतेः कन्या, भृगोः पत्नी १।७।२२, २५-२६
—अस्याः पुत्री लक्ष्मी, पुत्रौ धातु-विधातारौ १।८।१५, १०।२

गङ्गा

- विष्णुपदोद्भूता, अस्याः माहात्म्यम् [द्र. प्र. द्वि. ख.] २।८।१०-१२४

गरुडः

- कश्यप-विनतापुत्रः, अरुणाग्रजः [द्र. कृष्णः ५।२९।१४-] १।२१।१७-८
—पतत्रिणाम् अधिपतिः १।२२।१, ६

गर्गः

- ऋषिः, शेषात् ज्योतिर्विद्यां प्राप २।५।२६

गर्गाचार्यः

- कृष्ण-बलरामयोः नामकरणसंस्कारकर्ता ५।६।८-९

गोषाः

[द्र. कृष्ण]

गोप्यः

- [द्र. अष्टावक्रः, कृष्णश्च] ५।१३।१५-१७।१३-३१

गौतमः [= शरद्वान्]

- अस्य भार्या अहल्या, पुत्रश्च शतानन्दः ४।१९।६२ ६३

चन्द्रः

- अस्य उत्पत्तिः समुद्रमंथनम् [द्र. सोमः] १।९।१७

चाक्षुषः

- रिपु-बृहतीपुत्रः, चाक्षुषमनोः पिता १।१३।२-३

चाक्षुषमनुः

- चाक्षुष-पुष्करिणीपुत्रः, षष्ठमन्वन्तराधिपतिः,
अस्य भार्या नड्वला, अस्य दश पुत्राणां नामानि १।१३।३-६

चाणूरः

- निशुद्धकुशलः, मल्लः, कृष्णेन हतः [द्र. ५।१५।७, १६] ५।२०।१८-७६

चित्ररथः [= रोमपादः]

—अस्य शान्तां नाम कन्यां दशरथः दुहितृत्वे युयोज

४।१८।१६-१८

चित्रलेखा

—कुभाण्डस्य पुत्री, योगविद्यया अनिरुद्धं
उषया सह योजयामासेयम्

५।३२।१६-३०, ३३।५

छाया

—सूर्यस्य पत्नी, शनैश्वरः सावर्णिमनुश्चेति
द्वौ पुत्रौ, एका पुत्री सम्बद्धविषयश्च

३।२।२-१३

जराः

—व्याघ्रः, अनेन कृष्णस्य पादतले बाणग्रहारः कृतः,
कृष्णस्य कृपया स्वर्गं गतः

५।३७।१४, ६९-७४

जरासन्धः

—बृहद्रथस्य पुत्रः, अस्य द्वौ पुत्र्यौ, मगधाधिपतिः,
कृष्णादिभिः सह अष्टादशवारं युद्धकरणम्,
पराजयः अस्य, [द्र. ४।१६।८३-८६]

५।२२।१-१८, २६।१-८

जातिस्मरः

—मुनिः, कलिङ्गाय यमगीतोपदेशा

३।७।१४-३३

जैमिनिः

—व्यासशिष्यः, सामवेदशास्त्रानां विभागकर्ता,
अस्य शिष्यः सुमन्तुः

३।४।९, ६।१-८

ज्योतिष्मान्

—प्रियव्रतस्य पुत्रः, कुशद्वीपस्य अधिपतिः

२।१।८, १३

तपती

—छाया-सूर्ययोः पुत्री

३।२।२-४

ताम्रा

—कल्पपत्न्य भार्या, शुक्लादीनां माता

१।१५।१२७, १।२।१।४-१७

तुषिताः

[द्र. देवविशेषः]

त्वष्टा

—विश्वकर्मणः पुत्रः, अस्य पुत्रः विश्वरूपः

१।१५।१२२-१२३

—द्वादशादित्येषु पञ्चमः [द्र. आदित्यः]

१।१५।१२२

दक्षः

- प्रजापतिः, ब्रह्मणः मानसपुत्रः, नित्यसर्गस्य हेतुः १७।४-५, ३७-३८
 — अस्य भार्या प्रसूतिः, चतुर्विंशतिकन्याः,
 कन्यानां पतयः सन्ततिश्च १७।२०-३८

दक्षः

- प्रचेतस-भारिषापुत्रः, धर्मादिभ्यः कन्यादानम्,
 तत्सन्तिश्च [द्र. १।१५।९-१०] १।१५।७३-१५७

दनुः

- दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, द्विमूर्धादयः
 दानवा अस्य पुत्राः १।१५।१२६, २।१४-१४

दन्तवकः

- रुक्मिणीविवाहप्रसङ्गे कृष्णेन पराजितः ५।२६।१-१२

दारुकः

- कृष्णस्य सारथिः, उग्रसेनाय अर्जुनाय च सन्देश-
 कथनायायं कृष्णेन प्रेरितः, सम्बद्धविषयेण सह ५।३७।३७-६५

दितिः

- दक्षप्रजापतेः कन्या, कश्यपस्य भार्या १।१५।१०३, १२६
 — अस्याः कन्या सिंहिका, हिरण्यकशिपु-हिरण्याक्षौ
 पुत्रौ, हिरण्यकशिपु-हिरण्याक्षयोर्वंशश्च १।१५।१४१-१४४, २।११-३
 — अस्यां मरुतां उत्पत्तिः १।२१।३०-४१

दुर्वासाः

- शङ्करांशः, विद्याधरवध्वाः सन्तानकाख्यसूत्र-
 प्राप्तिः, इन्द्राय मालादानम्, शापदानम्,
 अस्य स्वरूपम् १।१।२-२५

देवः

- दैत्यैस्सह अमृतमन्थनम् १।६।१।४९
 — पारिजातहरणप्रसङ्गे कृष्णेन सह युद्धकरणम् ५।३०।१-३ १।१३

देवकी

—देवकस्य कन्या, वसुदेवस्य पत्नी	५११५-१०
—कसेनेयं वसुदेवेन सह कारागारे स्थापिता	५११६७
—अस्याः गर्भे श्रीकृष्णस्य प्रवेशः, देवकृता स्तुतिः	५१२२-२१
—भगवतः आविर्भावः, देवक्या कृता स्तुतिः	५१३१-२, १२-१४
—अस्याः शयने देव्याः स्थापनम्	५१३१३
—अस्याः कारागारान्मुक्तिः	५१४१४-१७
—अस्याः बद्धिप्रवेशः [द्र. श्रीकृष्णः, वसुदेवश्च]	५१३८४

देवदूतः [= वायुः]

—कृष्णस्य स्वर्गगमनार्थं देवविज्ञापनस्य निवेदनम्	५१३७१६-२८
—कृष्णस्य आज्ञया सुधर्मसभां स्वर्गादानीय उग्रसेनाय तस्याः दानम्	५१२११३-१७

देवप्रहरणाः

—देवाः, सहस्रयुगानाम् अंते पुनः एषाम् उत्पत्तिः [द्र. कृष्णाः]	११५१३८
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देवलः

—प्रत्यूषस्य पुत्रः, अस्य द्वौ पुत्रौ	११५११७
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द्युतिमान्

—प्रियव्रतस्य चतुर्थः पुत्रः, क्रौञ्चद्वीपस्य अधिपतिः	२११६-७, १४
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द्विविदः

—वानरः, नरकासुरस्य सखा, यज्ञनाशकः, बलदेवेन हतः	५१३६१-२४
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धनञ्जयः

—सर्पः, कश्यपात् कद्रौ जातः	११२११९-२०
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धन्वन्तरिः

—समुद्रात् अस्य प्रादुर्भावः	११६६८
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धर्मः

—श्रद्धादीनां त्रयोदशदशकन्यानां पतिः, अस्य सन्ततिः	११७२३-२४, २८-३१
—प्राचेतसदशस्य दशकन्यानां अरुन्धत्यादीनां पतिः, तदपत्यानि	११५११०४, १०६-१२५

धर्मः [= वसुः]

—धर्मवसुपुत्रः, अस्य भार्या मनोहरा, अस्य पुत्राश्च १११५।१११, ११३-११४

धाताः

—भृगु-ख्यातिपुत्रः, आद्यतेः पतिः, अस्य पुत्रः

प्रणः, पौत्रः वेदक्षिराः ११०।३-४

धेनुकः

—दानवः, खराकृतिः, अयं बलरासेण हतः ५।८।१-१३

ध्रुवः

—उत्तानपादस्य पुत्रः, सुनीतिरस्य जननी, तपस्थार्थं

वनगमनम्, भगवता वरप्राप्तिः, अस्य द्वौ पुत्रौ,

सम्बद्धविषयेण सह ११११।१-१२।१०३

—पूर्वजन्मनि ब्राह्मणपुत्रः ११२।८३-८६

ध्रुवः [= वसुः]

—धर्म-वसुपुत्रः, अस्य पुत्रश्च १११५।१११-११२

नक्षत्रयोगिन्यः

—दक्षस्य कन्याः, सोमस्य पत्न्यः १११५।१०४, १३५

नकुलः

—नरकाप्राप्यकर्मविषयकप्रश्नकर्ता, यमगोता च १।७।१-३८

नन्दगोपः

—[द्र. कृष्णः] ५।५।१-२०।८३

नरकः

—असुरः, देवादीनां कन्यापहारकः, कृष्णेन हतः ५।२।११-२२

नारदः

—नारदकर्तृकं कंसं प्रति यशोदा-देवकीगर्भपरिवर्तना-

दिवृत्तान्तस्यावेदनम् ५।१५।१-३

—देवर्षिः, एतत्कर्तृकं हर्यश्वानाम् शबलाश्वानां पृथिवी-

परिमावणापनाय प्रेषणम्, दक्षात् शापप्राप्तिः १११५।८६-१०

—केदिवधानन्तरं नारदकृता कृष्णस्य स्तुतिः ५।१६।१५-२८

—नारदकर्तृकं मायावत्यै प्रद्युम्नस्य परिचयकथनम्

[द्र. ५।३३।१०-११, २७।२५-३२] ५।२७।९-११

निद्राघः

—पुलस्त्यस्य पुत्रः, ऋषुशिष्यः, ऋभोस्सकाशात्
तत्त्वोपदेशप्राप्तिः, ऋषुकृता परीक्षा च

२।१५।१-१६।२५

निद्रा

—देवो, योगनिद्रा, कृष्णस्य अज्ञया षड्गर्भान् पातालात्
आनीय देवक्याः गर्भे स्थापयित्री, सम्बद्धविषयश्च

५।१।६६-८६

नृसिंहः

—विष्णोः अवतारः, हिरण्यकशिपोः घातकः [द्र. प्रह्लादः]

१।१६।१-२०।३६

पञ्चजनः

—दैत्यः, शंखरूप, सान्दीपनेः पुत्राणाम् अपहर्ता,
कृष्णेनार्थं हतः, पाञ्चजन्यशंखोत्पत्तिः, प्रभावश्च
[द्र. सान्दीपनिः]

५।२।१९-३१

पराशरः

—मुनिः, वसिष्ठवचनात् राक्षसनाशकसत्रस्य उपसंहरणम्,
पुलस्त्य-वसिष्ठवरदानात् पुराणसंहिताकर्ता
[द्र. १।२।१-२६]

१।१।१२-३१

परीक्षित्

—अस्य राज्याभिषेकः

५।३।८।९२

पावकः

—वसुनाम् अधिपतिः [द्र. अग्निः]

१।२२।१-३

पारिजातः

—अस्य उत्पत्तिः समुद्रमथनात्

१।९।६५

पार्वती

—शिवस्य भार्या, शिवेन सह क्रीडनम्, उषायै वरदात्री

५।३२।११-१४

पितरः

—अग्निष्वात्ताः, बर्हिषदः, एषां स्वधा पत्नी, मेना-
वरिण्यो पुत्र्यौ, सन्ततिश्च [द्र. १।७।२२, २५-२७]

१।१०।१७-१९

पुरोहिताः

—प्रह्लादाय पितुः श्रेष्ठत्वकथनम्, कृत्यायाः उत्पादनम्,
प्रह्लादवरदानम्

१।१।८।९-४५

पुलस्त्यः

— पराशराय वरप्रदानम्

[द्र पराशरः]

पुलहः

— ब्रह्मणः पुत्रः,

१।५।५

— क्षमा अस्य भार्या, कर्दमादयः त्रयः पुत्राः

[द्र. १।७।२५-२६] १।१०।१०-११

पूतना

— बालघातिनी, कृष्णकर्तृकः अस्याः नाशः

५।५।७-११

पूषा

— द्वादशादित्येषु षष्ठः [द्र. आदित्य.]

१।१५।१३२

पृथिवी

— वराहकर्तृक अस्याः उद्धारः, सम्बद्धविषयश्च

१।४।१।४६

— पृथुकर्तृक अस्याः दोहनम्

१।१३।६९-९५

— पृथिवीकर्तृकं देवताभ्यो भाराक्रान्तत्वनिवेदनम्

५।१।१२-२७

— पृथिवीकर्तृकं कृष्णाय कुण्डलप्रदानम्,

नरकासुरसन्ततिरक्षणाय अभ्यर्थनञ्च

५।२९।२२-२६

पृथुः [= वैन्यः]

— अस्य उत्पत्तिप्रकारः, अस्याभिषेकः, सूत-मागधकृत-

स्त्वनुसारेण कार्यकर्ता, पृथिवीदोग्धा च

१।१३।३८-६५

— अस्य सन्ततिः [द्र. १।२२।१]

१।१४।१-४

पैलः

— पैलः व्यासस्य शिष्यः, ऋग्वेदस्य अध्येता,

३।४।८

एतत्कर्तृकं शाखाद्वयस्य शिष्याभ्यां प्रदानम्

३।४।१६-२६

पौण्ड्रकः

— नृपः, रुक्मिण्याः हरणसमये बलरामादिभिः पराजितः

५।२६।३-८

पौण्ड्रकः

— कृष्ण इव रूपधारकः, कृष्णेन हतः, वाराणसीवहनञ्च

३।३४।३-२०

प्रचेतसः

— दश, एषां जननी सवर्णा, जनकः प्राचीनवर्हिः,

१।१४।४-५

समुद्रे तपश्चरणम्, विष्णोः वरप्राप्तिश्च

— वृक्षाणां दाहकाः, मारिषा एषां भार्या, पुत्रः

१।१५।१-७४

दशः, सम्बद्धविषयश्च

प्रत्युषः

—वसुः, धर्म-वसुपुत्रः अस्य पुत्रः देवलः

११५११११, ११७

प्रद्युम्नः

—मदनस्याऽश्वः, कृष्ण-रुक्मिणीपुत्र, शम्भुरेण हृतः

५१२६१०-१२

—प्रद्युम्नकर्तृकः शम्भुरवधः, मायावती अस्य भार्या,

पुत्रः अनिरुद्धः

५१२७११-३२, २८१६-७

प्रभासः

—धर्म-वसुपुत्रः अष्टमः वसुः, अस्य भार्या बृहस्पतेः

भगिनी वरुन्नी, विश्वकर्मा पुत्रः

११५११११, ११८-११९

प्रम्लोचा

—अम्बराः, कण्डुना सह विहारः, अस्याः

पुत्री मारिषा, सम्बद्धविषयेण सह

११५१११-५०

प्रलम्बः

—दानवः, बलरामेण हतः

५१९१६-३८

प्रसूतिः

—स्वायम्भुवनोः कन्या, दक्षप्रजापतेः भार्या [द्र. दक्षः]

११७१७-१९

प्रह्लादः

—हिरण्यकशिपोः पुत्रः, समदर्शी, विष्णुभक्तेः

प्रचारकः अस्य चरितस्य वैशिष्ट्यम्

११५११४१-१५७

—नृसिंहावतारस्य, प्रह्लादचरित्रस्य च विषयकः प्रश्नः

११६११-१६

—गुरुपदे शिक्षितस्य प्रह्लादस्य परीक्षणम्, अस्य

मारणोपायः, प्रह्लादकृतः दैत्यबालकानाम् उपदेशः,

सम्बद्धविषयेण सह

११७११-६१

—अस्य इननाय विष-शस्त्राग्न्यादीनां प्रयोगः,

पुरोहितेभ्यः जीवनदानम्, प्रह्लादाय एतत्कृतः आशीर्वादः

११८११-४५

—प्रह्लादकर्तृकं हिरण्यकशिपुं प्रति विष्णोः प्रभावकथनम्,

पुनः दैत्यकृतं अस्य परीक्षणम्, नीतिशास्त्राध्ययनम्

११९११-८६

—प्रह्लादकृता भगवतः स्तुतिः, विष्णोराविर्भावः इत्यादि

११२०११-३९

प्रचीनवर्णिः प्रजापतिः,

—इविर्बानस्य पुत्रः, पृथोः पौत्रः, अस्य दशपुत्राणां प्रचेतसां

पुत्रः अश्वत्थ तपस्वरणम्

११४१४-४९

प्राणः

— आयति-धात्रोः पुत्रः, अस्य सन्ततिः ११०।३-५

प्रियव्रतः

— स्वायम्भुवमनोः पुत्रः, अस्य द्वे कन्ये, दश पुत्राः, अस्य
पुत्र-पौत्रैः सप्त द्वीपवत्याः पृथिव्याः पालनम्, शाल-
ग्रामक्षेत्रे तपश्चरणम् [द्र. ३।१।२४-२५] २।१।१-४३

प्रीतिः

— दक्षप्रजापतेः कन्या, पुलस्त्यस्य भार्या, अस्याः पुत्रः
दत्तोलिः, यः स्वायम्भुवमन्वन्तरे अगस्त्यः आसीत् १।७।२५, १०।९-१०

फाल्गुनः [= अर्जुनः]

— कृष्णस्य आदेशपालनकर्ता [द्र. व्यासः] ५।३।७६२-३८।९२

बलदेवः [= सङ्कर्षणः] कृष्णचरितेन सह ५।१।१-३८।९४

— रेवतीं लाङ्गलाग्रेण विनम्रयामास, रेवत्या सह विवाहश्च ४।१।९३-९६

— कृष्ण-गोपालैः सह तालवनगमनम्, वेतुकासुरस्य
वधकरणञ्च ५।८।१-१३

— भाण्डीरकवने गोपैः सह क्रीडनम्, प्रलम्बासुरस्य वधकरणञ्च ५।९।१-३८

— कृष्णेन सह कंसस्य सभागमनम्, कुवल्यापीडस्य वध-
करणम्, मुष्टिक-सुमालयोः हननम्, मातृ-पित्रादीनां
वन्दनादि ५।१९।१२-२०।९३

— शेषांसः, यमुनाकर्षणम्, लक्ष्म्याः कुण्डलादिप्राप्तिः,
रेवत्या सह विवाहः, अस्य पुत्रद्वयम् ५।२४।८-२५।१९

— कुण्डिनपुरे एतत्कर्तृकः शिशुपालादीनां पराजयः ५।२६।५-८

— अनिरुद्धस्य विवाहार्थं भोजकटं प्रति गमनम्, द्यूत-
क्रीडनम्, रुक्मिणः हननम्, अन्येषां राशं दुर्गति-
करणम् ५।२८।९-२८

— साम्बस्य सुक्तये हस्तिनापुरस्य उत्थाटनप्रयत्नकरणम्,
पत्नीसहितं साम्बं द्वारकां प्रति आनयनम् ५।३५।१-३८

— रैवतोद्याने पत्नीभिः सह क्रीडनम्, द्विरदनामक-
वानरस्य हननम् ५।३६।१।२४

— अस्य शरीरत्यागः, शेषरूपधारणम्, समुद्रे प्रवेशः ५।३७।५४-५६

बलिः

— विरोचनस्य सुतः, अष्टममन्वन्तरसमये इन्द्रो भविता,
अस्य पुत्रः बाणः ३।२।१८, ५।१।२३

बहुपुत्रः

—दक्षकन्याद्वयपतिः, अस्य चतस्रः पत्न्यः, सन्ततिश्च

१११५१०५, १३७

बाणः

—असुरः, बलेः सुतः

५११२३

—अस्य कन्या उषा, महादेवात् युद्धवरपातिः, अस्य

बाहुसहस्रं कृष्णेन छिन्नम्, सम्बद्धविषयेण सह

५१३२१७-३३११-५३

ब्रह्मा

—सदसदात्मकः [द्र. सृष्टिः]

११२१९

—निर्गुणस्यास्य जगत्कर्तृत्वादिसामर्थ्यकथनम्

११३११-४

—दुर्वाससः शापात् निःश्रीकस्य इन्द्रस्य अस्य समीप

आगमनम्, देवैः सह ब्रह्मकृता स्तुतिश्च

११९११-६५

—सप्तर्षीन् पितृत्वेन कल्पनम्

११२११२७-२६

—ब्रह्मकर्तृकं आधिपत्यम् देवादीनाम्

११२२११-१५

—पुष्करद्वीपस्थः न्यग्रोधवृक्षः अस्य निवासस्थानम्

[द्र. रेवती]

२१४१=६

—भूभारहरणाय एतत्कृता विष्णोः स्तुतिः, सम्बद्धविषयेण सह

५११११२-५८

भगः

—द्वादशादित्येषु द्वादशसंख्याकः [द्र. आदित्यः]

१११५११३३

भरतः

—ऋषभस्य पुत्रः, हिम (भारत) वर्षाधिपतिः, अस्य

पुत्रः सुमतिः, योगपरा, शालग्रामक्षेत्रे प्राणत्यागकरणम्

२१११२८-३५

—[= जडभरतः] हरिणसङ्गदोषात् ब्राह्मणकुले जन्म,

सौवीररूपतये तत्त्वोपदेशः, सम्बद्धविषयश्च

२११३१३-१६१२५

भवः

—दक्षकन्या-सतीपतिः [द्र. रुद्रः]

११७१२५-२६

भव्यः

—शुबस्य पुत्रः, अस्य पुत्रः शम्भुः

१११३११

भल्यः

—प्रियव्रतस्य पुत्रः, शाकद्वीपाधिपतिः

२११६-७; १४, ४१५८ ७३

भानुः

—ऋषभभापतेः कन्या, धर्मस्य पत्नी,

१११५११०३, १०६-१०९

भीमः

—वायोः पुत्रः, अस्य पुत्रौ

४।२०।४०-४६

भीष्मः

—नकुलाय यमगीतोपदेष्टा

३।७।८-३५

भीष्मकः

—नृपः, कुण्डिनपुराधिपतिः, अस्य पुत्रः रुक्मी,
पुत्री च रुक्मिणी

५।२३।१

भृगुः

—ब्रह्मणः मानसपुत्रः, दक्षकन्या-ख्यातिपतिः

१।७।५, २५-२६

—अस्य धातु-विधातारौ पुत्रौ, पुत्री श्रीः [द्र. श्रीचरितम्]

१।८।१५-१८।५

मनुः

—स्मृतिप्रणेता, प्रत्येककृतयुगेऽस्य जन्म

३।२।४६

मनुः [=वैवस्वतः]

—प्रथमः, सूर्यसंज्ञापुत्रः [द्र. वैवस्वतः]

३।२।२

मनुः [=सावर्णिः]

सूर्य-छायापुत्रः, द्वितीयः [द्र. सावर्णिःमनुः]

३।२।४, १३-

मरीचिः

—ब्रह्मणः मानसपुत्रः, दक्षकन्या-सम्भूतिपतिः

१।७।५, २५-२६

—अस्य पुत्रपौत्राः

१।१८।६

मरुतः

—४९ मरुतां उत्पत्तेः प्रकारः

१।२।१३०-४१

मरुत्वती

—धर्मस्य पत्नी, अस्याः पुत्राश्च

१।१५।१०३, १०६, १०८

मागधः

—सुत्याहदिने अस्य जन्म, पृथोः भविष्यगुणस्तावकः

१।१३।५१-६३

मायामोहः

—अस्य उत्पत्तिः, अस्य कार्यम्, अस्यैव उपदेशेन
दैत्याः पराजिताः

३।१८।३-१८।१५

मायावती

—शम्बरस्य पत्नी, अस्याः प्रद्युम्नेन सह पुनः विवाहः,
पूर्वजन्मवृत्तान्तश्च

५।२७।१-३२

मारिषा

—प्रम्लोचायाः स्वेदविन्दुभिः अस्याः जन्म, दक्षः
अस्याः पुत्रः, सम्बद्धविषयश्च

१।१५।१-७४

मार्कण्डेयः

—मृकण्डोः पुत्रः, अस्य पुत्रः वेदशिराः

१।१०।४

माल्यकारः [द्र. कृष्णः ५।१९।१७-२९]

मुचकुन्दः

—तृपः, काल्यवनस्य नाराकः कृष्णदर्शनम्,
वरप्राप्तिः, गन्धमादनगमनम्

५।२३।१८-२४।१

मुनिः

—दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी,
अस्यां अप्सरसाम् उत्पत्तिः

१।१५।१२७, २।१२५

मुरः

—असुरः, कृष्णकर्तृकः अस्य वधः

५।२९।१६-१८

मुष्टिकः

—बलदेवेन हतः, सम्बद्धविषयश्च

५।२०।६५-७८

मुहूर्ता

—धर्मस्य पत्नी, अस्याः पुत्राः मुहूर्ताभिमानिनः देवाः

१।१५।१०३-१०६, १०८

मेधातिथिः

—प्रियव्रतस्य पुत्रः प्लक्षद्वीपाधिपतिः

२।१।५, ७, १२, ४।१-२१

मृकण्डुः

—नियति-विधातृपुत्रः, मार्कण्डेयः अस्य पुत्रः

१।१०।३-४

मैत्रेयः

—मुनिः, पराशरात् विष्णुपुराणश्रोता

१।१।१

यमः

—सञ्ज्ञा-सूर्ययोः पुत्रः, छायायाः शापप्राप्तिः

३।२।२, ५

—यमकर्तृकं यमयातनानिवारककर्मविवरणम्

३।७।१-३९

—पितृणाम् अधिपतिः

१।२।१, ५

यमी

— संज्ञा-सूर्ययोः पुत्री

३।२।२

यवनः

— गार्ग्यकृपया पुत्रं प्राप्य वनगमनम्

५।२३।४-५

यशोदा

— नन्दस्य भार्या, [द्र. योगनिद्रा, कृष्णश्च]

५।२।३-५।१२

याज्ञवल्क्यः

— ब्रह्मरातस्य पुत्रः, वैशम्पायनशिष्यः, सूर्यात् वेदं प्राप [द्र. वैशम्पायनः]

३।५।१-२६

यामाः

— देवाः, यज्ञात् दक्षिणायां जाताः, ध्रुवस्य तपसः विघ्नकर्तारः सम्बद्धविषयेण सह

१।७।२५, १२।१-४०

यामिः

— धर्मस्य पत्नी, अस्याः पुत्री नागवीथी

१।१५।१०३, १०४, १०९, ११६

योगनिद्रा [= योगमाया]

— अनया कृतानां कर्मणां विवरणम्, हरेः आश्रया यशोदागर्भे प्रादुर्भावादि

५।१।६६-३।२६

रजकः

— अस्य कृतिः, कृष्णकर्तृकम् अस्य हननम्

५।१९।१४-१७

रुक्मी

— भीष्मकपुत्रः, कृष्णेन पराजितः

५।२६।१-१२

— द्यूतकीडायां बलरामेण हतः, सम्बद्धविषयश्च

५।२८।७-२०

रुक्मिणी

— भीष्मकस्य पुत्री, कृष्णस्य भार्या, अस्याः पुत्रः प्रद्युम्नः,

५।२६।१-१२

— शम्भुरेण हृतस्य पुत्रस्य रुक्मिण्या पुनः प्राप्तिः

५।२७।११-१२

— चारुदेष्णादयः अस्याः पुत्राः, चारुमती पुत्री

५।२८।१-२

रुचिः

— प्रजापतिः, मनुकन्या-आकृतिपतिः, अस्याः सन्ततिश्च

१।७।१६-२१

रुद्रः

— ब्रह्मणः ललाटात् अस्य उत्पत्तिः, भवादीनि सप्त नामानि,

एषाम् अष्ट स्थानानि, जियः, पुत्राश्च [द्र. १।७।१०-१५, २।५।१९] १।८।१-१४

- समुद्रात् प्रकटीभूतस्य चन्द्रस्य धारकः ११९।९७
 —अस्य उत्पत्तिः, एकादशरुद्रनामानि ११९।१२२-१२५
 —अङ्गिरसः विद्यामाप, बृहस्पतिसहायकः ४।६।१३

रेवती

- रैवत-ककुक्षिकन्या, बलदेवेन सह विवाहः, सम्बद्धविषयेण सह ४।१।६५-९६
 —अस्याः निशठ-उल्मुकौ पुत्रौ ५।२५।१६
 —रामस्य देहमाश्लिष्य बह्वौ प्रवेशः ५।३८।३

रेवन्तः

- सूर्यपुत्रः, अस्य उत्पत्तिप्रकारः ३।२।६-७

रोमहर्षणः [= सूतः]

- व्यासशिष्यः, पुराणसंहिताध्येता ३।४।१०, ६।१६

रोहिणी

- वसुदेवस्य पत्नी [द्र. कृष्णः] ५।१।७३, २।२

लम्बा

- दक्षकन्या, धर्मपत्नी, अस्याः पुत्रः घोषः १।१५।१०३, १०४, १०६, १०६

लक्ष्मीः

- बलभद्राय कुण्डलदात्री [द्र. श्रीः] ५।२५।१५-१६

वज्रः

- अस्य राज्याभिषेकाय कृष्णस्य आदेशः ५।३७।६३
 —अर्जुनेन सह द्वारकायाः निष्क्रमणम् ५।३८।५-६,
 —इन्द्रप्रस्थे अर्जुनेन कृतः अस्य राज्याभिषेकः ५।३८।३४

वपुष्मान्

- प्रियव्रतपुत्रः शाल्मलद्वीपाधिपतिः [द्र. शाल्मलद्वीपः २।४।२१-३४]
 २।१।६-७, २३

वराहः

- अवतारः, अनेन पृथिव्या उद्धारः कृतः,
 वेदयज्ञमयः सम्बद्धविषयेण सह १।४।१-५२

वरुणः

- द्वादशादित्येषु दशमः [द्र. आदित्यः] १।१५।१३३
 —ब्रह्मणा जलाधिपत्ये अभिषिक्तः १।२२।१, ३
 —वारुण्याः वृन्दावर्नं प्रति प्रेषणम् ५।२५।३-४

वसवः

—अष्टौ, धर्मवसुपुत्राः, एषां नामानि सन्ततिश्च १११११-६, १०८, ११०-१२६

वसिष्ठः

—ब्रह्मणः मानसपुत्रः, ऊर्जा अस्य पत्नी, ११७५-६, २५, २७
—अस्य रजादयः सप्त पुत्राः [द्र पराशरः] ११०११-१४

वसुः

—धर्मपत्नी, अस्याः पुत्राः वसवः १११११-३, १०९

वसुदेवः [= आनकदुन्दुभिः]

—देवक्या सह विवाहः, कृष्णजन्म, कृष्णाय
नन्दगोपस्य गृहं प्रति नयनम्, ततः कन्यायाः
आनयनम्, सम्बद्धविषयेण सह [द्रः कृष्णः] ५११५-५१५५
—कंसवधानन्तरं कृतप्रमाणस्य कृष्णस्य स्तुतिः ५१२०१६२-१०५
—एनं प्रति कृष्णकर्तृकक्षमायाः याचना ५१२१११-४
—एतत्कर्तृकः बह्विधवेशः ५१३८४

वायुः

—श्रीकृष्णस्य आज्ञया इन्द्रात् सुधर्मा सभा
आनीय उग्रसेनाय ददौ ५१२११३-१७
—इन्द्रादीनां सन्देशं श्रीकृष्णं श्रावयित्वा, कृष्णस्य
सन्देशं गृहीत्वा स्वर्गं ययौ ५१३७१३-२७

वाराणसी [द्र. पौण्ड्रकः]

वारुणी

—महिराधिष्ठात्री देवी, अस्या उत्पत्तिः ११९६४
—वरुणाज्ञया बलदेवस्योपभोगार्थमागमनम्
वृन्दावनस्थस्य कदम्बस्य कोटरे ५१२५१२-७

वासुकिः

—नागराजः, देवाः एनं नेत्रं कृत्वा समुद्रं समन्तुः,
सम्बद्धविषयेण सह [द्र. ११२११६-२०] ११९७८-११४

विधाता

—भृगुख्यातिपुत्रः, नियतिपतिः, मृकण्डोः पिता ११०११-४

विन्ता

—दक्षकन्या, कश्यपस्य पत्नी, १११५११२६-१२७
—गङ्गः अरुणश्चेति द्वौ पुत्रौ ११२११७-१८

विप्रचित्तिः

—दैत्यः, प्रह्लादं नागपाशैः बध्वा जले क्षिप्तवान्
तत्कालीनायाः अवस्थायाः वर्णनम्

११९।५२-६३

विवस्वान्

—द्वादशादित्येषु सप्तमः [द्र. आदित्यः]

११५।१३३

विश्वकर्मा

—अष्टमवसोः प्रभासस्य पुत्रः, देवशिल्पी, अस्य सन्ततिश्च
—सूर्यस्य तेजसः शासनं चकार, तेन तेजसा चक्र-त्रिशूल-
विमान-शक्तीत्याद्यनेकानि आयुधानि चकार

११५।११६-१२५

३।२।१, ८—१२

विश्वा

—दक्षकन्या, धर्मपत्नी, अस्यां विश्वेदेवानाम् उत्पत्तिः

११५।१०३-१०६

विद्वामित्रः

—अस्यैव प्रेरणया रक्षसा पराशरपिता शक्तिः भक्षितः

१११।३

विश्वेदेवाः

—[द्र. विश्वा]

विष्णुः [द्र. सृष्टिः]

—देवान् प्रति समुद्रमथनाय उपदेशः,
—देवानां सहायकः (सम्बद्धविषयेण सह)
—भुवाय वरदाता (सम्बद्धविषयेण सह)
—प्रचेतोम्यः प्रबाहुष्यर्थं वरप्रदानादि
—मारिषायाः पूर्वस्मिन् जन्मनि विष्णुकर्तृकं वरप्रदानम्
—विष्णोः नृसिंहरूपम्
—विष्णोः महत्त्वकथनम् प्रह्लादेन दैत्यजालकेभ्यः
—आदित्यानामधिपति [द्र. ११५।१३२]
—विष्णोः विभूतिवर्णनम्
—विष्णोर्विभूतयः
—भद्राश्वादिवर्षेषु विष्णोः विभिन्नरूपाणि
—विष्णुः सोमस्वरूपः
—विष्णुः वायुस्वरूपः

[११९।७५-८१]

११९।१-१४९

१११।११-१२।१०३

१११।५-४९

११५।६०-७१

११५।१४१-२०।३९

११७।५५-९१

१।२२।१, ३

१।२२।१६-८७

१।२२।१-१६

२।२।५०-५२

२।४।१६

२।४।३२

—विष्णुः ब्रह्मस्वरूपः	२।४।४०
—विष्णुः रुद्रस्वरूपः	२।४।५६
—विष्णुः सूर्यस्वरूपः	२।४।७१
—विष्णोः तामसी तनुः शेषाख्या, अस्य स्वरूपम् अस्य विजृम्भणेन भुवः कम्पनं भवति, सकललोकधारकः इत्यादि	२।५।१३-२७
—विष्णोः स्वायम्भुवादिमन्वन्तरेषु सप्त स्वरूपाणि	३।१।३६-४६
—विष्णुना कृता चतुर्युगेषु चतुर्युगव्यवस्था	३।२।५४-६०
—विष्णुस्वरूपिणा व्यासेन वेदविभागकरणम्, अष्टाविंशति व्यासनामानि, भविष्यव्यासनाम च	३।३।१-२१
—विष्णोः ब्रह्मस्वरूपस्य विवरणम्, शाखाप्रणेता च	३।३।२१-३१
—दैत्यपराजितैः देवैः कृता विष्णुस्तुतिः, विष्णोः शरीरात् मायामोहोत्पत्तिः [द्र. ३।१८।३२]	३।१७।९-४२
—कंसादिवधाय ब्रह्मणा स्तुतस्य विष्णोः अवतार- स्वीकरणम्	५।१।२९-८६
—विष्णोः नाममाहात्म्यम् [१।१२।४२-६५ ३।३।१, ६।२७ द्र. व्यासः]	६।८।१८-२७

विष्णुशक्तिः

—सूर्याधिष्ठिता, अस्या एव सामर्थ्यात् सूर्यस्य सृष्ट्यादि- मुख्यहेतुत्वम् [द्र. २।१७।७]	३।१।३५, ४६
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वीरणः

—प्रजापतिः, अस्य पुत्री पुष्करिणी	१।५।३१
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वृषपर्वा

—कश्यपादितिपुत्रः, शर्मिष्ठादयः तिस्रः पत्न्यः अस्य	१।२।१४-७
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वेनः

—अङ्गस्य पुत्रः, सुनीथा अस्य जननी, मातामहदोषेण अयं दुष्ट एव जातः, ऋषिभिः अयं नाशितः, अस्य ऊर्मन्व- नात् निषादोत्पत्तिः, पाणिमंथनात् पृथोरुत्पत्तिः	१।१३।७-८
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वैवस्वतमनुः

—सञ्ज्ञा-विवस्वतोः पुत्रः, सप्तममन्वन्तरेक्षरः, अस्य पुत्राः इक्ष्वाकादयः सम्ब्रह्मविषयेण सह	३।१।३८-१५१
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वैशम्पायनः

—व्यासशिष्यः, यजुर्वेदस्य अध्वेता,

३।४।८

—ब्रह्महत्यायाः प्राप्तिः, वैशम्पायनात्

अधीतविद्यायाः वमनम्

३।५।१-१३

वैश्रवणः [= कुवेरः]

—राज्ञाम् अधिपतिः

१।२२।१, ३

व्यासः [= विष्णुः]

—नारायणः, द्वापरे द्वापरे एतत्कर्तृकवेदविभागः,

सम्बद्धविषयेण सह

३।२।५४-६१

—द्वापरे द्वापरे वेदविभागकर्ता, अस्य अष्टाविंशति

नामानि, भविष्यव्यासस्य नाम च

३।३।१-२१

—भविष्यव्यासनाम, ब्रह्मस्वरूपञ्च

३।३।२१-३१

—वेदविभागः, पैलादयः चत्वारः अस्य

शिष्याः, शाखाप्रशाखाः च

३।४।१-२६

—आभीरैः पराजितम् अर्जुनं प्रति व्यासकर्तृकं

परिसान्त्वनम्, पराजयकारणकथनं च

सम्बद्धविषयेण सह

५।३।३५-६०

—कलेः, स्त्रीणाम्, शूद्रस्य च महत्त्वकथनम् कलियुगे अल्पा-

यासेनैव विशेषपुण्यप्राप्तिकथनम्, सम्बद्धविषयेण सह

६।२।१-४१

शकः

—द्वादशादित्येषु द्वितीयः [द्र आदित्यः, इन्द्रश्च]

१।१५।१-३२

शची

—इन्द्रपत्नी सत्यभामायाः अपमानकर्त्री

५।३।२६-५२

शतघनुः

—रूपः, शैव्या अस्य पत्नी, नग्नविचारप्रसङ्गतः

पाषण्डालापदोषवर्णनम्, पाषण्डालापदोषेण

अनेकजन्मप्राप्तिः, तत्रापि शैव्यया पूर्वजन्म-

स्मारणम्, ततो दोषात् मुक्तिः, सम्बद्धविषयेण सह

३।१।५२-६४

शतरूपा

—स्वायम्भुवमनुपत्नी, प्रियव्रतोत्तानपादौ द्वौ अस्याः

पुत्रौ, प्रयुतिः आकृतिश्चेति द्वे कन्ये [द्र. वैवस्वतमनुः]

१।७।१६-१६

शनिः

—पूर्यशुक्लः, कात्याय जननी

३।२।२-१३

शम्बरः

- असुरः, शम्बरेण कृतः मायया प्रह्लादस्य हननप्रयत्नः ११९।१४-२५
 — अनेन प्रह्लादोपरि प्रयुक्तं मायासहस्रं कृष्णस्य चक्रेण नष्टम् ११५।१५४
 — दैत्यः, कालशम्बरः, षष्ठेऽहि जातमात्रं प्रद्युम्नं जहार,
 एवं लवणार्णवे प्रचिक्षेप ततः प्रद्युम्नेन हतश्च
 सम्बद्धविषयेण सह ५।२६।१२, २७।१-३२

शारवः

- नृपतिः, रुक्मिणीविवाहप्रसङ्गे बलरामेण पराजितः ५।२६।७-८

शिवः

- कृष्णेन सह युद्धकरणम्, ततः शिवेन
 प्रार्थना सम्बद्धविषयश्च [द्र. रुद्रः, ब्रह्मा] ५।३३।७-१०

शिशुपालः

- रुक्मिणीहरणप्रसङ्गे बलरामेण पराजितः [४।१४।४४-४५] ५।२६।३-१२

शेषः

- विष्णोः तामसी-तनुः, असुरनाशकः, स्वरूपम् अस्य,
 पातालस्थः सर्वलोकधारकः, इत्यादि [द्र. बलभद्रः] [द्र. १।२१।१६-२२
 १।२२।१, ७] २।५।१२-२७

शङ्खध्वजः

- सर्पः, करयपात् कद्रौ जातः १।२१।१६-२१

शर्मिष्ठा

- वृषपर्वणः कन्या १।२१।६

शिविः

- संह्लादपुत्रः १।२१।१

शिष्टिः

- ध्रुवपुत्रः, अस्य पञ्चपुत्राः १।१३।१-२

संह्लादः

- हिरण्यकशिपुपुत्रः अस्य पुत्राः १।१५।१४२-१४३, १।२१।१

शैव्या

—शतधनुनृपस्य पत्नी, [द्र. शतधनुः]

३१८।५२-९४

श्रीः

—भृगुः अस्याः पिता, माता च ख्यातिः, नारायणपत्नी

अस्याः स्वरूपं महत्त्वं च विष्णोरिव सर्वगतता

१८।१५-३५

—क्षीरसमुद्रात् अस्याः आभिर्भावः सम्बद्धविषयेण सह,

अस्या भ्रातरौ धातु-विधातारौ

१९।१-१०।२

सङ्कल्पा

—प्राचेतसदक्षकन्या, धर्मपत्नी, सङ्कल्पः

अस्याः पुत्रः

११५।१०३, १०४, १०६, १०९

सञ्ज्ञा

—विश्वकर्मणः पुत्री, सूर्यपत्नी, अस्याः सन्ततिः,

सम्बद्धविषयश्च

३।२।१-१३

सगरः [द्र. अ. खं.]

सती

—दक्षकन्या, रुद्रपत्नी, दक्षकोपात् देहत्यागः, पुनरपि

हिंस्रवतः दुहितृत्वेन उत्पत्तिः

१८।१२-१४

सत्यभामा

—सत्राजितः कन्या, कृष्णभार्या, कृष्णाय पितृवधं

कथितवती, एतां सान्त्वयामास कृष्णः

४।१३।६४-७६

[द्र. ५।२८।५ द्र. कृष्णः ५।२९।३७-३१।१३]

सत्यवती

—गाधिकन्या ऋचीकभार्या, अस्याः पुत्रः जमदग्निः, इयं

कौशिकी नदी अभूत्

४।७।१२-३४

सन्ततिः

—दक्षकन्या, क्रतुभार्या, अस्याः पुत्राः वालखिल्याः

१।१०।११-१२

सप्तर्षि :

—मरीचिः, अत्रिः, अङ्गिराः, पुलस्त्यः, पुलहः, क्रतुः,
वसिष्ठश्च, ध्रुवं प्रति हरेः आराधनात्मकः उपदेशः
कृतः एभिः

११११३-६७

सम्भूतिः

—दक्षकन्या, मरीचेः पत्नी, पूर्णमासः अस्याः पुत्रः
[द्र. १।७।२५-२६]

१११-१६

सवनः

—प्रियव्रतपुत्रः पुष्कराधिपतिः

२।१।६-७, १५

सवर्णा

—समुद्रकन्या, प्राचीनबर्हिषः पत्नी, प्रचेतसः अस्याः पुत्राः,

१११।२-६

साध्या

—प्राचेतसदक्षकन्या, धर्मभार्या, अस्याः साध्याः पुत्रा

१११।१०३-१०७

सान्दीपनिः

—काश्यपः उत्पन्नः, अवन्तिपुरवासी बलरामकृष्णयोः गुरुः,
अयं गुरुदक्षिणात्वेन लवणार्णवे मृतं पुत्रम् अयाचत्
कृष्णबलरामाभ्यां पुत्रं प्राप्तवान्, सम्बद्धविषयश्च

२।२।१८-३०

साम्बः

कृष्ण-जाम्बवतीपुत्रः, स्वयंवरावसरे बलात् सुयोधनकन्याम्
आदत्तवान्, ततः कौरवैः बद्धः, बलरामेण मोचितश्च

२।२।४-३८

सम्बद्धविषयेण सह

१।२।६-१४

—एतत्कर्तृकः सुसलप्रभावः

सावर्णिमनुः

—छाया-सूर्यपुत्रः एतत्कालीनाः देवादयः सम्बद्धविषयेण सह

१।२।१-१९

सिंहिका

—कश्यप-दितिसुता, विप्रचित्तिभार्या

१।११।१४१-१४२

सुनीतिः

—उत्तानपादभार्या, ध्रुवजननी विमात्रा दुःखितं ध्रुवं अङ्गे संस्थाप्य
उपदिदेश, तारकारुपा [द्र. सुवचिः १।१२।६४]

१।१२।१३-३०

सुकर्मा

—सुमन्तुपुत्रः, सामवेदशाखाध्येता, सहस्रसंहिता-
भेदकर्ता, परंपरा च

३।६।२-८

सुमन्तुः

—व्यासशिष्यः, अथर्ववेदस्य अध्येता

३।४।६

—जैमिनिपुत्रः, अस्य पुत्रः सुकर्मा, उभौ अपि
सामवेदशाखाध्यायिनौ,

३।६।१-२

—कन्नवाय अथर्ववेदं अध्यापयामास, परम्परा च

३।६।९-१४

सुमाली

—कंसभ्राता, बलरामेण निपातितः

५।२०।९०

सुरभिः

—अस्याः क्षीरसमुद्रमथनात् उत्पत्तिः

१।९।९२

—दक्षकन्या, कश्यपपत्नी, गो-महिषा-

दीनाम् उत्पत्तिः अस्याः सकाशात्

१।१५।१२६-१२७, १।२१।२४

सुरसा

—दक्षकन्या, कश्यपभार्या, अस्यां सर्पाणामुत्पत्तिः १।१५।२६-२७, २।१।८-१९

सुरुचिः

—उत्तानपादपत्नी, ध्रुवापमानकर्त्री, तपस.

विघ्नकर्त्री च, सम्बद्धविषयेण सह

१।११।१-१२।१०३

सूतः

—सोमामिषवभूमौ सोमामिषवदिनेऽस्य

जन्म, एतत्कृता पृथोः स्तुतिः

१।१३।५१-६४

—विष्णुपुराणोक्तविषयकप्रश्नकर्ता [द्र. ३।६।१६]

१।१।१-११

सूर्यः

—अस्य रथविवरणम्, गतेः वर्णनम्, द्वादशादित्य-

वर्णनम्, शक्तिवर्णनम्, सम्बद्धविषयेण सह

[द्र. श्रीधरी २।११।१]

२।८।१-११, २६

—अग्न्य पत्नी सञ्ज्ञा, सन्ततिः, विश्वकर्मणा

अस्य तेजसः शासनम्, तेन चक्रायुषादिकरणम्

३।२।१-१३

—याज्ञवल्क्याय शुक्लयजुर्वेदाध्यापनम् [द्र. स्यमन्तकमणिः]

३।५।१-२६

सोमः

—बृक्षाधिपतिः

[द्र. प्रचेतसः]

- प्रचेतोभ्यः मारिषायाः वृत्तान्तं कथयित्वा
तस्याः ग्रहणाय प्रेरितः १११५:१-७३
- सप्तविंशतिदक्षकन्यापतिः, संततिश्च १११५:१३५-१३६
- समुद्रमथनादस्य प्रादुर्भावः ११६:६७
- नक्षत्राधिपतिः ११२०:१-२
- सोमः [= वसुः]
- धर्मवसुपुत्रः, अस्य पुत्रः वर्चाः १११५:११, ११३
- सौभरिः
- जले तपःकरणम्, अस्य विशिष्टं चरितम् ११२:६९-१३३
- सौवीरः
- अयं भरतेन उपदिष्ट २१३:११-१६:२५
- स्मृतिः
- दक्षकन्या, अङ्गिरसः पत्नी, अस्याः त्रयः पुत्राः ११२:१७-८
- स्वधा
- पितृपत्नी, अस्याः मेनाधारिण्यौ पुत्र्यौ ११२:११७-१९
- स्वायम्भुवमनुः
- ब्रह्मपुत्रः, शतरूपास्य पत्नी, प्रियव्रत-उत्तानपादौ
पुत्रौ, प्रसूतिः आकूतिवचेति द्वे कन्ये [द्र. २११:५-४४] ११७:६-१६
- स्वाहा
- अग्निपत्नी, अस्याः सन्ततिः ११२:१४-१७
- हरिः
- अस्य ब्रह्मादिरूपेण सृष्ट्यादिकर्तृत्वकथनम् [द्र. विष्णुः] ११२:६१-७०
- हर्यश्वाः
- असिकनी-दक्षपुत्राः, नारदस्य वचनात् प्रतिदिशं गताः १११५:६१-६६
- हर्षः
- कामपुत्रः, धर्मपौत्रः ११७:३१
- हिंसा
- अधर्मपत्नी, संततिश्चास्याः ११७:३२-३६
- हिरण्यकशिपुः
- दिति-कश्यपपुत्रः, अस्य चत्वारः पुत्राः [सं. वि. द्र. प्रह्लादः] १११५:१४९-२०१३६
- हिरण्याक्षः
- कश्यपादितिपुत्रः १११५:१४२, ११२:१२-३

दशमः खण्डः—निर्वचन-लक्षण-गणना-वर्णनादयः
विभागः—निर्वचनम्

—अमावस्या	२।१२।८
—आनकदुन्दुभिः	४।१४।२८-२९
—आर्हतः	३।१८।१२
—गंधर्वः	१।५।४६-४७
—गोविन्दः	५।१२।१२
—जनकः	४।५।२२
—तैत्तिरीयाः	३।५।१२
—दामोदरः	५।६।१६-२०
—नारायणः	१।४।६
—निषादः	१।१३।३५
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ILLUSTRATION OF VYĀSA

The Kashiraj Trust is trying to collect all the available paintings and illustrations of Vyāsa, depicting various episodes and phases of his life, and painted in old traditional as well as in the modern style. Some illustrations of Vyāsa have already been published in our 'Purāṇa' Bulletin, all prepared in old traditional style.

The painting of Vyāsa published in Vol. II (1960) of 'Purāṇa' depicts Vyāsa as sitting in tense concentration, with his scribe Gaṇapati depicted in a mood of discomfiture, asking the sage for respite, so that he may probe into the depth of his kūṭa śloka.

The illustration of Vyāsa given here is a reprint of the illustration which appeared on the cover-page of the Illustrated Weekly of August 25, 1963, and is being published here by their courtsey. It has been prepared by Shri Madhusudan Rao in the 'cubism' style, a form of the modern impressionist style of painting.


This painting also depicts Vyāsa with Gaṇapati as his amanuensis. Vyāsa is depicted here with an extraordinary long beard and with his eyes half-closed in a mood of deep thinking, and god Gaṇapati writing the śloka of the Mahābhārata which are being instantaneously composed by Vyāsa and dictated by him to his scribe, god Gaṇapati.

The importance of this illustration lies in the fact that it shows that the modern styles of painting are also extending their scope to the ancient Indian themes described in the epics and the Purāṇas.

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व्यास-गायत्री

ॐ पूर्णज्ञानाय विद्महे पूर्णानन्दाय धीमहि ।
तन्नो व्यासः प्रचोदयात् ॥

व्यासगायत्रीध्यानम्

ध्यायेच्छशाङ्कशतकोट्यतिसौख्यकान्ति
संसिच्यमानममृतोरुषटैः सुरेशैः ।
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पञ्चाशता प्रतिगिरन्तमशेषविद्याः ॥

A NOTE ON THE VYASA-GAYATRI

This *Vyāsa-gāyatrī* is given in the 'विनायकादि-पूजापद्धति' published in 1922 at Kumbhakonam (South India) by R. Gururāja Āchārya, second edition, p. 28.

It is preceded by :—

वेदव्यासध्यानं—

विज्ञानरोचिःपरिपूरितान्तर्बाह्याण्डकोशं हरितोपलभम् ।

तर्कामयेतं विधिशर्वपूर्वगीर्वाणविज्ञानदमानतोस्मि ॥

व्यां व्यासाय नमः । वेदव्यासगायत्रीध्यानं—

ध्यायेच्छशाङ्कशतकोट्यतिसौख्यकान्ति

संसिन्ध्यमानममृतोद्वटैः सुरेशैः ।

वर्णाभिमानिभिरजेशमुखैः सहैव

पञ्चाशता प्रतिगिरन्तमशेषविद्याः ॥

In the *तन्त्रसारसंग्रह* of Śrīmad Ānanda-tīrtha (Madhvācārya) Bhagavat-pādācārya (published by P. K. Madhvācārya of Tiruvallikēṇi, Madras, 1935) we have the basis of this *Vyāsa-gāyatrī* as follows :—

ज्ञानानन्दपुरः पूर्णो विद्महे धीमहे तथा ।

तन्नः प्रेरणमध्ये तु व्यासो मन्त्राधिपाधिपः ॥ (45.1)

The two ślokas of the वेदव्यासध्यान and व्यासबीजध्यान as quoted above from the 'विनायकादि-पूजापद्धति' are also given in the *तन्त्रसारसंग्रह* of Ānanda-tīrtha (4.50 and 4.53 respectively). The *तन्त्रसारसंग्रह* calls this व्यासगायत्रीमन्त्र as 'मन्त्राधिपाधिपः' i.e. the lord or king of all the *mantras*. It also says that this व्यासगायत्री मन्त्र (or the व्यासबीज) destroys all sins, cures all diseases, and gives salvation :—

आदिबीजं स्थिरादोष (७.1. ० राशेष) ज्ञानबीजं विमुक्तिदम् ।

सर्वपापक्षयकरं सर्वव्याधिविनाशनम् ॥ (4.52)

The *तन्त्रसारसंग्रह* says that though in the Kaliyuga *mantras*

have become ineffective, yet the व्यासमन्त्र and the कृष्णमन्त्र are quite effective :—

दृष्टार्थ एव मन्त्राणां कलौ वीर्यं तिरस्कृतम् ।

तत्राप्युद्दीप्तवीर्या हि मन्त्रा अत्र प्रकीर्तिताः ॥

वासिष्ठवृष्णिप्रवरमन्त्रास्तत्रापि वीर्यदाः ॥ (4. 46-47 ab)

Those who recite this *Vedavyāsa-gāyatrī* also recite (traditionally) the *R̥ṣi*, *Chandas* and *Devatā* of this *mantra* as follows :—

अस्य श्री वेदव्यासमन्त्रस्य ब्रह्मा ऋषिः, गायत्री छन्दः, श्री वेदव्यासो देवता ।

In the *Gaṇapati-Upaniṣad* we have the *Gaṇapati-gāyatrī* composed in the similar style :—

गणक ऋषिः । निचृद्गायत्री छन्दः । श्रीमहागणपतिदेवता । ॐ गं गणपतये नमः ।

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।

तन्नो दन्ती प्रचोदयात् ॥

In some other *Upaniṣads* also (which are probably of later date than those commented upon by Śaṅkara, and are influenced by the *Tantras*) *Gāyatrī*-s of various deities are given in the similar style, e.g. :—

नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् ॥

गोविन्दाय विद्महे वासुदेवाय धीमहि । तन्नो नारायणः प्रचोदयात् ।

(नारायणपूर्वतापनीयोपनिषद्)

आदित्याय विद्महे सहस्रकिरणाय धीमहि । तन्नः सूर्यः प्रचोदयात् ।

(सूर्योपनिषद्)

महाकालाय विद्महे श्मशानवासिने धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

(पारायणोपनिषद्, Unpublished *Upaniṣads*, Adyar 1933, p. 302)

In the *tantras* of Śrī Kṛṣṇānanda Vāgīśa also more than 25 *Gāyatrī*s of different Deities are given in the same style. (*Chaukhamba*, Banaras, edition, pp. 68-70).

† When the *Gāyatrī* metre (a metre of three *pādas*, and each *pāda* of eight syllables) has one syllable less, it is called the *Nird-gāyatrī*, as says Kātyāyana in his *Sarvānukramaṇīka*—‘अथ छन्दांसि चतुर्विंशत्यक्षरादीनि चतुस्सराणि । ऊनाधिकैकैकेन निचृद्भूरिबौ । द्वाभ्यां विराट्स्वरयबौ ।’

All these *Gāyatrī*-s including the *Vedavyāsa-gāyatrī* are the Tāntric Gāyatrīs and are composed in a style different from that of the famous Vedic Gāyatrī relating to God Savitā (viz. तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ Rgveda III. 62. 10 ; etc.).

In the *Savitṛ-gāyatrī* its three pādas are connected with each other in sense, and its Deity has been mentioned simply as 'सविता देवः' (सवितुर्देवस्य). But in the *Gāyatrī*-s of the other Deities as given mainly in the Tāntric Upaniṣads and the Tantras, the three pādas are somewhat independent in sense, and each pāda contains a different epithet of the Deity, and also a different verb (1st pāda विशद्दे, 2nd pāda-धीमहि or धीमद्दे, 3rd pāda प्रचोदयात्). Another peculiarity of these Gāyatrīs is this that the nouns governed by the verbs विशद्दे and धीमहि have both the dative instead of the accusative (which we have in the *Savitṛ-Gāyatrī* as वरेण्यं भर्गो धीमहि).

In the *Vedavyāsa-gāyatrī* also we have three epithets of Veda-vyāsa, as follows :—

In the 1st pāda—पूर्णज्ञान (Having perfect knowledge)

In the 2nd pāda—पूर्णानन्द (Having perfect bliss)

In the 3rd pāda—व्यास (Arranger of the Vedas)

The verb used with पूर्णज्ञानाय is 'विशद्दे' (the roots in ज्ञान and विशद्दे have the same meaning—to know) ; the verb with पूर्णानन्दाय is 'धीमहि' (bliss is to be concentrated or enjoyed—a step further than the mere knowledge) ; and finally the verb with व्यासः is 'प्रचोदयात्' (Vyāsa, Deity of this *mantra*, is prayed by the worshipper to urge him to perfect knowledge and bliss :—'तन्नो व्यासः प्रचोदयात्'). This Vyāsa-gāyatrī, thus, may be translated as follows :—

We know him (Vyāsa) to be of perfect knowledge.

We concentrate on him (Vyāsa) who is of the nature of the perfect bliss. We pray that Vyāsa may urge or lead us also to perfect knowledge and bliss (i.e. *mokṣa*).

A *gāyatrī mantra* whether given in the Vedic Saṁhitās, or in the Upaniṣads, or in the Tantras, is always related to some deity, or to some person who is deified and raised to the status of a deity. The most modern example of the *Gāyatrī* of a person raised to the status of a deity is the *Rāmakṛṣṇa-Gāyatrī*, i.e. the *Gāyatrī* related to Śrī Rāmakṛṣṇa Parama-hansa, a modern saint of Bengal. This *Gāyatrī* is as follows :—ॐ रामकृष्णाय विद्महे । गदाधराय धीमहि । तन्नो देवः प्रचोदयात् ॥ (दीक्षितेर नित्यकृत्य ओ पूजापद्धति, १म भाग, Pub. by श्रीरामकृष्ण अद्वैताश्रम, काशी)

Maharṣi Veda-vyāsa (or Vyāsa), the son of Parāśara and Satyawatī has been considered in the Purāṇas as well as in the Mahābhārata as an *Amśa-Avatāra* of Viṣṇu. The Viṣṇu-Purāṇa (III. 4. 5) says :—

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।

को ह्यन्यो भुवि मैत्रेय महाभारतकृद्भवेत् ॥

The Bhāg.-Purāṇa (I. 3. 21) considers Vyāsa as the seventeenth (out of twenty-two) of the Avatāras of Viṣṇu :—

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।

चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥

Similarly the Matsya-Purāṇa (Ān. edn. 47. 246) mentions him as the eighth *prādurbhāva* or manifestation of Viṣṇu :—

अष्टमो द्वापरे विष्णुरष्टाविंशे पराशरात् ।

वेदव्यासस्तथा जज्ञे जातुकर्ण्यपुरःसरः ॥

Thus Veda-vyāsa has been regarded as a deity or an avatāra of Viṣṇu, like Rāma and Kṛṣṇa. We have the *Rāma-gāyatrī* (रघुवंशाय विद्महे सीतावल्लभाय धीमहि । तन्नो रामः प्रचोदयात् । Unpublished Upaniṣads, p. 463), and also the *Kṛṣṇa-gāyatrī* (given in the दीक्षितेर नित्यकृत्य ओ पूजापद्धति). So the *Vyāsa-gāyatrī*, although it could not be traced in the Upaniṣads or other ancient works, comes in the same line, and deserves our respectful study.

ORIGINAL PURĀṆA SĀMĪHITĀ

By

V. S. AGRAWALA

[अत्र मूलपुराणसंहिताया उत्पत्ति-स्वरूप-विस्तारादिविषये विवेचनं कृतम् । महर्षिणा वेदव्यासेन वेदसंहितानां पुराणसंहितानां च संकलनं कृत्वा शिष्येभ्यस्तासामध्यापनं कृतम् । पुराणसंहितास्तु व्यासात् प्राकालत एव प्रचलिता आसन् सूतैश्च तासां प्रवचनं कृतम् । सूतानां रोमहर्षणः प्रमुख आसीत् । व्यासः रोमहर्षणसाहाय्येन मूलपुराणसंहितायाः संग्रहं कृतवान् । एषा मूलपुराणसंहिता षड्भ्यः शिष्येभ्य अध्यापिता । तेषु शिष्येषु काश्यपः सावर्णिः शांशपायनश्च पुराणसंहितायाः प्रथमकर्तारौ बभूवुः । इमां पुराणसंहिताः चतुष्पादा आसन् । तत्र प्रथमे प्रक्रियापादे सर्गवर्णनम्, द्वितीये अनुषङ्गपादे देशर्षीणां ब्रह्मर्षीणां च वंशवर्णनम्, तृतीये उपोद्घातपादे मन्वन्तरवर्णनं राक्षर्विवंशवर्णनञ्च चतुर्थे उपसंहारपादे च प्रतिसर्गवर्णनमासीत् । एषा चतुष्पादव्यवस्था वायुब्रह्माण्डपुराणयोः अद्यापि दृश्यते । कालान्तरेण मूलपुराणसंहितायामनेके नवीनविषया अपि समाविष्टाः, येन पुराणसंहिताया विस्तारो बभूव । अत्र वायुपुराणविषयाणां समालोचनं कृत्वा, मूलवायुपुराणसंहितायाः स्वरूपं निर्धारितं प्रकृति-ध्यायानामपि पृथक् स्वरूपं प्रदर्शितम् । तत्रैवं निर्धारितं मूलवायु-पुराणमेव मूलपुराणसंहिताऽत्र स्वीकृता ।]

The compilation of the Purāṇa Sāmhītā is traditionally attributed to Krishṇadvaipāyana Vyāsa. He also accomplished a similar literary task in respect of the mass of Vedic mantras which in course of time had become divided into many schools. Their names for each Veda are listed in the Charaṇa-Vyūha and several Purāṇas. The credit is given to Vyāsa for organising the Sāmhītā texts of the four Vedas through his four pupils viz. Paila for Rīgveda, Vaiśampāyana for Yajurveda, Jaimini for Sāmaveda and Sumantu for Atharvaveda. Here we are concerned with what Dvaipāyana Vyāsa undertook to do with respect to the transmission of the Purāṇa Sāmhītā.

We are indebted to the Vāyu Purāṇa and the Brahmāṇḍa Purāṇa for a precise statement of how Dvaipāyana Vyāsa as an institution accomplished the difficult and important task of originating the Purāṇa Sāmhita. The two texts are as follows :—

षट्शः कृत्वा मयाप्युक्ते पुराणमृषिसत्तमाः ॥
 आत्रेयः सुमतिर्धोमान् काश्यपो ह्यकृतव्रणः ।
 भारद्वाजोऽग्निवर्चाश्च वासिष्ठो मित्रयुश्च यः ।
 सावर्णिः सौमदत्तिस्तु सुशर्मा शांशपायनः ।
 एते शिष्या मम ब्रह्मन् पुराणेषु दृढव्रताः ।
 त्रिभिस्त्रिस्तः कृतास्तिस्रः संहिताः पुनरेव हि ।
 काश्यपः संहिताकर्ता सावर्णिः शांशपायनः ।
 मामिका च चतुर्थी स्यात्सा चैषा पूर्वसंहिता ।
 सर्वास्ता हि चतुष्पादाः सर्वाश्चैकार्थवाचिकाः ।
 पाठान्तरे पृथग्भूता वेदशाखा यथा तथा ॥
 चतुःसाहस्रिकाः सर्वाः शांशपायनिकामृते ।
 लोमहर्षणिका मूला ततः काश्यपिकाऽपरा ।
 सावर्णिकास्तृतीयास्ता यजुर्वेकार्थमण्डिताः ।
 शांशपायनिकाश्चान्या नोदनार्थविभूषिताः ।
 (Vāyu, 61. 55-61)

षट्शः कृत्वा मयाप्युक्तं पुराणमृषिसत्तमाः ।
 आत्रेयः सुमतिर्धोमान् काश्यपोऽकृतव्रणः ॥
 भारद्वाजोऽग्निवर्चाश्च वासिष्ठो मित्रयुश्च यः ।
 सावर्णिः सौमदत्तिश्च सुशर्मा शांशपायनः ॥
 एते शिष्या मम प्रोक्ताः पुराणेषु दृढव्रताः ।
 त्रिभिस्त्रिस्तः कृतास्तिस्रः संहिताः पुनरेव हि ॥
 काश्यपः संहिताकर्ता सावर्णिः शांशपायनः ।
 मामिका तु चतुर्थी स्याच्चतस्रो मूलसंहिताः ॥
 सर्वास्ता हि चतुष्पादाः सर्वाश्चैकार्थवाचिकाः ।
 पाठान्तरे वृथाभूता वेदशाखा यथा तथा ॥

चतुःसाहस्रिकाः सर्वा शांशपायनिकामृते ।
 लौमहर्षणिका मूला ततः काश्यपिका परा ॥
 सार्वर्णिका तृतीयाऽसावृजुवाक्यार्थमण्डिता ।
 शांशपायनिका चान्या नोदनार्थविभूषिता ॥

(Brahmaṇḍa Purāṇa II. 35. 63-69)

The Vāyu gives a list of 27 teachers who had inherited the Purāṇa lore from Brahmā upto Kṛishṇa Dvaipāyana. This list is as follows :

ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्चने ।
 तस्माच्चोशनसा प्राप्तं तस्माच्चापि बृहस्पतिः
 बृहस्पतिस्तु प्रोवाच सवित्रे तदनन्तरम् ॥
 सविता मृत्यवे प्रादान्मृत्युश्चेन्द्राय वै पुनः ।
 इन्द्रश्चापि वसिष्ठाय सोपि सारस्वताय च ॥
 सारस्वतस्त्रिधाम्ने च त्रिधामा च शरद्वते ।
 सरद्वतस्त्रिविष्टाय सोन्तरिक्षाय दत्तवान् ॥
 वर्षिणे चान्तरिक्षो वै सोपि त्रय्यारुणाय च ।
 त्रय्यारुणो धनञ्जये स च प्रादात्कृतञ्जये ॥
 कृतञ्जयात्तृणञ्जयो भरद्वाजाय सोप्यथ ।
 गौतमाय भरद्वाजः सोपि निर्यन्तरे पुनः ॥
 निर्यन्तरस्तु प्रोवाच तथा वाजश्रवाय च ।
 स ददौ सोमशुष्माय स ददौ तृणविन्दवे ॥
 तृणविन्दुस्तु दक्षाय दक्षः प्रोवाच शक्तये ।
 शक्तेः पराशरश्चापि गर्भस्थः श्रुतवानिदम् ॥
 पराशराज्जातुकर्णस्तस्माद् द्वैपायनः प्रभुः ।
 द्वैपायनात्पुनश्चापि मथा प्रोक्तं द्विजोत्तमाः ॥

(Vāyu 103. 58-66)

Separating Brahmā and Vāyu as mythical names we have a list of 25 teachers for whom a period of 500 years may be allowed counting 20 years for each generation from the time of Uśanas to that of Dvaipāyana Vyāsa. That was the pre-Sāmhītā stage of Purāṇa transmission. Its chronological position is problematical but a tentative supposition may be 1500 B. C.—1000 B. C. or even somewhat earlier.

We find from several versions e.g. in Linga Purāṇa ch. 64. that Parāśara in the above list occupied an important position so far as Purāṇa Sāmhītā was concerned; and it appears that Vyāsa himself owed his knowledge of the Purāṇas to Parāśara. It is said that Vasishṭha had a son named Śakti whose posthumous son was Parāśara. His pupil was Jātūkarṇa and his disciple was Kṛishṇa Dvaipāyana Vyāsa (पराशराज्जा-तुकर्णस्तस्माद् द्वैपायनः प्रभुः Vāyu 103 66). Probably Jātūkarṇa was a senior fellow student of Vyāsa and the two learnt the Purāṇa from Parāśara. Vyāsa's role in this literary activity was two-fold: firstly, his relationship with the bards who were the traditional custodians of the Purāṇas and secondly, with the authorship of the Purāṇa Sāmhītā in a precise literary form.

MŪLA SĀMĪHĪTĀ

Vyāsa found that the material of the Purāṇas was in the hands of the Sūtas or bards. Their number seems to have been quite large and they were connected with many families and royal houses and they went about in their round meeting people with the object of imparting to them what they knew of the ancient genealogies, ballads and anecdotes. They were also invited for this purpose and held recitations. This institution of the bards was an ancient one referred to in the Yajurveda (Śatarudriya Book XVI. 18, 26 as *Sūta Kṣattrā*). The most important person of this class in the time of Vyāsa was Romaharshana or Loma-harshana. He was well versed in the material that had been orally handed down. He was taken into confidence by Vyāsa to collaborate in organising this branch of knowledge in a systematic manner and to continue what the Sūtas were already doing in the

form of Kathā recitations. The work of collaboration between Dvaipāyana and Lomaharshaṇa seems to have been on this pattern that Vyāsa supplied the Vedic material of Purāṇic lore since the Purāṇas also existed in the time of Vedas and the Purāṇa knowlege is mentioned there by name. This is clearly specified in the Vāyu stating that Vyāsa undertook the substance of the Vedic subject mater to incorporate the same in the Purāṇic corpus सर्ववेदार्थघटितां व्यासः पौराणिकीं कथां Vāyu 104.20. This material seems to have appertained to various creation myths of the Ṛig-veda and other Saṁhitās. The Sūta, on the other hand, contributed his portion in the form of dynastic lists and genealogies of Ṛishis and kings.

This was the Mūla Saṁhitā or the original Purāṇa Saṁhitā at which Dvaipāyana himself seems to have worked. The Vishṇu Purāṇa ascribes its authership to Romaharshaṇa and says that this formed the Mūla Saṁhitā which was the original of the three subsequent Saṁhitās giving the form of definite texts by Kāśyapa, Śavarṇi and Śaṁśapāyana. This seems to have contained mostly the topics and subjects forming the Purāṇa tradition and was of the nature of that class of literature which, according to Paninian definition, was styled as ‘*tēna proktam*’ (IV.3.101). Lomaharshaṇa being instructed in this manner by Vyāsa as teacher continued the recitations of the Purāṇa Saṁhitā as other members of his class had been doing from much earlier times. Dvaipāyana and Lomaharshaṇa may be credited with the *pravachana* of the Mūla Purāṇa Saṁhitā in a manner that the *Prokta* technique of book-making implied. It was the cultivation of a new branch of knowledge by an eminent teacher who imparted its instructions to his disciples or members of his school. His own son named as Lauma-harshaṇi Sūta became an adept in this art. The house-holders assembled at Naimishāranya and known as Naimishīyāḥ besided under the leadership of Śaunaka to listen to a prolonged recitation of the Purāṇa Saṁhitā from the mouth of Lomaharshaṇa. The Mūla-Saṁhitā was styled as Lomaharshaṇikā Saṁhitā. It is problematical how far that Saṁhitā was in the form of verses. It rather seems to have consisted mainly of

the topics on which Lomahaṣhaṇa expatiated for the delectation of his Naimishīya audience. We know from other sources that the progress of the twelve year session was interrupted during its ninth year (Tāṇḍya* 25.6.5). The thread was later on taken up on the banks of the Sarasvatī in Kurukshetra by some other Sūta.

The next approach of Romaharshaṇa in fulfilment of his obligation was more of an academic nature i. e. teaching the Mūla Sāmhita i. e. the Lomaharshaṇikā Sāmhita or the Purāṇic lore to regular students who studied as an integral subject or branch of learning and on the tradition in schools similar to that of the Vedic schools. Romaharshaṇa admitted six pupils or students for this purpose to whom he imparted the mūla-sāmhita as his Brahmachāriṇs. They were Brahmachārin students under him, whose term of admission coincided with the period in which they learned the subject. For this special purpose we are envisaging some arrangement as implied in Pāṇini's rule तदस्य ब्रह्मचर्यम् (V. 1. 94). The names of these six students are recorded in both Vāyu and Brahmāṇḍa together with their Gotra names as follows :

1. सुमति आत्रेय (i.e. of Atri Gotra)
2. अकृतव्रण काश्यप (i.e. of the Kaśyapa Gotra)
3. अश्विर्वर्चाः भारद्वाज (i.e. of the Bharadvāja Gotra)
4. मित्रयु वासिष्ठ (i.e. of the Vasishṭha Gotra)
5. सौमदत्ति सावर्णि (i.e. of the Sāvarga Gotra)
6. दुशर्मा शाशपायन (i.e. of the Śaṁsapa Gotra)

(also Viṣṇu III. 6. 17-9 षट् शिष्यास्तस्य चाभवन्, 17)

* ते ह सप्तदशेभ्य एवाध्युत्तस्थुस्त उ होयुर्यो नः प्रजायामृध्यातै स एतत्सर्धं समापयादिति । तदेतत्समीप्सन्तो ब्राह्मणास्तत्रमासते ।

(टी०) ते नैमिश्रीयाः सप्तदशेभ्य एव सप्तदशस्तोमकेभ्यस्त्रिभ्यः भवत्सरेभ्यः सप्त-
दशं समाप्यैवाध्युत्तस्थुः सत्रादुत्थिता आसन् । तदह एते खडु तदेवमृधुः यो
दीक्षितो नोऽस्माकं प्रजायां पुत्रपौत्रादिदक्षणायां कथ्यातै यज्ञाङ्गैः समृद्धत्वाद् स एतत्
सत्त्वं एकविंशवर्षत्रयमप्यनुष्ठाय समापयेदिति ।

एतावताऽस्य नवसंवत्सरानुष्ठानं विद्यते । तथाऽपि साधनसमृद्धावप्यनार्पितं
सप्तदशेभ्य उत्थापनं कुर्यादित्युक्तं भवति । यस्माद्यो नः प्रजायामृध्याता इति नैमिश्रीयै-
रुक्तं तस्मादित्यर्थः । तत्सर्धं समीप्सन्तः समापयितुमिच्छन्तो ब्राह्मणा द्वादशसंवत्सरमेव
सत्रमासते (इति ताण्ड्यमहाब्राह्मणे सायणाचार्यविरचिते माधवीये वेदार्थप्रश्नो) ।

It is said that Romaharshaṇa made six divisions of his Mūla Purāṇa Saṁhitā and taught his six pupils each one of them. Evidently this Mūla Saṁhitā had not yet taken the form of a book but consisted mainly of large number of topics and subjects. Their exact nature is not indicated. The *Pañchalakṣhaṇa Purāṇa* is a later attempt to give some idea of what the Mūla Saṁhitā comprised, but the same seems to have been of a fluid nature in which floating topics and themes from earlier and contemporary traditions were admitted with a certain amount of freedom. The details of the corpus depended on the interest of the listeners and the competence of the bards to comply with their wishes. The method of the interlocutors and narrators which is always recorded in the Purāṇa therefore played an important part in the organising of the subject matter.

PARA-SAMHITĀ

Of the six students of Romaharshaṇa only three became the regular authors of the Purāṇa Saṁhitā texts. These were firstly Kāśyapa, secondly Sāvarni and thirdly Śaṁsapāyana. The other three viz. Sumati Ātreya, Mitrayu Vāsishṭha, Agni-varcha Bhāradvāja seem to have been of a less marked calibre and did not launch upon any literary venture.

The literary activity of the three pupils comes under the category of *Kṛte grantho* (IV. 3. 87) of Pāṇini as coming next to '*tena proktam*'; this is clearly mentioned in the Vāyu Purāṇa. कश्चपः संहिवकर्त्ता i.e. he gave it the form of a regular text or book. Thus there were two stages in the art of book-making, viz., the cultivation of a branch of knowledge by a master mind or original thinker and secondly, its treatment in the form of a book. These two stages were distinguished as '*tena proktam*' and '*adhikṛitya kṛite grantho*'. The teacher who mastered the subject and gave it the form of a regular book was the real *grantha-kartā*. Such was the status of Kāśyapa who is mentioned as Saṁhitā Kartā. The style of Kāśyapa's work was simple and it consisted of *Vākyas* or sentences having some topics for their meaning (*शब्दार्थमण्डिताः*). This appears to signify that these Saṁhitās

were in a versified form, in a very simplified style as we find in several places in the extant older Purānas. The Samhitā texts of these three authors have been distinguished as परसंहिता to show their difference from the मूलसंहिता

The Samhitā text of Kāśyapa Akritavratna became famous as *Kāśyapikā*, the Samhitā of Sāvarni Saumadatti as *Sāvarnikā* and the third one of Sāmsāpāyana as *Śāmsāpāyanikā*. These three were regular Samhitā's which took the form of text or books consisting of ślokas, of which the common source was the Mūla-Samhitā of Romaharshana.

The extent as to the number of verses of these regular texts is given as 4000 ślokas each. This held good in the case of *Kāśyapikā* and *Sāvarnikā* but the extent of the शाशपायनिका was some what different. What exactly it was is not said but in the Linga Purāna (64 122) we read of six thousand verses (षट्सहस्रान्वितम्) as the Purāna text in the initial stages when these compilations were being done and that may have been the number in the शाशपायनिका संहिता

THE THEORY OF PĀTHĀNTARA

The reason why one Mūla Samhitā became transformed as three Para-samhitās in the hands of Kāśyapa, Sāvarni and Śāmsāpāyana is so clear and precise that any modern diaskuest could not wish for anything better. It is said that there was no essential difference between them but their distinction was rooted in variant readings or repetitions पाठान्तरे दृश्यन्ता वेदशास्त्रा यथा तथा. The comparison with the Vedic Śākhās which were distinct from each other owing to their variants of words and phrases or repetitions of Mantras here and there is quite apt and graphic. In order to give a clear idea of the one Purāna Samhitā becoming three-fold in the hands of three disciples who had studied the subject from a common teacher

एकार्थवाचिका —

This statement is quite happy and initiates us more intimately into the inner nature of the three subsequent Samhitās. They were treating of the same topics or expressing the same meaning

or declaring identical themes (एकार्थवाचिकाः). The uniformity of significance was the most distinguishing feature of authorship for the three Saṃhitās. What this subject matter (एकार्थ) was we are left to conjecture and we may not be far from the truth if we discover these topics from the nature of the earlier (वंश) Purāṇic text. Cosmogony (सर्ग) and genealogy were essentially two such subjects. The other two appear to have been Manvantara descriptions and pratisarga or dissolution. Thus Sarga and Pratisarga became one pair and Manvantara and Vamśa another pair of the subjects treated. For this reason the original Saṃhitās consisted of four pādas or a four-fold divisions and for following this scheme they were known as चतुष्पादाः

(‘चतुष्पादं पुराणं तु ब्रह्मणा विहितं पुरा’ Vāyu, 32. 67.)

The चतुष्पाद division is preserved only in the Vāyu and Brahṃaṇḍa Purāṇas.

These are named as :—

प्रक्रिया प्रथमः पादः कथ्यवस्तुपरिग्रहः ।

उपोद्घातोऽनुषङ्गश्च उपसंहार एव च ॥ Vāyu 4. 13.

प्रक्रियापाद

अनुषङ्गपाद

उपोद्घातपाद and

उपसंहारपाद

These more or less correspond to the पञ्चलक्षणपुराण definition as follows :—

1. प्रक्रियापाद i. e. creation corresponds to *Sarga*; prakriyā implying सृष्टिप्रक्रिया. Chs. 1-6 in Vāyu are so named. The original topics under this head seem to have dealt with एकार्णवविधि, हिरण्यगर्भ or हिरण्यवृण्ड and the birth of ब्रह्मा from the golden egg. These three were Vedic topics enunciating the metaphysics of creation and were recast by Purāṇic writers in their own mould and definitions.

2. अनुषङ्गपाद—अनुषङ्ग literally implied connected matter i. e. the subjects connected with the first portion of सृष्टिविद्या. It

included the birth and genealogies of ब्रह्मर्षिः, देवर्षिः and राजर्षिः but the last topic was transferred to the उपोद्घात division.

In the Vāyu the अनुषङ्ग division extends from Ch. 7 upto 58 with a supplementary portion of six chapters (59-64) added later on. At the end of its 58th ch. the Vāyu states :—

अनुषङ्गः समाख्यातः सृष्टिसर्गं निबोधत । (58. 126).

At the end of ch. 64 the same is repeated as follows :—

इत्येष वै मया पादो द्वितीयः कथितो द्विजाः । (64. 31)

The description of the देवयोनिः seems to have formed part of देवादि सृष्टि and came under this pāda.

3. उपोद्घातपाद

It seems to correspond to the मन्वन्तर division of the Purāṇas together with the dynastic lists of Solar and Lunar dynasties and the achievements of individual kings like Māndhātā, Hariścandra, Purūravas and Yayāti who also were dovetailed under Vamśa. This seems to have been the subject styled उपोद्घात or the beginning and continuation of the genealogies.

The subject of Manvantaras specially स्वायम्भुव and वैवस्वत is found in three places in Vāyu viz. ch. 21, 61-62 and 85-89. This may be due to careless redaction and interposition of exotic material in place which do not conform to the context.

४. उपसंहार

This was the same topic as प्रतिसर्ग treating of the destruction of the worlds and to withdrawal of creation into its source. The Vāyu names this frankly as प्रतिसर्ग (ch. 102).

THE PAÑCHALAKṢAṆA

The number of topics of the Purāṇas is generally put as पञ्चलक्षण viz. सर्ग, प्रतिसर्ग, वंश, मन्वन्तर and वंशानुचरित (Vāyu 4. 10-11; Matsya 53-64).

These subjects seem to have been quite compact to cover the pages of a single book of modest size, i. e. four thousand ślokas in extent. It is possible to recover it from the extant oldest

Purāṇas, like the Vāyu, Brahmāṇḍa etc. In course of time the number of topics was increased considerably from five to ten and from ten to hundred or more as found in the मत्स्य (Ch. 53 and 290) भागवत (II. 10. 1-6) and the अहिर्बुध्न्यसंहिता (XI. 31-56). According to the Nārada P. (Ch. 92-109) this list includes several hundred topics for all the eighteen Purāṇas.

ANALYSIS OF THE PRESENT VĀYU PURĀṆA :

It is necessary to examine closely the contents of the present Vāyu Purāṇa to recover the Mūla Samhitā of about 4000 śloka. We may proceed by eliminating such chapters as appear on the surface to bear the stamp of a later date or subsequent redaction, which are as follows :—

INTERPOLATIONS

PRAKRIYĀ PĀDA

Chapter

Subject

1. Anukramaṇikā (a long ch. of 205 śloka giving the contents of the Purāṇa).

ANUSHANGA PĀDA

8. Chaturāśrama vibhāga
11. Pāśupatayoga
12. Yogopasarga
13. Yogiśvarya
- 14-15. Pāśupatayoga
16. Śauchaśchāra
17. Paramāśramavidhi
18. Yati Prāyaśchitta
19. Arishṭanirūpaṇa
20. Omkāraprāptilakṣhaṇa
23. Maheśvarāvatāra yoga
24. Śarvastava (Śivastotra by Viṣṇu)
25. Madhukaitābh-otpatti
26. Svarotpattiḥ

27. Mahādevatānu-varṇanam (A description of the 8 names of Śiva and of the 9th as Kumāra).
32. Yuga-dharma
- 34-53. Jambūdvīpa, Bhuvanakośa, Jyotish-prachāra.
54. Nīlakanṭha-stava
55. Lingodbhava.
29. Agnivamśa—A concocted genealogical tree of the family of Fire which was improved by some Vedic scholar during Gupta times. The idea was inspired by the Sūrya and Chandra-Vamśa list. It is a compilation of 49 names of fire arranged as a family tree. It is also found in Matsya P. and also in the Epic.
56. 'Pitrivarṇanam
57. Yajñavarṇanam
- 58-64. Chaturyugākhyāna
Rishi Lakṣhaṇa Veda Śākhā Purāṇaśākhā,
Mahāsthana tīrtha, Prithivīdohana.
- UPODGHĀTA PĀDA
- 71-87. Śrāddha
- 97-98, Viṣṇumāhātmya
- UPASAMHĀRA PĀDA
101. Bhūrloka-divyāvasthā
104. Vyāsa-saṁśayopānodaṇam.
- 105-112. Gayāśrāddha.
103. Śrīṣṭivarṇanam—A repetition of the description of creation in later terminology importing the agency of the 3 guṇas and three devas.

The above statement of the spurious material extending over 80 adhyāyas appears to be very near the truth with a probable margin of 10%. The broad topics relating to Pāśupata yoga, Aṣṭāṅga Yoga, Bhuvanakośa, Śrāddha, Gayā Mahātmya are undoubtedly later fabrications and cannot in any manner be ascribed to the Mūla-samhitā. Besides the subject-matter being

of a later stratum some of these chapters are missing in manuscripts and their number of verses is quite long. The size of the original chapters is usually much less in their number of ślokaś. Thus we may re-arrange the Chatuśpāda Mūla Purāṇa Saṁhitā as confined to the following topics and chapters as far as possible to retrieve them from the present recension of the Purāṇa.

Original

I. PRAKṚIYĀ PĀDA

Chapters

Subjects

- | | |
|------|--|
| 2. | Dvādaśavārshika Sattra |
| 3. | Prajāpatirīṣṭi |
| 4-6. | Sṛṣṭiprakaraṇam (Account of creation). |

II. ANUSHANGA PĀDA

- | | |
|--------|------------------------------------|
| 7. | Pratisamdhivaraṇanam |
| 9. | Devādisīṣṭi |
| 10. | Dakṣhavaṁśa |
| 21-22. | Kalpanirūpaṇam |
| 28. | Ṛṣhivaṁśa (genealogy of the Ṛṣhis) |
| 30. | Dakṣhaśāpa |
| 31. | Devavaṁśa |
| 33. | Svāyambhuvavaṁśa |

III. UPODGHĀTA PĀDA

- | | |
|--------|--|
| 65. | Prajāpativaṁśa |
| 66-69. | Kāśyapīya Prajāsarga |
| 70. | Ṛṣhivaṁśa |
| 88-89. | Vaivasvatamanuvaṁśa |
| 90-95. | Somavaṁśa |
| 96. | Vishṇuvaṁśa
(A corollary of the Somavaṁśa subsequently added) |
| 99. | Turvasvādivaṁśa |

IV. UPASĀMHĀRA PĀDA

- | | |
|------|---|
| 100. | Manvantarāṇisarga
(should be carried to Upodghāta) |
| 103. | Pratisarga-varaṇanam. |

Thus we have for the Mūla-Purāṇa Sāmhita or the Roma-harshaṇikā Sāmhita or the Sāmhita-text as constituted of 4000 ślokaś, a text comprised of about 30 chapters. The Sāmhita produced under the authorship of Kāśyapa named Kāśyapaikā may have been a simple modest text of this nature. The number of Adhyāyas may have been a little more but we think we are not far from the truth in arriving at the names of topic and the selection of subjects that were included in the four pādaś of the Kāśyapikā Sāmhita.

VAMANA AND VIṢṆU

By

B. N. SHARMA

[भगवतः विष्णोरवतारभूतस्य वामनत्रिविक्रमस्य चरितं पुराण-
काव्य-शिलालेखादिषु नितरां प्रसिद्धमस्ति । वेदेऽपि त्रिविक्रमस्य वर्णनं
विद्यते । निबन्धेऽस्मिन् पुराणकाव्यादिषु उपलब्धस्य वामनवृत्तान्तस्य
संक्षिप्तं परिचयं दत्त्वा विभिन्नमन्दिरेषु संग्रहालयेषु चोपलब्धानां
त्रिविक्रमस्य प्रतिमानां विवरणं प्रस्तुतम् । विभिन्नप्रदेशेषु उपलब्धानां
तत्तन्मूर्तीनां स्वरूपेषु भावभङ्गिमाद्यु च क्वचिद् विभेदोऽपि दृश्यते । इया
मूर्तयः गुप्तकाले तदुत्तरकाले च निर्मिता आसन् । विभिन्नशिलालेखेषु
उत्कीर्णस्य वामनाख्यानस्यापि अत्र उल्लेखो वर्तते तस्य विवरणं च
प्रस्तुतम् । लेखकमहोदयेन वेद-पुराण-साहित्य-कला-मूर्ति-शिलालेखादी-
नामाधारेण भगवतो वामनस्य विभिन्नमूर्तीनां विवरणं प्रदत्तम् ।]

The ideology underlying *avatāravāda* is beautifully expressed
in the following verses of the *Bhagavadgītā* :—

Yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tad ātmānam sṛjāmyaham ||
paritrāṇāya sādhunāṃ vināśāya ca duṣkṛtām |
dharmasamsthāpanārthāya sambhavāmi yuge yuge ||

Ch. IV vv. 7-8.

Lord Viṣṇu had twice before helped the sons of Aditi (gods)
against the tyrannical sons of Diti, Hiranyākṣa and Hiranyakāśipu.
Thus we had Viṣṇu's avatāras as Varāha and Nṛsimha. But
Hiranyakāśipu's great-grandson, Bali once again drove out the
gods from *svarga* (heaven) and Viṣṇu had to incarnate himself
again to free the world from the clutches of the *Daityas* and to
restore the sovereignty of *svarga* to Indra, the king of *Devas*.

Vāmana-Trivikrama has a clearly Vedic origin.¹ Viṣṇu
who is a solar deity in the *Rg Veda*, is mentioned as having

1. *Yasy oruṣu trisu vikramaṇesu adhikṣayanti bhuvanāni viśvā |*
Ta idam dirgham prayatam sadhasatham eko vimame tribhir it padebhiḥ ||
Taya tri pūrṇā madhunā padāny akṣīyamāṇā svadhayā madanti |
Ta u tri dhātu prthivīm uta dyam eko dādihāra bhuvanāni viśva ||

traversed all the worlds with his three steps, and consequently rightly described as *urukrama*, *urugāya* (he of the great strides) or *trivikrama* (he of the three great strides). According to the Vedic commentator, Aurnavābha these three strides signified the progress of the Sun through the firmament.² And through some such interpretations developed the myth of Vāmana-Trivikrama, of the great god who seemingly mild and weak in the beginning soon engulfs the whole world with his effulgence and banishes the demon of darkness to the nether world.

Vāmana is also repeatedly mentioned in Vālmīki's *Rāmāyaṇa*.^{2a} But the detailed story of the incarnation can be had only from the *Vāmana*, the *Bhāgavata*, the *Brahma*, the *Padma*, the *Skanda*, and the *Harivaṃśa Purāṇa*. According to these Bali, the son of Virocana and grandson of Prahlāda, conquered Indra, and drove him out of his celestial kingdom. Indra's mother Aditi, therefore, prayed to Lord Viṣṇu that He should be born to her as son and after conquering the demons reestablish Indra as the lord of his kingdom. Accordingly, Viṣṇu was born to her as Indra's younger brother.

We further learn that once when king Bali was conducting a great sacrifice, Viṣṇu in the disguise of Vāmana (i. e. a dwarf) reached the *yajñasālā* of the *daitya* king, to put an end to his glory :

*vidhāya mūrtim kapaṭena Vāmanīm
svayam Balī-dhvaṅkī-vidambinīmayam*

Naisadha Carita, 1, 124.

The Vāmana incarnation has also been mentioned in the *Taittirīya-Saṃhitā* (2, 1, 3, 1), *Sata-patha Brāhmaṇa* (1, 2, 5, 5), *Taittirīya-Brāhmaṇa* (1, 7, 17), *Aitareya-Brāhmaṇa* (5, 3, 7), etc.

2. There are also other interpretations. The *Sata-patha Brāhmaṇa* identified Vāmana with Yajña. Sāyaṇa thought triple time or *ganas*.
- 2a. *Bāla-kāṇḍa*, *sarga*, 29, 2-18.

*atha Viṣṇur mahāteja adityān samajāyata |
Vāmanaṁ rūpam āsthāya Vairocanim upagamat ||
trīṇpadān atha bhikṣitva pralīgrihya ca medinīm |
ākramya lokāml lok ātmā sarva loka hite rataḥ ||
Mahendrāya punaḥ prādān nityanya Balim ejaśā |
trailokyash sa mahā-tejaś cakre Sakra-voṣam punaḥ ||*

Ibid, vv. 19-21.

Śukrācārya, the *Guru* of the *asuras*, who already knew that the dwarf was none else but the God Hari Himself warned Bali and asked him not to fulfil even the least request of Vāmana. He said, "O son of Virocana, He (the dwarf) is the self-same divine Lord and eternal Viṣṇu. With a view to accomplishing the object of the gods, He has been begotten by Prajāpati Kaśyapa on Aditi. Not seeing through the impending calamity, thou hast promised to, grant the land to Him. Methinks there is no well-being for the Daityas, as a great disaster is approaching them. Taking from thee thy kingdom, wealth, effulgence, energy, fame, learning and all, He will confer them on Śakra (Indra). He is the self-same Hari under the guise of a dwarf Brāhmaṇa boy by virtue of His illusory powers. Having the Universe for His body, He shall occupy all the worlds with three foot-steps. Having conferred thy all on Viṣṇu, O fool, where shalt thou live? With one foot He shall occupy the Earth, with another the Heavens and covering the firmament with His body, where shalt He place His third foot?"

Bali, who was irreverential enough not to carry out his *guru's* command, was cursed by Śukrācārya,—“Thou art ignorant and proud of thy learning so let thy prosperity soon wither away.”*

Bali still pleaded in favour of his sacrificial oath and told the preceptor, that if anyone asked for his head at the time of the performance of the sacrifice, he would not hesitate to offer that

3. *śa Vairocana sāksād bhagān Viṣṇuḥ avyayaḥ |*
Kāśyapād aditer jāto dēvānām kūrya-sādhaḥ ||
pratiśrutam tvay etasmai yad-anartham ajānatā |
na sādhu manye daityānām mahān upagato-nayaḥ ||
esa te sīhanam aiśvaryaṁ śriyam tejo yaśaś śrutam |
dāsyaty āchidya Śakṛāya māyā mānavako Hariḥ ||
tri-vikramai rimāmi lokān viśvakāyaḥ kramiṣyati |
sarvasvaṁ Viṣṇave datvā mūḍha vartīyase katham ||
kramato gām pad aikena dvitīyena divam vibhoḥ |
kham ca kāyena mahatā tīrtīyasya kuto gatiḥ ||

J. M. Sanyal, *Śrīmad-Bhāgavatam*, 8, 19, 30-34.

4. *evam asreddhitāḥ siṅgam anādeśakaraṁ guṇaḥ |*
śaśpa daiva-prahitaḥ satya-sandhaḥ manasvinam ||

Bhāgavata Purāṇa, 8, 20, 14.

even. How could he refuse Govinda's request, when he had not refused to give *dāna* even to ordinary supplicants :

yaṁśe'smīn yadi yaṁśeśo yācute māñ Janārdanaḥ |
nīya-mūrdāhānañ ap yasmai dāsyām ev āvicāritam ||
sa me vakṣyati dehīti Govindaḥ kim ato'dhikañ |
nāst'iti yan mayā n oktm anyeṣām api yācutām ||

Vāmana Purāṇa, 31, 23-25.

And the king further asserted that if the seed of this gift was received by Viṣṇu, the most deserving one, there remained nothing unattained by him :

etad bīja-varaṁ dānaṁ bījam patati ced guro |
Janārdane mahā-pātre kiñ na prāptas tato mayā ||

Vāmana Purāṇa, 31, 30.

Bali seeing Vāmana in his *yaṁśaśālā* welcomed Him wholeheartedly and requested Him to have anything from him as a sacrificial gift. Vāmana asked for nothing, but a piece of land which he could cover with His three steps, and advised the king to give gold, villages and jewels to his supplicants :

tasmāt tvatto mahīm itad vr̥ṇe'hañ varad arsaḥbāt |
padāni tr̥ṇi daily endra sammitāni padā mama ||

Bhāgavata Purāṇa, 8, 19, 26.

mam āgni-śaraṇārthāya dehi rājan pada-trayañ |
suvarṇa-grāma-ratnādi tad arthibhyah pradiyatām ||

Vāmana Purāṇa, 33, 49.

Bali agreed to it.⁵ But as soon as he poured the sacrificial water in the hands of Vāmana to confirm his gift, Vāmana suddenly transformed himself into a colossus⁶ :

pāṇau tu patite toye Vāmano'bhūd avāmanaḥ |
sarva-deva-mayañ rūpañ darśayāmāsa tat-kṣaṇāt ||

Vāmana Purāṇa, 31, 53

5. Cf : *Baliṇo bāābandhe caṣṣaṇṇiṇu paāānto |*
urasaṭṭha-kaāāando Vāmanarūvo Hori jaai ||

Gāthā-Saptasati, v. 6¹

6. *Vāmanād aputamād apu gīyas ivam*
Triyikramañ tanu-bhṛta-dīk kaḥ |

Naiṣadha Carita, 21, 95.

Thereupon, His first pace occupied the whole Earth, His body the Sky¹, and His two arms the quarters. His second pace was accomodated by Heaven ; but no space was left for the third :

*kṣitīm pad aikena Baler vicakrame
nabhaḥ śarīreṇa diśas ca bāhubhiḥ ||
padād dvitīyāt kramatas trī viṣṭapam
na vai trītyāya tadāyam anv api |*

Bhāgavata Purāṇa, 8, 20, 33

Thus the simple Bali, giving away all his riches, made himself a prisoner :

*datvā sarvaṁ dhanam mugdho bandhanam labdhavān Baliḥ ||
Naiṣadha Carita. 17, 81.*

and was bound by the noose so tightly, that he was now unable to move :

*adya yāvad api yena nibaddhau
na prabhū vicalitum Bali-vindhyau |*

Naiṣadha Carita, 5, 100.

Thereupon, Rkṣapati Jāmbavān announced the festival on all sides by the sound of a bugle :

*Jāmbavān rkṣa 1 ājas tu bherī-śabdair manojavaḥ |
vijayam dikṣu sarvāsu mahotsvam aghoṣayat ||*

Bhāgavata Purāṇa, 8, 21, 8.

Bali (seeing no other alternative) offered his head to the Almighty for measuring out His third step :

*Yadyuttama śloka bhavān mameritaṁ
vaco vyulīkam suravāryya manyate |
karomyrtaṁ tanna bhavet pralmbhanam
padaṁ trītyam kuru śrīṇi me nijam ||*

Bhāgavata Purāṇa, 8, 22, 2.

Trivikrama (the Lord of three strides) became extremely pleased with Bali ; and after placing His third step on his head. He sent him to the *Pātāla-loka*, as the king of all the *asuras*.

¹, *Harer pad-akrami pad-aikakena kham |*

Thus God Viṣṇu gave the three worlds to Indra (and also pleased his mother Aditi) :

jītvā loka-trayaṁ kṛtenaṁ hatvā cāsura-puṅgavaṁ |

Purandarāya trai-lokyāṁ dadau Viṣṇur urukramah ||

Vāmana Purāṇa, 31,70.

The story described above has repeatedly been shown by the Indian *Śilāśrī*⁸ (i. e. one who imparts beauty to stones) in sculptures. The whole theme is depicted in two scenes and in two types of images. Firstly we have Viṣṇu in the form of Vāmana (*Māyā-vaṇu*) i. e. as a dwarf Brahmachārī holding various Vaiṣṇavite attributes in his four hands.^{8a} He stands in the *sama'haṅga* pose and is flanked by accessory figures on both sides.⁹ Secondly, he is shown as Trivikrama (*Viśvarūpa*) with one of the legs thrown upwards in the attitude of measuring the sky.¹⁰ Below the uplifted foot of the god is king Bali pouring the ceremonial water from the vessel into the hands of Vāmana to confirm the gift. Vāmana holds an umbrella.

We have probably no definite evidence of Trivikrama image going back to any date earlier than the Gupta period. The Gupta images of Trivikrama are found from Mathura (U.P.) as well as Pawaya (M.P.). The two images from Mathura, now in the local museum, show the deity measuring the universe with his outstretched left leg. Jāmbavān is shown sounding some instrument.¹¹

8. Cf. *Epigraphia Indica*, XXXI, p. 85.

8a. According to the authorities cited by Śrī Gopi Nath Rao in his *Elements of Hindu Iconography*, I, i, p. 161, the Vāmanāvatāra of Viṣṇu should be fifty-six *angulas* in height, and should carry an umbrella and a *Kamaṇḍalu* (water-vessel). The *Vaikhāṇasa-gāma* mentions him as a deformed dwarf in the form of an ill-shaped man with a hunched back, protruding joints of bones and having a big belly.

9. B.N. Sharma, *Some Mediaeval Sculptures from Rajasthan in the National Museum, Roopa-Lekha*, New Delhi, XXXV (1966), No. I.

10. *bṛhaḥ cārīro vimimāna rkvabhir juvā kumaraḥ pratyety āśanam |*
—*Rig. Veda*, I, 155, 6.

Vāmana itī Trivikram abhūdadhātī dāś-koṭīra-vidhā |

—*Āyā-Saptasatī*, v. 60.

sthaleṣu māyā-vaṇur Vāmano 'uyāt Trivikramah kṛt' vatu vāmanūpaḥ |

—*Bhāgavata Purāṇa*, 6, 8, 12.

11. Dr. V. S. Agrawal, *A Catalogue of the Brahmanical Images in the Mathura Art*, 1951, pp. 8, 12-13 ; *Annual Report of the Mathura Museum*, 1936-37, pl. II, fig. 2.

The Pawaya image is badly damaged, but its finished execution and majestic serenity of expression leave no doubt of its being a Gupta production. On the right side of the image is carved the scene of *dāna* given by Balī to Vāmana. The figure of the monkey at the top has yet to be identified. In the image, as it originally stood, probably Trivikrama might have been shown as measuring the sky with his left leg, now lost.

The deity from Rajm, Raipur belongs to the early part of the 8th century A.D. Its peculiarity consists in representing Ananta, the King of Serpents and Lord of Nether-Regions, as paying obeisance to the Great Lord by putting his hands in the *anjali*-pose. The idea symbolised perhaps is that of eternal time bowing down to the Great Lord, the Supreme Victor. The perfect artistic mastery of the gifted sculptor is revealed in this great masterpiece.

An image of Trivikrama from Ghusni (M. P.), assignable to the 9th century A. D., is also a good example of such sculptures. The scene of *dāna* here is depicted on the lower side. Though it is a departure from Gupta idiom, it still keeps the spectator spell-bound by the heightened aesthetic qualities of its classical ideal. The eight-armed god who holds a sword, shield, bow along with his usual weapons, presents the vigorous attitude of a mighty conquerer. A beautiful epigraphic description of such an image is the following¹² :—

helālālitāloka pālamukutaśrenīlasatkoṭayo
līlālamitahetijāvilasaddikehakravalantaraḥ |
ākāpam kalayantu vo Bālimāhe vyajimbhamāṇā Hares
īreyāmsi tridāśeśānūśāikhari'renīśriyo bahavaḥ ||

Epigraphia Indica, XV, pp. 58-59.

Osian, 'Khajuraho of Rajasthan', has several images of Trivikrama carved on the walls of its magnificent temples.¹³ A

12. Quoted from Śrī C. Sivarāmamūrti's *Iconographic Gleanings from Epigraphy*, *Arts Asiatiques*, Paris, IV, 1957, p. 39.
13. *Annual Report of Archaeological Survey of India*, 1908-09, p. 113. For more Trivikrama images from Rajasthan see, *Ibid*, 1909-10, p. 97; *Progress Report of Archaeological Survey of India* 1905; *Annual Report Rajputana Museum, Ajmer*, 1923, p. 2; *ibid*, 1922-23, p. 5. etc.

four-armed beautiful image of the deity is executed on the back wall of the Viṣṇu temple. Another finely carved sculpture can be seen on the famous Mātā-kā-Mandir. But the image carved on the sūn temple I at Osian datable to the early mediaeval period¹⁴ is superb and the best among them. Though enclosed by decorated bars from three sides, it carries no idea of restriction. The dynamic movement of the figure has freed the deity from the weight of mass and elevated Him to a state of supreme bliss and boundless joy. The dignity of His pose and attitude has probably no parallel in the history of Indian art. The sacrificial horse is shown on the right of the main figure. Demon Namuchi is holding the right leg of the deity in great reverence :—

*tri-bhuvana-bhavana-stambho nabhas tal ambhodhi s-tur ajha-
dahanah |*

brahmāṇḍa-maṇḍal-āmbuja-daṇḍa-rucir jayati Hari-caranaḥ ||
Epigraphia Indica, IX, p. 252.

Another vigorously modelled sculpture of Trivikrama is at Kumbhasvāmī temple at Chittorgaḍh in Rajasthan. In its figure the *sāstric* conventions have been observed, but it does not have the beauty of its predecessors.

An image of Trivikrama is also available at Modherā (Gujarāt), where the deity is shown taking the decisive third step. Though badly damaged, its facial expression and graceful pose show fine chiselling.¹⁵ In a Viṣṇu temple at Kasara in the same State, we find a sculpture carved inside a niche along with the images of Lakṣmī-Nārāyaṇa and Varāha etc. Its design and execution are perfect. It is a good specimen of mediaeval Indian sculpture.¹⁶

14. The eight arms of Trivikrama are more frequent in early images, but four arms become more and more popular in the images of the mediaeval period. See Śrī C. Sivaramamūrti *Geographical and Chronological Factors in Indian Iconography, Ancient India, No. 4, Jan. 1950, p. 41.*

15. Burgess, *Archaeological Survey of India Report, Western Circle, IX, pl. vii, fig. I.*

16. Dr. A. K. Majumdar, *Chaulukyas of Gujarāt, p. 321.*

Another image of Trivikrama has been found at Kurukṣetra (Punjab).¹⁷ Here the deity stands with his *āyudha-puruṣas* holding *cakra* and *śaṅkha*. Below the main image are shown Lakṣmī and Bhūmi (the two consorts of the deity) ; while in the corners, we find the figures of a Nāga and his consort. Behind the head of Trivikrama, are carved the miniature images of Brahmā, Śiva and Indra. At the top the seven sages (*sapta-ṛṣis*) are seated in a row.

A remarkable sculpture from Kāśīpurī (U. P.) represents the high water-mark of the later phase of the Gurjara-Pratihāra art of the 10th-11th centuries A. D. The sculpture fashioned according to the *Silparatna* has a flickering smile on his lips and its elegant contours have been delightfully rendered. He holds a *padma* (lotus), *gadā* (club) and a *cakra* (disc) in his hands. The lower left hand, which is now lost probably held a *śaṅkha* (conch).¹⁸ The subject treated in the lower part is in two sections. Firstly, the crowned Bali is shown pouring ceremonial water on the right hand of Vāmana. In the centre, Śukrācārya stand somewhat annoyed with this act of Bali. His face is turned to the left. In the second scene, behind Vāmana again, Bali is shown tied with a *pāśa* (noose) the ends of which are tightly held by a male figure. The sculpture is now in the National Museum, New Delhi.

A beautifully sculptured image of Trivikrama is carved inside a niche on the north side wall of the Ananta-Vāsudeva temple at Bhubneswar (Orissa)¹⁹. Depiction of the deity can also be seen on one of the subsidiary shrines surrounding the great Liṅgarāja temple along with the figures of other gods and goddesses²⁰.

An image of Viṣṇu-Trivikrama found at Dinājpur (Bengāl) is quite interesting. Here the deity is carved standing under the

17. *Archaeological Survey of India Report*, 1922-23, p. 89.

18. Cf. *padmam kaumodakim cakram samkham dhatte Trivikramah* / See also *Rupamaṇḍana* (Ch. III, v, 15 and *Devatāmūrtiprakaraṇa* (Ch. V, v. 11).

19. *The Orissa Historical Journal*, 1962, X, No. 4, p. 71.

20. Dr. R. D. Banerjya, *History of Orissa*, II, p. 364.

canopy of a seven-hooded serpent. The *gada* (club) and *cakra* (disc) are shown on full-blown lotus flowers. Dr. J.N. Banerjee is of the opinion that this image has got Mahāyāna features, as the mode of placing the *āyudhas* (attributes) on lotus is similar to that of Mañjuśrī and Sīmhanāda²¹.

In some images of Trivikrama, we generally notice a grinning face above the upraised foot of the deity. Long ago, T. G. Rao, while quoting from the *Varāha Purāṇa* had said, "that when the foot of Trivikrama was lifted up to measure the Heaven world, the Brahmāṇḍa burst and cosmic water began to pour down through the clefts of the broken Brahmāṇḍa. This face is perhaps meant to represent the Brahmāṇḍa in that condition"²². But afterwards, S. Kramrisch, J.N. Banerjee and C. Sivaramananti expressed the view that this face stands for Rāhu, who is often shown in mediaeval Indian art in this manner. A beautiful description of this is given by Śrīharṣa in his *Naiṣaḍha-carita*, which is as follows :—

*mānā Trivikrama punāhi pade te kim lagannajani Rāhur upānā**
keim pradakṣiṇana-kṛd bhrami pāśam Jāmbavāna dātā

Bālīvantha

Naiṣaḍha Carita, 21, 99.

Some early images of Trivikrama from South India are found at Badami (latter half of the 6th century A.D.), Mahābalipuram (7th century A.D.) and at Ellora (8th century A.D.). Among these, the scene carved inside the Varāha-maṇḍapa at Mahābalipuram undoubtedly shows a wonderfully remarkable degree of mastery over the lithic medium. The perpendicular figure of the deity dominates the whole scene like a pillar of

21. Dr. R. C. Majumdar, *History of Bengal*, I, pp. 433-34, pl. I, fig. 4.

22. *Elements of Hindu Iconography*, I, i, p. 167.

23. *The Hindu Temple*, II, pp. 403-04.

24. *The Development of Hindu Iconography*, p. 419.

25. The representation of Rāhu above the upraised foot of Trivikrama, however, is not only found in the mediaeval sculptures, but also in early sculptures, belonging to the Gupta period. Cf. Dr. V. S. Agrawal, *A Catalogue of the Brahmanical Image in the Mathura Art*, 1951, pp. 8, 12-13.

* The black Rāhu consisting of a severed head is here likened to a snake.

victory'. His out-thrashing left leg appears like a roaring column of fire, driving the chaos to cosmos. But inspite of all this great fury that surround Him, one can mark His eternal peace and happiness :

Brahmāṇḍa-cehātra-daṇḍaḥ śatadhṛti-bhavan-āmbhoruho

nāḷadaṇḍaḥ

kṣauri-nau kūpa-daṇḍaḥ-kṣarāḍ-amara-sarit-paṭṭikā-ketu-daṇḍaḥ |

jyotiś-cakrākṣa-daṇḍas tri-bhuvana vijaya-stambha-daṇḍo

ṅghriḍaṇḍaḥ

śrīyas trai-vikramas te vitaratu vibudha-dveṣinān kāla-daṇḍaḥ ||

Daśakumāracarita, I, 1.²⁶

One of the most remarkable and rare examples in bronze of Pallava work of the 8th century A. D. represents Trivikrama as measuring the sky with his left leg. The dignity of its bearing, deeply spiritual expression and graceful modelling testify to the artist's great skill. The image is under worship in a temple at Singnallur, Coimbotore.²⁷

Trivikrama images are also found on the famous Hoyasaleśvara temple at Halebid in Mysore. Above the raised right leg of the deity is the figure of Brahmā, who is shown seated and washing the foot of Trivikrama with the sacred water of the Ganges²⁸. The artist has beautifully carved the figures of fishes and tortoises to give it the shape of a river—a technique which has been followed in India through the ages. It recalls a beautiful panel from Sanchi and a medallion from Barhut (C. 2nd century B. C.), where the artist while illustrating the story of *Mahākapi-Jātaka* has given the same affect, which we have in the present Hoyasāla piece²⁹. Garuḍa, the celestial mount of the deity, is depicted below his raised leg. The deity standing below the

26. Quoted from Sri C. Sivaramamurti's *Epigraphical Echoes of Kālidāsa*, Madras, p. 14.

27. Cf. Sri C. Sivaramamurti, *South Indian Bronzes*, p. 71, fig. 15 a.

28. This idea finds beautiful expression also in the verse from Khajuraho inscription quoted below.

29. Cf. Marshall and Foucher, *Sanchi*, II, pl. LXIV, fig. a; and Cunningham, *Barhut*, pl. 33, 4.

creepers, may be the *kalpavṛkṣa*. The beautiful sculpture is almost perfect in every detail.

In the Pāla and Sena sculptures of Eastern India, we occasionally get the image of Trivikrama with one of his legs raised³⁰ but in general the deity is shown in the *sambhāṅga* pose. He has the proper attributes and is accompanied by his consorts, Lakṣmī and Sarasvatī³¹, and other figures. These sculptures are quite different from those found in other parts of India, in respect of their poses, decoration and the attending figures.

Besides, the literary and sculptural evidences, there are several epigraphs which supply ample data to prove that like Varāha and Nṛsiṃha incarnations, Viṣṇu-Trivikrama form was also quite popular in ancient India.

In the Khajurāho stone inscription of Candella king Yaśovarman dated V. S. 1011 (A. D. 954), the three strides which Hari took while cheating Bali are invoked to protect the three worlds³² :

*pāyāśur vva (bba)livanca (ñca)na-vyatikare devasya vikrāntayaḥ
sadyo vismita-deva-dānava-nutas tisra strilokīm Hareḥ |
ya su vra (bra)hma-vitirṇṇamargha-satīlām pād-āravindu-cyutam
dhatte' dy āpi jagatra (t tra)yaika-janakāḥ puṇyam sa mūrddhna
Hareḥ ||*

'Wonder-struck the *Devas* and *Dānavas* bowed down their heads in salutation. And to this day the holy Hara, the sole creator of three world, holds on his head the waters that flowed off His steps as *Brahmā* offered them as *argha*.³³

30. Dr. S. Kramrisch, *Pāla and Sena Sculptures*, *Rupam*, No. 40, Oct. 1929, pl. 27 ; N. K. Bhattasali, *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*, p. 105, pl. XXXVIII ; R. D. Banerjee, *Eastern Indian School of Mediaeval Sculptures*, pl. XLVI.

31. Sometimes, Trivikrama is also shown flanked by his *ayudha-purṇas* (personified weapons) in place of his consorts. Cf. *Journal of Bihar Research Society*, 1954, XXXX, 14, pp. 413 f.

32. *Epigraphia Indica*, I, pp. 123-

33. The reference is to Gāṅgā, which is believed to have originated from the holy water which *Brahmā* poured at the feet of Trivikrama.

The Cālukya king Mūlarāja in his Anhilavāda copper plate grant dated V S 1043 (A D 968) is compared with Trivikrama in treading over the whole earth by virtue of his prowess³⁴

Siddha Rāj āvali pūrvam || rāja-hansa va vimal obhaya paksah |*
yonir va vitata kamal āsrayah | Vismur va vikram ākṛānta bhūtalah ||

The Silampur stone inscription of the time of Jayapāladeva (C 11th century A D,) records that a Brāhmana named Prahāsa, besides performing other meritorious deeds, installed (an image) of Trivikrama for the spiritual benefit of his parents³⁵

bhagnam punar nūtanam atra kṛtvā grāme ca dev āyatana dvayam
pitus tathā 'rthena cakāra mātus trivikramam puskaranām imān ca ||

In th Fyzabad copper plate of the Gāhādavāla king Jayachandra of V S 1243 (A D 1186) the king's fame has been compared to three steps of Trivikrama, because both delighted in traversing or overcoming the three worlds, the majesty of both was described by *Kavi* (Sukra and other poets) and both caused fear to *RājāBali* and powerful rulers³⁶

loka tray ākramana keli visṛṅkhalāni
prākhyāta-kṛita kavī varṁta varbhavāni |
yasya (tr) vikaama pada krama bhāṅgi bhānti
pro (dḍyo) taya (nt) Balirāja bhayam yaśāmsi ||

34 *Indian Antiquary*, VI, p 191

35 *Epigraphia Indica* XIII, pp 222 ff

36 *Indian Antiquary*, XV, p 11

There is double entendre in the words *Kavi* and *Bali*. *Kavi* means Sukra as well as poets. *Bali* raja has the meaning of king *Bali* as well as 'powerful rulers'

There is a reference also to Trivikrama in the 9th verse of Gwahar inscription of Mihira Bhoja (C 835-C 888 A D), which is poetically appropriate, though not very complimentary to Trivikrama.—
Epigraphia Indica, XVIII, pp 107 14. For this reference, the writer is highly obliged to his respected teacher Dr Dasharatha Sharma

वेदेषु पुराणादिषु च भगवतः शिवस्य तत्त्वं रहस्यं च

नरेन्द्रनाथ शर्मा चौधुरी

[In this article the learned author has dealt with God Śiva and his worship. From the hoary Vedic period up to the later literature God Śiva has been much glorified. The Vedas, the Purāṇas, the Mahābhārata and other texts contain praises and deeds of God Śiva. The three gods—Brahmā, Viṣṇu and Rudra—are the most favoured gods in the Purāṇas. Among these three also Viṣṇu and Śiva are worshipped all over India. The author has explained the meaning of the word Rudra and Śiva, which denote the bounteous as well as the auspicious nature of the God. Some people put forth certain arguments with regard to the identity of the Vedic Rudra and the Purāṇic Rudra : In the Veda Ambikā is said to be the sister of God Rudra, but in the Purāṇic period she is known as the wife of Rudra. More-over, in the Purāṇas Rudras are different from Śiva that is why we meet with Rudras as well as with Śiva at the time of the sacrifice of Dakṣa Prajāpati. In the Skanda-Purāṇa Śiva is said as the leader of *Anāryas*. The Phallic worship is connected with the Śaiva-sect. But phallic worshippers are condemned in the Veda. Here, the learned author tries to refute all these objections and proves that both Rudra and Śiva are identical. The importance of Śiva and his worship has also been explained.]

भगवतः शिवस्य महिमा शास्त्रेषु सुतरां वर्णितो वर्तते । वेदेषु प्रायेण
'रुद्रः' इति नाम्नायं समाम्नायते । पुराणेषु सर्वासु देवतासु ब्रह्मा विष्णुः शिवश्च

नितरां प्रसिध्यन्ति । आसु तिसृष्वपि देवतासु, भारते वर्षे, सर्वत्र, बाहुल्येन विष्णुवत् शिवस्य पूजा भवति । तन्त्रेषु शिवस्य गूढं तत्त्वं विस्पष्टीकृतं विद्यते । अतः समासतः 'शिव एव रुद्रः, रुद्र एव च शिवः' इति पर्यवस्यति । उक्तं च भगवता व्यासेन—“स वै रुद्रः स च शिवः ।”

(महाभारतम्, द्रोणपर्व, २०२, १०२)

इत्थं वेद-पुराण-तन्त्रेषु भगवतः शिवस्य माहात्म्यं सुतरां प्रकाशमुप-पादितम् ।

इयति नाशयति दुःखमिति वा, शेते शरीरे इति वा शिवशब्दस्यार्थो विद्यते । भगवान् शिवः प्रसन्नः सन् भक्तानां शरणमापन्नानां ज्ञान-सुख-धनादिवर्धनेन सर्वत्र शिवं करोतीति सार्थकेन 'शिवः' इति नाम्नायं सदा व्यपदिश्यते । अत्र श्रुतिः—

“नमः शंभवाय च मयोभवाय च,
नमः शंकराय च मयस्कराय च,
नमः शिवाय च शिवतराय च ।”

(शुक्लयजुर्वेदः, शतरुद्रियम्, १६, ४१)

अत्र स्मृतिरपि—

“समेधयति यन्नित्यं सर्वार्थान् सर्वकर्मसु ।

शिवमिच्छन् मनुष्याणां तस्मादेष शिवः स्मृतः ॥”

(महाभारतम्, द्रोणपर्व २०२, १, ३१)

ऋग्वेदे तावदनेकानि रुद्रसूक्तानि विलसन्ति । तेषु देवस्य रुद्रस्य सम्यग् वर्णनं विद्यते । ‘रुद्र’ रोदनं दुःखं द्रावयतीति वा, रवणं रुत् ज्ञानं राति ददातीति वा, पापिनो दुःखभोगेन रोदयतीति वा रुद्रपदस्यार्थो वर्तते । ऋग्वेदस्य दशमे मण्डले विश्वदेवसूक्ते रुद्रमन्त्रे भगवान् रुद्रः ‘शिवः’ इति श्रूयते ।

तथाहि—

“स्तोमं वो अद्य रुद्राय शिक्वसे क्षयद्वीराय नमसा दिदिष्टन ।

येभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा निकामभिः ।”

(ऋग्वेदः, १०, ६२, ६)

शुक्लयजुर्वेदस्य षोडशोऽध्याये शतरुद्वये भगवतो रुद्रस्य शिव-भव-शर्व-पशुपति-नीलग्रीव-शितिकण्ठ-शंकर-नीललोहितप्रभृतीनि नामानि श्रूयन्ते ।

कैवल्योपनिषदि, नारायणोपनिषदि, अथर्वशिखोपनिषदि, शरभोपनिषदि, स्कन्दोपनिषदि, योगशिखोपनिषदि, अन्यास्वपि उपनिषत्सु भगवान् शिवः खलु 'उमासहाय' इति, 'महादेव' इति, 'रुद्र' इति, 'ईश' इति, 'सदाशिव' इति च समान्नायते ।

नकुलीशपाशुपतदर्शन-शैवदर्शन-प्रत्यभिज्ञादर्शनादिष्वपि भगवतः शिवस्य सत्यं स्वरूपं विचारितम् ।

महाभारते, शिव-स्कन्द-लिङ्ग-भागवत-मत्स्य-कूर्म-वामन-कालिकापुराणादिष्वपि शिवस्य रुद्रादिनामभिः सम्यग् वर्णनं समुपलभ्यते ।

रुद्रयामल-तोडल-लिङ्गार्चन-शिवादितन्त्रेष्वपि भगवतः शिवस्य माहात्म्यं देवदेवस्वरूपत्वं च सुष्ठु प्रकटीकृतम् ।

अथ भगवतः शिवस्य तत्त्वं तस्य ध्यानेभ्यः स्तोत्रादिभ्यश्च सुखेन सुतरां परिज्ञायते । भगवतः शिवस्य शास्त्रेषु बहूनि ध्यानानि, स्तव-कवचादीनि, मन्त्राश्च समुपलभ्यन्ते । तत्र पञ्चाक्षरमन्त्रस्य षडक्षरमन्त्रस्य च यद् ध्यानं दत्तं तदेव नितरां प्रसिद्धमुपगतम् ।

तद् ध्यानं यथा शिवपुराणे (१, ६८, १७)—

ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसं,

रत्नाकरपोज्ज्वलाङ्गं परशु-मृगवराभीतिहस्तं प्रसन्नम् ।

पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानं,

विश्वाद्यं विश्वबीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥

ध्यानादस्मादवगम्यते यद् भगवानयं महेश्वरः, पद्मासनस्थश्चन्द्रकलावतंस-श्चतुर्भुजो, व्याघ्रचर्माम्बरो देवगणस्तुतः, पञ्चाननस्त्रिनेत्रश्च विद्यते । भुजचतुष्टयेनायं परशुं ज्ञानमुद्रां वरमुद्रामभयमुद्रां च विभर्ति । विश्वसृष्टेः प्रागयमेव केवल आसीत् । विश्वमस्मादेव प्रजायते । देवोऽयं प्रसन्नः सन् भक्तानां सकलं भयं नाशयति, वाञ्छितं वरं च वितरति । अत्र भगवतो हस्तचतुष्टयं तस्य कर्मजातमेव प्रकाशयति । तथाहि—

वरमुद्रा तावत् मृष्टिकर्तृत्वम्, अभयमुद्रा स्थितिकर्तृत्वम्, परशुः संहारकर्तृत्वम्, मृगमुद्रा (ज्ञानमुद्रा) ज्ञानदातृत्वम्, महायोगित्वं चास्य प्रकटीकरोति । भगवतः शिवस्य सपर्यायां प्राधान्येन तस्य मूर्तीनामष्टानां पूजा भवति । अष्टसु मूर्तिषु च पञ्च महाभूतानि, चन्द्रसूर्यौ, यजमानश्च सन्ति । इयमेव भगवतः शिवस्यापरा प्रकृतिर्वर्तते । परा तु जीवभूता शिवरूपा चकास्ति । इदमेव तत्त्वं श्रीमद्-भगवद्गीतायाम्—“भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च (७, ४) इत्यादिना भगवता श्रीकृष्णेनापि प्रदर्शितम् ।

अथ शिवाष्टमूर्तिषु यजमानस्यापि परिगणनेन शुद्धस्य शिवरूपस्यैव यजमानस्य शिवपूजायामधिकारो नान्यस्येति सूच्यते । एवं च—

“देव एव यजेद् देवं नादेवो देवमर्चयेत् ।”

(गन्धर्वतन्त्रम्, ८. १) इति ।

शास्त्रेणायमेवार्थो भगवता शिवेनापि प्रतिपादितः । भगवतः शिवस्य पुराणादिषु पठितः पुष्पाञ्जलिप्रदानमन्त्रस्तु ऋग्वेदे यजुर्वेदे च रुद्रदैवतः स्वच्छ श्रूयते । स मन्त्रो यथा—

“अम्बकं यजामहे सुगन्धि पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥”

(ऋग्वेदः ७, ५६, १२ ; शुक्लयजुर्वेदः ३, ६०)

अस्मादपि मन्त्रात् भगवतः शिवस्य त्रिनेत्रत्वं, दिव्यगन्धोपेतत्वं, मर्त्यधर्म-विहीनत्वं, पुष्टिवर्धनत्वं, मृत्युनाशकत्वममृतत्वप्रदायकत्वञ्चावगम्यते । अथ भगवतः शिवस्य देवादिभिराराध्यमानाया लिङ्गमूर्तेस्तत्त्वं तु नितरां गुह्यं, गुरुगम्यं, साधनाविज्ञेयं च वरीवर्ति । समासत एतदधुना निगद्यते यत् लिङ्गपीठिका, लिङ्गं च धावापृथिव्यौ, जगतः पितरौ च स्तः । सर्वमेतदग्रे स्फुटं भविष्यति । एवञ्च सर्वैश्चतुर्वर्गफलप्राप्तये सदा सेव्योऽयं भगवान् भूतपतिर्महेश इत्येव आस्त्राणां हृदयं विभाति ।

अथात्र कश्चित् ‘कौत्सो’ महता कण्ठेन सघोषं भाषमाणो विवदते । स एवमाह—

“अपि भोः, किमुच्यते भवता ? नेतत् सर्वं संगच्छते । वैदिको रुद्रः

खलु पौराणिकात् तान्त्रिकाच्च रुद्रात् भिन्न एव । नास्त्यत्र सन्देहलेशोऽपि ।
कुतः ? श्रूयताम्—

एष ते रुद्र भागः सह स्वप्ताऽम्बिकया त्वं जुषस्व स्वाहैष ते रुद्रभाग
आखुस्ते पशुः ।” (शुक्लयजुर्वेदे ३, ५७)

इति मन्त्रो विराजते । मन्त्रादस्मादवगम्यते यदम्बिका वैदिकस्य रुद्रस्य
भगिनी एवास्ति, न तु पत्नी । परन्तु पुराणेषु, तन्त्रेषु च अम्बिका रुद्रस्य पत्नीति
वर्त्तते । अतः खलु वैदिकात् रुद्रात् पौराणिकस्तान्त्रिकश्च रुद्रो भिन्न एवेति
सिध्यति । एवञ्च श्रीमहाभारतमप्यत्र प्रमाणं वर्त्तते । तथाहि तत्र शान्तिपर्वणि
दक्षयज्ञे समीरितं व्यासदेवेन यत् दक्षेण सर्वे रुद्रा देवा निमन्त्रिता आसन्, परन्तु
रुद्रो महेश्वरो नाहूतः, यतस्तस्य रुद्रत्वे सत्यपि वैदिकरुद्रेषु दक्षेण न परिगणनं
कृतम् । उक्तं च—

“सन्ति नो बहवो रुद्राः शूलहस्ताः कपर्दिनः ।

एकादशस्थानगता नाहं वेदमि महेश्वरम् ॥

(महाभारतम्, १२, १८४, २०)

अपि च—श्रीशिवपुराणेऽपि अयमेवार्थ इत्थमेव वर्णितो विद्यते ।

एवञ्च—स्कन्दपुराणे केदारखण्डे मायाक्षेत्रमाहात्म्ये दक्षयज्ञे शिवो हि
दक्षेण ‘अनार्यः’, अनार्यसङ्गश्चेति, सुतरामधिक्षिप्तः । अतः खलु शिवस्यानार्यत्वमेव
गम्यते । अपरञ्च—ऋग्वेदस्य सप्तमे मण्डले, अष्टादशे सूक्ते, ये दश राजानः
समिताः सुदासेन युध्यमाना वर्णितास्तेषु पञ्च आर्याः, पञ्च च अनार्या राजान
आसन् । तेषु च अनार्येषु राजसु द्वयोर्नामिनी ‘विषाणिनः’, ‘शिवास’श्चेति
श्रूयेते । अतः खलु एतस्मादवगम्यते यत् तदा अनार्या राजान एव शिवभक्ताः,
शिवस्य विषाणेन, नाम्ना चाभिहिता आसन्, न त्वार्याः । तेन च शिवस्य
अनार्यसेव्यत्वमेवायाति । अपि च वामनपुराणे चतुःषष्टितमेऽध्याये शिवस्य ‘रुद्राः’
‘स्कन्दाः’ ‘नैगमेयाः’ ‘बाशुपताः’ ‘वृषध्वजिन’श्चेत्येवंविधा बहवो गणा वर्णिताः ।
शिवस्य तु सर्वगणाधिपेश्वत्वं दर्शितम् । ततश्च एतस्माद् गणवर्णनद्वयमेतद्
यत् पुरा हिमालयोद्देशे बहूनि गणराज्यानि आसन् । गणेशाधिपश्च तत्र शिवो

राज । परं तदार्याणां मध्ये खलु राजतन्त्रशासनमेव लब्धपदमवर्तते । तेन हि कारणेन राजतन्त्राधिपालदक्षस्य यज्ञे गणेशाधिपालस्य शिवस्य न निमन्त्रणमभूत् । किन्तु शिवेन बलात् गणानां गौरवं राजतन्त्रप्रतिष्ठानेऽपि प्रतिष्ठापितम् । अतः खलु दक्षयज्ञो गणतन्त्र-राजतन्त्राधिकारिणोर्मध्ये विद्वेषं, युद्धं, सन्धिं, शिवस्य अनार्योपास्यत्वं च स्पष्टं दर्शयतीति सिध्यति । किञ्च पुराणादिपाठादवगम्यते यत् शिवः खलु सुतरां दैत्यैः राक्षसैरनार्यैश्च सेव्यमान आसीत् ।

पुनस्तावत् शिवपूजायां लिङ्गार्चनस्यैव प्राधान्यं दरीदृश्यते । इदं हि लिङ्गार्चनं वेदविद्विष्टमस्ति । लिङ्गोपासकाश्च यज्ञवाटगमनेऽप्यधिकारं नालभन्त, अहन्यन्त च देवेन्द्रेण । तथा हि श्रूयते ऋग्वेदे—“मा शिश्नदेवा अपि गुरुं ऋतं नः ।” इति (७, २१, ५), “घ्नञ्छिश्नदेवाँ अभिवर्षसाभूत् ।” इति च (१०, ९९, ३) ।

एवञ्च—सिन्धुप्रदेशे महेन्द्रदण्डोस्थाने भूमिखननादिना यल्लिङ्गादिकं प्राप्तं तस्मादपि शिवस्य, शिवलिङ्गस्य, शिवलिङ्गपूजनस्य च अनार्यत्वमेवावगम्यते ।

इत्थमन्यान्यपि बहूनि कारणानि सन्ति । अथास्मात् सर्वस्मात् कारणात् शिवस्य अनार्यदेवत्वं, वैदिकरुद्रभिन्नत्वं च सुसिद्धमेवास्तीति मतमेव सुश्लिष्टं प्रतिभाति—इति ।

अथात्र विरुद्धवादिना एवमुक्ते सति, तं प्रति इत्थं प्रत्युत्तरं दीयतेऽस्माभिः ।
अयि भोः, जानात्येव भवान्—

“नैष स्थाणोरपराधो यद्येतमन्धो न पश्यति, पुरुषापराधः स भवति ।”
(निरुक्तम् १, १६) अतो यद्दुरुक्तं भवता तत्र शास्त्रं नापराध्यति । किन्तु भवतः
स्वात्मतत्त्वानभिज्ञत्वमेव कारणं प्रतीयते । किं भवता न श्रुताः इमे मन्त्राः ?

अथा—

“मायेत् सा ते यानि युद्धान्याहुर्नाथ शत्रुं न नु पुरा विवित्से ।” इति ।
(ऋग्वेदः, १०, ५४, २)

अत्र मन्त्रोऽयं दर्शयति यत् इन्द्रस्य वृत्रेण सह यद् युद्धं वर्णितं तत्तु
रुद्रस्य । इन्द्रस्य न शत्रुर्वर्तते, न वा भविष्यति । अतः खलु वेदेषु

विहितस्य वर्णनस्य न सर्वत्र वाचिकत्वं ग्राह्यम्, रूपकत्वमपि तस्य वर्तते इति सिध्यति । इत्थमेव रुद्रविषयेऽपि मन्तव्यम् ।

एवञ्च—“एक एव रुद्रो न द्वितीयोऽवतस्थे । इति,

(तैत्तरीयसंहिता, १, ८, ६, १)

“सहस्राणि सहस्रशो ये रुद्रा अधिभूस्याम् ।”

(तैत्तरीयसंहिता, ४, ५, ११, ५)

इति च श्रूयते । यथा रुद्रस्य स्वमहिम्ना सहस्रमूर्तिस्वीकारात् एतस्य मन्त्र-
द्वयस्य नास्ति परस्परविरोधस्तथैव अन्यत्रापि रुद्रविषये अनया दिशा विरोधस्य
परिहारो भवत्येव ।

अपि च—“वाजिनीवती सूर्यस्य योषा ।” इति

(ऋग्वेदः, ७, ७५, ५)

“मातुर्दिधिषुमन्नवं स्वसुर्नारः शृणोतु नः ।”

(ऋग्वेदः, ६, ५५, ५) ।

इति च श्रुतौ भगवती उषा देवी तत्त्वत एकस्यैव देवस्य माता, स्वसा, फली चेति
श्रूयते । परं महाभागात् कर्मपृथक्त्वाच्च एकस्या एव देवताया नानासम्बन्ध-
करूपनसम्भवात् नास्ति काचिदसङ्गतिः इत्थं रुद्रमधिकृत्यापि ज्ञेयम् । अग्निकां प्रति
कर्मपृथक्त्वात् तस्य सम्बन्धद्वयं न विरुद्धमस्ति । अतो नात्र कश्चिद् विरोधो
विरोधः ।

यत्तु पुनर्भवता दर्शितम्—दक्षेण शिवस्य रुद्रत्वं न स्वीकृतम्, न वा शिवो
यज्ञे निमन्त्रितः, न च यज्ञभागो दत्तः, तत्तु भवतो भ्रन्त्रैकदेशदर्शित्वमेव सुखं
प्रतिपादयति । कुतः ? आकर्ण्यताम् । यदि सर्वेषु ग्रन्थेषु दक्षयज्ञस्य यद् यद्
वर्णनं दत्तं तत् सर्वम् आदितोऽन्तं यावत् सुष्ठु विचार्यते, सम्यगवबुध्यते च तर्हि
एतदवश्यमेवाङ्गीकर्तव्यं भवति यत् शिवस्य तदा रुद्रत्वं, महादेवत्वं च विषय
एव । विशिष्टो यज्ञभागोऽपि तस्मै दत्तः । का कथान्यस्य, दक्षेणापि भगवतः
शिवस्य सहस्रनाममहास्तुतिर्विहिता, लिङ्गपूजनं च कृतम् । किमन्यद्, केरेषु
यद् गुह्यतमं तदेव शैवमते प्रकाशं नीतम् । शैवमतं सद्ध परब्रह्मसहितम् वेदेषु-
दधृतम् । अयं शैवधर्मस्तावत् सिद्धान्तानुगतः, सनातनः, सारकः, स्वयन्तः, स्वयम्भूतः

सर्वजनगम्यो विश्वजनीनश्च वर्तते । इदमेव प्रसिद्धं पाशुपतं मतमस्ति । तथा चोक्तं श्रीमहाभारते—

“वेदाः साङ्गोपनिषदः पुराणाध्यात्मनिश्चयाः ।

यदत्र परमं गुह्यं स वै देवो महेश्वरः ॥”

(द्रोणपर्व, २०२, १०६)

वेदात् षडङ्गादुद्धृत्य सांख्य-योगाच्च युक्तिः ।

अपूर्वं सर्वतो भद्रं सर्वतो मुखमव्ययम् ।

मया पाशुपतं दक्ष शुभमुत्पादितं पुरा ॥” इति च

(शान्तिपर्व, २८४, १६२-१६५)

अन्यच्च—शैवमते तावद् ध्यानयोगस्य सारो वर्तते । योगस्य परं माहात्म्यमत्र सुष्ठु प्रकटीकृतम् । “योगश्चित्तवृत्तिनिरोधः ।” (पातञ्जलयोगदर्शनम्, १, २) “योगः कर्मसु कौशलम्” । (श्रीमद्भगवद्गीता, २, ५०) “समत्वं योग उच्यते” । (श्रीमद्भगवद्गीता, २, ४८) इत्यादिकं सर्वमत्र सम्यक् प्रतिपादितं दर्शितम् ।

अथ पुनर्लिङ्गपूजामधिकृत्य शिश्नदेवादिपदमृगवेदादुद्धृत्य यद् भवता दुर्व्याख्यानं दत्तं तदपि सम्प्रदायागतस्य मन्त्रार्थस्थानधिगतत्वमेव भवतः प्रकटीकरोति । यतः खलु शिश्नदेवशब्दात् लिङ्गपूजके नास्ति तात्पर्यम् । किन्तु शिश्नेन दीव्यति क्रीडतीत्यर्थादब्रह्मचर्यमिन्द्रियपरायणं वा जनं श्रुतिरियं बोधयति । ततश्च ये खलु अब्रह्मचारिणः, इन्द्रियभोगमिरताश्च तेषां यज्ञशालागमनं निषिद्धम् । तथा कृते, हताश्च ते भवन्ति । अतो नास्ति कश्चिद् विरोधः । एवञ्च लिङ्गपूजनस्य वर्णनं वेदव्यासेनापि श्रीमहाभारते कृतम् । लिङ्गस्य च गूढार्थत्वमाकाशरूपत्वञ्च मङ्ग्या प्रदर्शितम् । तथा चोक्तं तेन—

“ऋषयश्चैव देवाश्च गन्धर्वाप्सरसस्तथा ।

लिङ्गमस्यार्चयन्ति स्म तच्चाप्यूर्ध्वं समास्थितम् ॥”

(द्रोणपर्व, २०२, १२९)

इत्थं श्रीशिवस्य लिङ्गमूर्तेरहस्यमतिगहनमेवास्ति । लिङ्गति गच्छति प्राप्नोति, जानाति, व्याप्नोति वेति लिङ्गशब्दस्यार्थः सम्प्रदायात् श्रूयते । तत्त्वतस्तावत्

पृथिवी लिङ्गपीठिका, आकाशश्च लिङ्गम् । अस्मादेव सर्वं जायते, अत्रैव सर्वमवतिष्ठते, विलीयते च । अत एव लिङ्गस्य लिङ्गत्वं सुसिद्धम् ।

अत्र स्कन्दपुराणम्, प्राणतोषणीतन्त्रघृत-पञ्चमकाण्डस्थ-लिङ्गशब्दव्युत्पत्त्यादिकञ्च—

आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।

आलयः सर्वदेवानां लयनालिङ्गमुच्यते ॥”

अयमेवार्थो वेदशास्त्रेऽपि भङ्ग्यन्तरेण प्रतिपादितः । तथाहि तत्र द्यौष्पितेति, पृथिवी च मातेति वर्णितम् ।

श्रूयते च—

—“उरुव्यचसा महिनी असश्चता,

पिता माता च भुवनानि रक्षतः ।” इति,

(ऋग्वेदः, १, १६०, २)

“द्यौष्पितः पृथिवी मातरभ्रुगङ्गे आतर्वसवो मृदता नः ।” इति च ।

(ऋग्वेदः, ६, ५१, ५)

अतः स्पष्टमिदं यत् पृथिव्या आकाशस्य च मातापितृत्वेन ध्यानमुपसन्नं नितरां प्राचीनमस्ति । न केवलं प्राचीनेष्वार्येषु, अपि च प्रतीच्येष्वपि अनेषु द्यावापृथिव्यो माता-पितृत्वेन ध्यानस्य सम्यक् निदर्शनमुपलभ्यते । इयमेव ध्यानमग्नौ लिङ्गपीठिकायां लिङ्गे च दृश्यते । अत्र लिङ्गपीठिका खलु शक्तिरूपिणी जगती माता, लिङ्गं च श्रीशिवो जगतः पिता विद्यते । इदमेव तत्त्वं लिङ्गपीठिका लिङ्गेन च प्रकटोक्तम् । अतो नास्ति किञ्चिदत्र दुष्टं विद्विष्टं वा ।

अपि च लिङ्गस्य शास्त्रसिद्धौ विशिष्टोऽर्थोऽपि विद्यते । अत्र स्वार्थं ज्योतिर्लिङ्गात् सम्यगवगम्यते । ज्योतिर्लिङ्गं खलु नभःसृष्टं, बृहत्तमस्त्वम् इव प्रतीयमानं, ज्योतिषामपि ज्योतिर्विद्यते । जगति प्रसिद्धैः सिद्धैः पुरुषैः पूर्वं साधनबलाद् द्वादशसु क्षेत्रेषु दृष्टमिदं ज्योतिः । साम्प्रतं तु तज्ज्योतिर्न सर्वैः साधारणैर्दृश्यते । तथापि तज्ज्योतिर्लिङ्गस्थानमपि सिद्धये ज्योतिर्लिङ्गनिष्ठज्योतिः ।

इदमेव ज्योतिर्लिङ्गं परमात्मेति वर्ण्यते । अस्य ज्योतीरूपस्य परमात्मनो वर्णनं वेदे स्मृतौ च दरीदृश्यते । तथाहि—

“अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः” (२, १, १३)

इति काठकश्रुत्या,

“तच्छुभ्रं ज्योतिषां ज्योतिः” (२, २, ९)

इति मुण्डकश्रुत्या,

“आदित्यवर्णं तमसः परस्तात्” (३, ८)

इति श्वेताश्वतरश्रुत्या,

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥”

(श्रीमद्भगवद्गीता, १३, १७)

इति स्मृत्या च परं ज्योतिः खलु परमात्मनो रूपं सम्यक् प्रतिपादितम् । एतदेव कविना कालिदासेन कुमारसंभवे

“स हि देवः परं ज्योतिस्तमसः पारे व्यवस्थितम्” (२, ५८)

इत्युदात्तवर्णनया साधु समाकलितम् ।

अतएव दृश्यते यत् तमसः परस्तात् परं ज्योतिरेव परमात्मा विभाति, स एव पुनर्ज्योतिर्लिङ्गं शिवत्वेन ध्यातव्यः । तथाहि उक्तञ्च शिवपुराणे—

“ज्योतिर्लिङ्गं तदोत्पन्नमावयोर्मध्य अदूभुतम् ।

ज्वालामालासहस्राब्जं कालानलचयोपम् ॥

क्षयद्विविनिर्मुक्तमादिमध्यान्तवर्जितम् ।

अनौपम्यमनिर्दिष्टमव्यक्तं विश्वसम्भवम्” ॥

(१, २, ६३-६४)

“अलिङ्गं लिङ्गतां यातं ध्यानमार्गेऽप्यगोचरम्” ।

(१, ३, ६)

अस्य ज्योतिर्लिङ्गस्य द्वादशभेदा वर्णिताः । तत्र 'वाराणस्याच्च विशेषः' इत्येकं प्रख्यातं स्थानं साम्प्रतमपि सुतरां प्रसिद्धिं भजते । इत्थं शिवस्य लिङ्गरूपेण ज्योतिर्मयस्य परमात्मत्वमेव सुतरां सिध्यति ।

अथ भगवतः शिवस्य महिमा तत्त्वतो वाचामगोचर एवास्ति । भगवान् शिवः, भगवती शिवा च जगतां पितरौ स्तः । उक्तं च कविना कालिदासेन—

“जगतः पितरौ बन्दे पार्वतीपरमेश्वरौ ।”

(रघुवंशम्, १, १)

गीतं च श्रीमच्छङ्कराचार्येणापि—

“जगज्जनन्यै जगदेकपित्रे नमः शिवायै च नमः शिवाय ।”

(हरगौर्धटकं स्तोत्रम्)

किञ्च भक्तिदृष्ट्या एवं सत्यपि, भगवानेष यथार्थतो न स्त्री न वा पुमानस्ति । श्रूयते च श्वेताश्वतरोपनिषदि (५, १०)—

“नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।”

किन्तु साधकानां हितार्थाय अरूपोऽपि देवो रूपं धारयति । स खलु एक एव न द्वितीयोऽवतिष्ठते । परन्तु महाभाष्यात् कर्मपुथक्त्वाच्च “एकं सद् विप्रा बहुधा वदन्ति ।” (ऋग्वेदः, १, १६४, ४६) । साधकानां रुचीनां वैचित्र्याच्च मूर्तिभेदो भवति । तेन च ब्रह्म-विष्णु-शिवादिषु वस्तुतो नास्ति कश्चिद् भेदः । अपि च शिवस्य परा शक्तिः शिवादभिन्ना विद्यते । उक्तं च सूत्रसंहितायां कौलमार्गरहस्यधृतायाम्—

“सा शिवा परमा देवी शिवाभिन्ना शिवंकरी ।”

अयं भगवान् शिवो महाकाल इति समुपवर्ण्यते । अतोऽस्य महाशक्ति-महाकालीति गीयते । शिवः शक्त्या विवर्जितः स्पन्दितुमपि न प्रभवति, श्रवतां च याति । तथा चोक्तमानन्दलहरी-स्तोत्रे श्रीमच्छङ्करपादेन—

“शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।”

उक्तं च देवीभागवते—

“शिवोऽपि शवतां याति कुण्डलिन्या विवर्जितः ।”

अतः “शिव एव शक्तिः, शक्तिरेव च शिवः ।” इति पर्यवस्यति । अयं भगवान् शिवः, सर्वस्वरूपः सर्वस्थः, सर्वव्यापकश्च वर्तते । श्रूयते च श्वेताश्वतरोपनिषदि (३, १५)—

“सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।

सर्वव्यापी स भगवान् तस्मात् सर्वगतः शिवः ॥”

उक्तं च शिवपुराणे—

ज्ञाता ज्ञानं तथा ज्ञेयं सर्वं शिवमिदं जगत् । (१, ७६, २)

सर्वः शिवः शिवः सर्वं नात्र भेदोऽस्ति कश्चन । (१, ७८, १७)

अथ तत्त्वस्यास्य विज्ञानेन साधकोऽपि शिवतामुपैति ।

किमन्यत्—

सर्वम् “सत्यं शिवं सुन्दरम्” सम्पद्यते । (रवीन्द्रनाथः)

“यदा तमस्तन्न दिवा न रात्रिर्न सन् न चासच्छिव एव केवलः ।

(श्वेताश्वतरोपनिषद् ४, १८)

परन्तु यस्य देवे परा भक्तिः शरणागतिश्च तस्य परमेशः प्रसीदति, प्रकाशं च । अतो भगवतः शिवस्य सत्यस्वरूपज्ञानाय परा भक्तिः शरणागतिश्च परं शरणमस्माकं प्रतिभाति ।

RESEARCHES ON THE PURĀṆA REALIZED BY
THE "ALL-INDIA KASHIRAJ TRUST" IN BANARAS*

By

JUAN ROGER RIVIERE

[भारतीयवाङ्मये पुराणानां महत्त्वं सर्वविदितम् । महाभारतमिव
रामायणमिव च पुराणान्यपि प्रसिद्धानि । अतएव पुराणानाम-
ध्ययनम् आवश्यकमुपयोगि च विद्यते । लेखेऽस्मिन् विदुषा लेखकेन
अष्टादशपुराणानां स्वरूपं परिमाणं च दर्शयित्वा तेषां निर्माणतिथि-
विषयेऽपि कथितम् । पुराणानां रचनाकालविषये पर्याप्तं मतवैमन्यं वर्तते
तस्य निर्देशोऽप्यत्र कृतः । लेखकमहोदयेन अन्ततः तत्रभवद्भिः
काश्चिन्नेरैः सञ्चालितेन काश्चिराजन्यासेन क्रियमाणस्य पुराणकार्यस्य
विषये सन्तोषः प्रकटितः, स्वदेशीया विद्वांसश्च काश्चिराजन्यासेन
सम्पाद्यमानपुराणकार्ये सहयोगाय अभ्ययिताः ।]

Together with the epic poems of Indian literature, "Mahā-
bhārata" and "Rāmāyaṇa", there appears the important group of
the "Purāṇas", sacred books of Hinduism compiled with religious
aims. Tradition admits the existence of 18 'Purāṇa' whose
characteristics are: 1. "Brahma P.": is 'Ādi', "the first one",
descriptions of sacred places (late text). 2. "Padma P.": "lotus",
the lotus on which Brahmā sits during the creation. The
longest one, '600 adhyāya', 48,000 'śloka'. Details of the cult
to Viṣṇu. Reference to Rāma, Kṛṣṇa and several legends.
3. "Viṣṇu P.": Very Viṣṇuistic character. Six sections. Glori-
fication of Kṛṣṇa, cosmogonic descriptions. Ancient text.
Archaic form (IIIrd, IVth cents). 4. "Vāyu P.": 11,000 'śloka'.
112 'adhyāyas'. Śivaistic text. One of the oldest Sanskrit works
(Vth cent.). Several legends. 5. "Bhāgavata P.": of Bhagavān,
or Viṣṇu worshippers: Quite late text. Devotional text, of

*English translation by the Author himself of his article "Investiga-
ciones sobre los Purāṇa por el All-India Kashiraj Trust de Banarés"
published in the "Boletín de la Asociación Española de Orientalistas"
Año I, 1965, published A.E.O. Limite, 5-Madrid (3).

'bhakti' (Xth cent.). 18,000 'śloka' in twelve 'skandha'. Story dealing with Viṣṇu incarnations, with cosmogony, cosmology, story of Kṛṣṇa. 6. "Nārada P.": Viṣṇuistic. 'Bhakti' and ritual practices. 7. Mārkaṇḍeya P., IIIrd century. Rites-legends, fights of the Goddess 'Durgā', against 'Asuras'. 8. "Agni P.": 11,500 'śloka'; half viṣṇuistic and half Śivaistic technical encyclopaedia. 9. "Bhaviṣya P.": Cult to Gaṇeśa. Kṛṣṇa. 11. "Linga P.": Purely Śivaistic text. Tantrism. 12. Varāha P.: Incarnation of Viṣṇu as a wild boar. Viṣṇuistic handbook. 13. "Skanda P.": 80,000 śloka. Six books, the longest one, recent. 14. Vāmana P.: Incarnation of Viṣṇu as a dwarf. 15. "Kūrma P.": Incarnation of Viṣṇu as a turtle. Viṣṇuistic, cult. 16. "Matsya P.": Incarnation of Viṣṇu as a fish, Śivaistic and Viṣṇuistic. 17. "Garuḍa P.": 9,000 śloka, Viṣṇuistic, encyclopaedia of Hinduism, science of death and reincarnation. Recent. 18. "Brahmāṇḍa P.": 'Advaita's' doctrine, worship of Rāma, tantrism, XVth cent.).

"Among the eighteen main "Purāṇas"—as A. Barth says—there is not a single one dated, they all speak of each other, and the epoch when they were written comprises, perhaps, twelve centuries." The Arab traveller al-Birūnī knew already in the XIth century those which we know nowadays: 18; but the creation of new texts went on.

Hindus attribute the composition of the Purāṇa to Vyāsa, "the compiler", legendary author of the "Mahābhārata". They are considered as sacred books of second rate, meant for middle classes, and kept inside the sūta caste, bards and not brahmins, but who knew Sanskrit. They collect legends belonging to the popular inheritance. To the old mythical and cosmogonic background, they added now ritual descriptions and then historical recollections, hymns and even full poems in the honour of a god or a goddess, all accompanied by a short exposition of 'sāṃkhya' philosophy. and even more frequently by a 'yoga' essay. It is a literature which no learned Hindu ignores nowadays, although he may have not read the Veda. The "Purāṇa" are for Hinduism the same that the

Bible for protestant countries—pious families read some versicles every day.

"Padma P.", second in the list, is a literature much more important than the "Mahābhārata", and contains 50,000 śloka; 'Skanda P.', (Skanda—son of 'Śiva'), had 80,000 śloka. The extensive field has not been yet cleared enough.

F. E. Pargiter has worked very seriously looking for historical certainties in the lists of kings. His inferences have suffered many discussions. One of the most important and oldest "Purāṇa" is the "Mārkandeya", attributed to the sage of the same name, who in the "Mahābhārata" tells the story of 'Savitri'. In it he tells his disciple about the creation of the world, the different epochs and genealogies. As it happens in all this part, the supreme gods are still Indra and Brahmā, or, what could come from an earlier antiquity—the Vedic divinities; it is supposed that these chapters were written before the cult to 'Viṣṇu' or 'Śiva' was formed. This would mean the beginning of our era, if not before; probably around the years in which the XII book of the "Mahābhārata" was being drawn up.

The most famous book, favourite of the 'Bhāgavata', worshippers of Viṣṇu-Kṛṣṇa, is the great "Bhāgavata-Purāṇa" (18,000 stanzas in twelve books, or skandha). It has been known in Europe since the XVIIIth century. Eugénie Burnouf translated it into the French language. According to Pargiter, this "Purāṇa" was not written earlier than the VIIIth century, and contains much more recent parts in which Colebrooke, Burnouf and Wilson have seen a work of the XIIIth. But, by then, the "Bhāgavata" was already a sacred book.

Its subject is the same of the six books forming the "Viṣṇu-Purāṇa", text of the 'Viṣṇuistic'. 'Rāmānuja', "Lord of the ascetics", a mystic and theologian who founded in the XIIth century the Viṣṇuistic sect, considers the "Purāṇa" as an authority in the field of 'bhakti' questions,

Other "Purāṇas" are partially 'Viṣṇuistic' and partially 'Śivaistic'. Sometimes the supreme god is now 'Śiva' and then

'Viṣṇu' ; so, the account of 'Viṣṇu' taking the shape of a turtle in the "Kūrma-Purāṇa" and in the "Garuḍa-Purāṇa". It is sometimes thought of a primitive "Purāṇa" (Kiefel) in an old original text with the prejudices of certain schools arranging the text. It is an immense dialogue, in a didactic and almost encyclopedic text.

The Buddhist Amarasīmha (between the VIth and VIIIth cents.) author of the excellent lexicon called "Amarakośa", fixes the notion of "Purāṇa". A true text shall deal with five subjects : the creation of the world, its periodical destruction and the new creation of the world after everyone of its destructions ; the genealogy of gods and mythical sages ; the periods of time, "manvatara", each one ruled by a new 'Manu', the first man ; finally, the genealogy of the gods belonging to the solar dynasty and to the lunar dynasty. This condition is rarely observed. Most of the "Purāṇa" are devoted to the cult of 'Viṣṇu' or of 'Śiva', and to that of Śakti, personification of the power of the god.

The date of the "Purāṇa", is still going through many discussions ; Colebrooke establishes this date in the XIIIth century A. D. Wilson assumes diverse dates : VIIth-IXth centuries A. D. finally, XIIth-XVIth, what is contradictory with the opinion of al-Birūnī, who, in 1030 scheduled eighteen "Purāṇa". For his part, Bühler, following the names of kings given, dates the end of these "Purāṇa" in the Gupta period (320-490). Pargiter speaks of the II^d century A. D. with the kingdom Andhra (236 A. D.). S. M. Edwards, considered as an authority in this subject, says that they begin in the IVth century before Christ. Jackson places them not later than the IVth century before Christ. Macdonell considers that they are as old as the "Mahābhārata", and that they are a development of the "Veda".

The first quotations are found in the "Atharvaveda" (II. 40. 420) and in the "Upaniṣad".

The importance of the "Purāṇa" for the better and more accurate knowledge of the history and the religious evolution of India is enormous ; the dynastic lists in these texts

have a true value, as shown by Pargiter, and they look very old. The systematical study of these texts, their analysis, their translations, are progressively more and more indispensable for Indology.

Now, we have to thank H. H. the Mahārāja of Benares, who conducts the "All-India Kashiraj Trust." and who, in 1955, considered very precisely the course to be taken by the activities of the Trust towards the scientific study of the "Purāṇa". The aims of this Center established in the Palace of H. H. Mahārāja Sri Vibhuti Narain Singh in Fort Ramnagar, are a concordance of proper and place-names, tables of subjects and contents, dictionary of special purāṇic terminology, critical publications of texts (to begin with the "Matsya P."). Twice a year, and from 1959 onwards it publishes a "Purāṇa" bulletin which contains very interesting studies with a great scientific value. In 1960 I had the pleasure and honour to visit this Center and to study there the important book collections of the library; the work is splendid, and I recommend to the Spanish Indologists of our Association of Orientalists to have this collection of "Purāṇa" bulletin which has a first rate research value, and where several foreign Indologists are collaborating.

MEGASTHENES AND THE PROBLEM OF INDIAN CHRONOLOGY AS BASED ON THE PURĀṆAS

By

K. D. SETHNA

[निवृत्तयोऽयं पूर्वतोऽनुवृत्तः । अस्य प्रथमो भागः 'पुराण'
पत्रिकायाः पूर्वस्मिन् (जनवरी, १९६६) अङ्के प्रकाशितः । अत्रापि
यवनराजदूतमेगस्थनीजवचनानि पुराणवचनानि चानुसृत्य यवनराज-
दूतोक्तस्य डायोनिसस् (Dionysus) नाम्नो राज्ञः आदिराज-
पृथुना सैण्ड्रोकोट्टस् (Sandrocottus) नाम्नो राज्ञश्च गुप्तवंशोयेन
चन्द्रगुप्तप्रथमेन अभिज्ञतां स्थापनाय अन्यान्यपि प्रमाणानि प्रदत्तानि ।
गुप्तवंशीय चन्द्रगुप्तप्रथमस्य च राज्यारोहणकालः ३२५-३२४ ई० पू०
निर्धारितः । इमं कालमाश्रित्यैव च भारतीयेतिहासस्य पुनर्निर्माण-
मावश्यकमिति लेखकमहोदयेन विज्ञापितम् ।]

II

"Dionysus was the first who invaded India, and was the first of all who triumphed over the vanquished Indians. From the days of Dionysus to Alexander the Great, 6451 years are reckoned with 3 months additional. From the time of Dionysus to Sandracottus the Indians reckoned 6452 years, the calculation being made by counting the kings who reigned in the intermediate period, to the number of 153 or 154. But among these a republic was thrice established, one extending to ... years, another to 300 and another to 120. The Indians also tell us that Dionysus was earlier than Heracles by fifteen generations, and that except him no one made a hostile invasion of India but that Alexander indeed came and overthrew in war all whom he attacked.

This is how we may read the chronological clue from Megasthenes as a result of our scrutiny of the three versions that have come down to us in the reports of Pliny, Solinus and Arrian. The 6452 years, which we have conjectured from Arrian's 6042 in the light of the fact that Sandrocottus was not yet king even when he met Alexander some months after the latter's first entry

into India, are naturally uncertain to some extent, since we still do not know the exact date of his coronation. But we may very well be correct ; for, scholars have suggested 325 B. C. almost as often as 324 B. C. that is to say, about a year later than Alexander's invasion.

As Megasthenes could have received his chronological matter from none else than the Purāṇic puṇḍits of his age, we have compared some of his statements with the information contained in our present Purāṇas or with whatever those puṇḍits may be expected to have gathered from other traditional sources. We have found :

1. Dionysus is the Greek equivalent of the semi-legendary Pṛithu Vainya, the first consecrated monarch, a recipient of divine honours who may have been called *Rājā daivyaśaṣa* ("King with God-force"), signifying to the Greek ear "King Dionysus", and who initiated a new epoch in India by his achievements and combined himself certain associations of the deities Soma and Shiva, associations corresponding to those of Dionysus in religious myth or ritual practice or popular cult.

2. Sandrocottus, at whose court in Palibothra (Pāṭaliputra) Megasthenes lived from c. 302 B. C. for a few years, is Chandragupta I, founder of the Imperial Guptas, between whom and Pṛithu there are in the Purāṇas 153 or 154 kings.

3. Heracles is the Greek equivalent of Kṛishṇa, here strictly speaking Hari-Kṛishṇa, who belonged to the Yādava family and who, misunderstood in the primary meaning of "Yādava" as "son of Yadu", would stand in the 15th generation after Pṛithu because Yadu, one of the sons of Yayāti, marks the 14th generation in the Purāṇic series.

WHAT REMAINS TO BE DONE

What now remains to be done is to find the precise starting-point of the Indian chronology conveyed to Megasthenes, as well as ascertain the missing number of years for the first "republic". Also, the two discoveries, along with the very fact of three "republics" have to be brought into line with the chronological

materials in the Purāṇas and with the traditional Indian chronology applied to them. This will enable us to see whether more evidence is available from Megasthenes to resolve the rivalry between Chandragupta Maurya and Chandragupta I for identification with Sandrocottus.

Before we proceed, we may remind ourselves of three Purāṇic traditional dates :

1. 3102 B. C., the advent of the Kaliyuga with Kṛishṇa's death.
2. 3138 B. C., the year of the Bhārata War and Parīkshit's birth.
3. 3177 B. C., the year in which the Sapta Rishi, the Seven Rishis, the stars of the constellation Great Bear, are said to have entered the Nakshatra (lunar asterism) Maghā in the course of a cycle of 27 centuries supposed to be running through the 27 lunar asterisms of the ecliptic by a stay of 100 years in each of them

FROM THE DAYS OF DIONYSUS TO ALEXANDER

We must begin our task of reaching the starting-point of Indian chronology in the age of Megasthenes by deciding the date from which to count backward to Dionysus the 6451 years and 3 month, a date connected with Alexander.

Obviously, we are concerned here with the question, "When exactly did Alexander invade India and stand as Victor on Indian soil ?" As India Proper is east of the Indus we have to know the year, month and day of Alexander's crossing of this river. The year is 326 B. C. And the consensus of historians is that the crossing occurred in the beginning of spring. But what were the month and the day ?

For a satisfactory answer we should take note of all the information provided by the classical accounts of Alexander's campaign.

THE DATE OF ALEXANDER'S INVASION

The opinion that the invasion took place at the beginning of spring in 326 B. C. is derived from a passage in Strabo (XV.17) founded on Aristobulus, a companion of Alexander's. Strabo says about Alexander and his men: "They remained in the mountainous

country belonging to the Aspasioi and to the Assakenos during the winter. In the Beginning of spring they descended to the plains and the great city of Taxila, whence they went on to the Hydaspes and the land of Poros."¹

But evidently the notion of the beginning of spring is general rather than precise: it does not connote the very first day of the season, for that day cannot equally apply to the Indus-crossing and the arrival at Taxila. Vincent Smith² tells us that the arrival must have been 3 days later. So Aristobulus must mean a span of several days constituting the initial portion of spring. This is confirmed by another passage in Strabo (XV. i. 61, 62) based again on Aristobulus. Here he speaks of this historian's meeting with two Indian ascetics at Taxila and, referring to climatic condition, observes that "spring had just begun".³

Is there a way to know how small or large we should make Aristobulus's span of several days, and how exactly in it place the Indus-crossing? Aristobulus himself supplies no clue. As with the Indus-crossing and the arrival at Taxila, his whole first statement crams together, in quick and uninterrupted sequence, many occurrences which actually stand fairly apart. Smith,⁴ following Arrian (V. 8), Diodorus (XVII. 87) and Curtius (VIII. 12, 13), speaks of Alexander's "stay in his comfortable quarters at Taxila for a sufficient time to rest his army". Then the march to the Hydaspes took, by Smith's calculation,⁵ probably a fortnight. On the western bank of the Hydaspes there was waiting and watching and foraging, while Porus deployed his army on the eastern bank. Smith⁶ supposes 6 or 7 weeks of preliminaries and preparations such as described by Arrian (V. 9, 10): at least a month may be supposed. Aristobulus slurs over all these time-gaps.

He slurs similarly over intervals prior to the Indus-crossing. Quoting Curtius (VII.2), Smith⁷ writes that, having left the mountainous country, Alexander "arrived at the Indus after the sixteenth encampment"—that is, at the end of 16 days of marching "through the forests down to the bridgehead at Ohind". On the authority of Diodorus (XVIII. 86) and Arrian (V. 3), Smith⁸

1. Vincent Smith, *The Early History of India* (London, 1924), p. 64, fn. 2.

2. *Ibid.*, p. 63. 3. J. Mc Grindle, *The Invasion of India by Alexander the Great* (1896), pp. 389-90. 4. *op. cit.*, p. 66. 5. *Ibid.*, p. 67. 6. *Ibid.*, pp. 68, 90. 7. *Ibid.*, pp. 62-63. 8. *Ibid.*, p. 63.

mentions 20 days' rest and recreation for the army at the bridge-head. This means that the Indus was crossed $(16 + 30) = 46$ days after the men had started leaving the mountainous country.

In what season should we put these days? Aristobulus has said that Alexander's men "remained" in that country "during the winter". So the 16 days of downward march before touching the plains and the 30 by the Indus before its crossing cannot be "during the winter". We should thus be led to take Aristobulus's "beginning of spring" in a very broad sense: the Indus was crossed 46 days after winter had ended and 49 days of spring had elapsed before Taxila was reached. But to say even after the 49th day that "spring had just begun" is to make nonsense of that expression. Even to designate the 46th as "the beginning of spring" is nonsensical. If the expression is to stand, we must take in rather a broad sense Aristobulus's mention of winter also. Some of the 46 days before the Indus-crossing should be put into that season. But we cannot push there much more than half the number. So, approximately, the Indus-crossing will take place after the first 23 days of spring and the arrival of Taxila after the first 26 days. Since Arrian (V. 4) informs us that the river was crossed early one morning, we may roughly put the passage in the dawn of the 24th spring-day.

When exactly in the year would this day fall? It is surprising that Smith¹ should write: "The passage of the Indus must be dated in February or at the latest in March." Apparently he is going by that particular Indian Calendar which divides the year into 6 seasons, each of 2 months. Originally, by this Calendar, *Vasanta* or spring commenced in late February, 2 months after *Śitira* or dew-time which commenced in late December, strictly speaking at the winter solstice of December 21. But if Smith goes by this Calendar, what becomes of Aristobulus's phrase? About 27 days out of a season of 2 months will carry us pretty close to the middle of it and clean beyond the beginning in even the broadest sense. The conclusion is inevitable that Aristobulus,

1. *Ibid.*, p. 64, fn. 2.

in Strabo's report, was not writing in terms of the Calendar of 6 seasons.

And, indeed, would it not be odd that he should? When we know that the Greeks were writing for Greek readers, then, unless they give warning about a change of meaning in the terms intelligible to such readers, we have to assume for "spring" or for any other season the meaning commonly attached to it in the Greek Calendar. The proof is to hand in Strabo himself. He (XV.1.20) says: "India is watered by the summer rains, and the plains are overflowed." Arrian (V. IX) is clear-cut on the point when he speaks of "the time of the year when the sun is wont to turn towards the summer solstice" and adds: "At this season incessant and heavy rain falls in India." The summer solstice comes on June 21. But the scheme of 6 seasons has *Grīshma* (heat) from late April to late June and then *Varṣā* (rain) from June 21 for 2 months. Its summer is *Grīshma*: it has no regular rains during that season. The Greek historians leave little doubt that, when they do not provide us with a clear sign of a different sense, their "summer" covers with its start the Indian monsoon and that this start is on the solstice of June 21. Here is an index to the usual Greek division of the year into 4 seasons, each of 3 months, in which spring begins on the vernal equinox, March 21, and runs up to the summer solstice.

Hence, from all points of view, the first 27 days or so of spring which we have shown to be Aristobulu's "beginning" must extend from March 21 (inclusive) to nearly April 16 (inclusive). Then *c.* April 16 will mark the arrival at Taxila and *c.* April 13 the Indus-crossing.

C. April 13 is the date of Alexander's invasion of India and the end-point from which we have to count backward by 6451 years and 3 months to reach the starting-point of Indian chronology.

THE STARTING-POINT OF INDIAN CHRONOLOGY

Adding 6451 years and 3 months to *c.* April 13, 326 B. C., we go backward to *c.* January 13, 6777 B.C. But if the 3 months

are not meant to be taken quite literally, the starting-point of Indian chronology in the age of Megasthenes was a date somewhere in January 6777 B.C.

what is striking about this year is the two end-digits. Immediately we are reminded of the Sapta Rishi cycle. The Seven Rishis enter each asterism in the year 77 of century, just as in the Purāṇic-traditional chronology they entered Maghā in 3177 B. C. It would seem that Megasthenes's 6777 B. C. was related to this cycle and that its being the starting-point of Indian chronology implied for this cycle in his day a starting-point in January 6777 B. C., coinciding with the first year of the intermediate period between Dionysus and Sandrocottus the year in which the reign of the former came to an end and that of his successor, the first king out of the 153, commenced.

If we attend to some of the Vedic associations of *Sapta*, the very use by the Greeks of the name "Dionysus" facilitates our bringing in the Sapta Rishi cycle. "The number seven," writes Sri Aurobindo¹, "plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought." It is also applied to those beings, at once human and divine, called Aṅgirasas, whose parable or legend is "on the whole the most important of all the Vedic myths."² The Aṅgirasas are called *sapta rishayah*, the Seven Rishis or Seers.³ "The Aṅgirasa Rishis are ordinarily described as seven in number: they are *sapta viprāṅh*, the seven sages who have come down to us in the Purāṇic tradition⁴ and are enthroned by Indian astronomy in the constellation of the Great Bear".⁵ They are, as described in Hymn VI. 75-9, "the Fathers who dwell in the sweetness (the world of bliss), who establish the wide birth..."⁶ Expressive of this world of bliss is the Soma-wine, the heavenly effluence of the god Soma. "The drinking of the Soma-wine as the means of strength, victory and

1. *On the Veda* (Pondicherry, 1956), p. 111.

2. *Ibid.*, p. 158.

3. *Ibid.*, p. 207.

4. "Not that the names given them by the Purāṇas need be those which the Vedic tradition would have given them." (Sri Aurobindo's footnote)

5. *Ibid.*, p. 198.

6. *Ibid.*, p. 190.

attainment is one of the pervading figures in the Veda... The Aṅgīrasas also conquer in the strength of the Soma."¹ "They are *brāhmaṇāso pitarah somyāsaḥ...pitāvidhaḥ* (VI. 75-10), the fathers who are full of the Soma and have the word and are therefore increasers of the Truth."² The relation of Dionysus, the Greek god of wine, to the Vedic deity Soma, lord of the wine of delight (*ānanda*) and immortality (*amṛta*), pouring himself into gods and men, the deity who is also deep-hidden in the growths of the earth, waiting to be released as a rapture-flow for men and gods—the relation of Dionysus to Soma is obvious. Through Soma, Dionysus can be more easily linked with the seven Ṛishis and with the astronomical time-calculation known as their cycle.

We may even suggest that the same Vedic association of the Seven Aṅgīrasas with Soma is related to the name which Arrian (*Indica*, I, VIII) gives of Dionysus's successor who was "the most conversant with Bacchic matters": Spatembas. This name can be thought of as a Greek hearing of the possible Sanskrit compound "*Saptāmbhas*", meaning "Seven-watered". Now, the Ṛigveda (VII. 42.1) speaks of the Aṅgīrasas as being not only with "the divine Word, the cry of Heaven..., and of its lightnings thundering out from the Word", but also with "the divine waters...that are set flowing by that heavenly lightning..., and with the outflowing of the divine waters the outpressing of the immortalising Soma..."³ These divine waters "are usually designated in the figured Vedic language as the seven Mothers or the seven fostering Cows, *sapta dhenavaḥ*." And "this Soma-wine is the sweetness that comes flowing from the streams of the upper hidden world, it is that which flows in the seven waters..."⁴ Thus the Seven Ṛishis, Soma and the seven waters or rivers all go together and Spatembas as Saptāmbhas fits naturally and perfectly into the picture. Through the idea of the Soma-bearing seven waters that are associated with the Aṅgīrasas, the successor of Dionysus can also be linked with the cycle of the Saptā Ṛishi.

1. *Ibid.*, p. 209-10. 2. *Ibid.*, p. 210. 3. *Ibid.*, pp. 215-16. 4. *Ibid.*, p. 146.
5. *Ibid.*, p. 210.

Against a Vedic background we may even see a subtle identification of the stars of the Great Bear with the wine-carrying waters : for the expressions *sapta mātaraḥ* and *sapta-dhenavaḥ* ("the seven mothers" and "the seven fostering cows") are applied in the R̥gveda indifferently to Rays and to Rivers.¹ Spatembas (=Saptāmbhas) would appear to have a rapport still more close than Dionysus with the Sapta R̥shi. Perhaps the Purāṇic puṇḍits in the age of Megasthenes held that it was he who, seeing the link of the Sapta R̥shi with his predecessor, established their cycle as starting with the end of his predecessor's reign and the beginning of his own.

In any case, we may well hazard to put the start of the cycle in January 6777 B. C. But the moment we do so we suggest a contact between Megasthenes's starting-point of Indian chronology and the chronological statements in Indian tradition. And the question arises : "Initiating the cycle in 6777 B. C. with an appropriate asterism, would we reach in the course of the cycle's repetitions the Maghā-century 3177-3077 B. C. within which Indian Purāṇic tradition places the Kaliyuga's commencement (3102 B. C.) and the Bhārata War (3138 B. C.) with Parīkshit's birth during its career ?" If that century could be reached, there would be convincing proof that Megasthenes's 6777 B. C. was in direct relation to those two dates and that those dates were parts of the traditional Indian chronology as far back as c. 302 B.C.

The crucial point to settle is : "What asterism out of the 27 should be considered the first one in 6777 B. C. ?" But before we can settle it we must decide whether the Seven R̥shis were understood as traversing the asterisms in a forward or in a retrograde motion. Modern scholars have reported two schools of reckoning. Colonel Wilford² remarked in 1805 that the direction was supposed to be retrograde. But A. Cunningham³ in 1883 took it to be forward. What was it in ancient times ?

1. *Ibid.*, p. 111.

2. "The Kings of Magadha" in the *Asiatic Researches*, Vol. 9.

3. *The Book of Indian Eras*.

THE DIRECTION OF THE SEVEN RISHIS' CYCLE

If we look at the cycle in the light of the Vedic Aṅgīrasas, we would take a hint from the verse: "Forward let the Aṅgīrasas travel, priests of the Word, forward go the cry of heaven, forward move the fostering Cows that diffuse their waters .." (VIII. 42-1).¹ Apropos of the Purāṇas we have to answer by studying a verse which is found in both the Viṣṇu and the Bhāgavata Purāṇas and which is the sole one naming another asterism in relation to Maghā. It runs in F. E. Pargiter's translation:² "When the Great Bear will pass from Maghās to Pūrva Āśāḍhā, then, starting from Nanda, this Kali Age will attain its magnitude." Who exactly is this Nanda and how long after Parīkṣhit does he come and at what remove from Maghā is Pūrva Āśāḍhā?

Let us glance at the sequence of the 27 asterisms, commencing with Aśvinī as at present: (1) Aśvinī (2) Bharāṇī (3) Kṛttikā (4) Rōhiṇī (5) Mṛigaśīrā (6) Ādrā (7) Punarvasu (8) Pushya (9) Āślēshā (10) Maghā (11) Pūrva Phalgunī (12) Uttara Phalgunī (13) Hasta (14) Chitrā (15) Svātī (16) Viśākhā (17) Anurādhā (18) Jyeshthā (19) Mūla (20) Pūrva Āśāḍhā (21) Uttara Āśāḍhā (22) Śravaṇā (23) Dhanishthā (formerly Śravi-shthā) (24) Śatabhishā (25) Pūrva Bhādrapadā (26) Uttara Bhādrapadā (27) Revatī.

If we go forward from Maghā to Pūrva Āśāḍhā we pass from the 10th to the 20th asterism, a space of 1000 years from the beginning of the one to the beginning of the other. By a retrograde motion we do the same after 1700 years. Now, where does Nanda occur in Purāṇic history?

In the Viṣṇu and the Bhāgavata themselves,³ the name Nanda is used for Mahāpadma, who is called Mahānanda in the Brahmāṇḍa,⁴ and ranked as the first of nine Nandas in all the Purāṇic lists. Also, the period from Parīkṣhit's birth to the coronation of this Nanda, which is given in some Purāṇas as either

1. Sri Aurobindo's translation, *op. cit.*, p. 21c.

2. *The Purāṇic Texts of the Dynasties of the Kali Age* (London, 1913), p. 75.

3. *Ibid.*, p. 69, fn. 15.

4. *Ibid.*, p. 58, fns. 14, 15.

1500 or 1050 years¹ or else 1115² is 1015 in certain versions of the Vishṇu and the Bhāgavata.³ So the Pūrva Āshādhā century meant by these versions must be the one running from 1000 to 1100 years after the commencement of the Maghā century. But that is exactly how that century would run in a forward sequence of the asterisms. Clearly, then, the motion of the Seven Ṛishis in these Purāṇas from Maghā to Pūrva Āshādhā is in a forward and not in a retrograde direction.

THE FIRST ASTERISM FOR 6777 B. C.

Now the ground is cleared for us to inquire what asterism should be the first in 6777 B. C. for the Sapta Ṛishi cycle in a forward motion. As we saw, the list of asterisms at present opens with Āśvinī. But Whitney⁴ informs us that the opening with Āśvinī was introduced in about 490 A. D. when the vernal equinox took place in the first point of this asterism. And G. R. Kaye⁵ rightly tells us : "The early lists all began with Kṛittikā." Shall we make Kṛittikā our initial asterism ?

But did the early lists put Kṛittikā first because of a linking of it, as of Āśvinī, with an astronomical phenomenon serving to begin the New Year ? And did Kṛittikā always stand first before Āśvinī took the lead ? What Kaye himself has to tell us in full is : "The early lists all began with Kṛittikā, but the *Mahābhārata* puts Śravaṇā first, the *Jyotiṣha Vedāṅga* begins with Śravishṭhā, the *Sūrya Prajñapti* with Abhijit, the *Sūrya Siddhānta* with Āśvinī. But here Āśvinī is definitely equated with the vernal equinox, while Abhijit, Śravaṇā and Śravishṭhā, which are continuous, are equated with the winter solstice." As Abhijit stands between Uttara Āshādhā and Śravaṇā in a system of 28 instead of 27 asterisms, Uttara Āshādhā would replace it in the system with which we are dealing apropos of the Seven Ṛishis. So we

1. *Ibid.*, pp. 58, 74.

2. Anand Swarup Gupta, "The Problem of Interpretation of the Purāṇas," *Purāṇa*, Vol. VI, No. 1, January 1964, p. 67.

3. Pargiter, *Op. cit.*, p. 74, fn. 10.

4. *Sūrya Siddhānta*, VIII, 9, p. 211.

5. *The Indian Antiquary*, Vol. 50, p. 47.

learn that when the winter solstice occurred successively in Uttara Āśvadhā, Śravaṇā and Śrāviṣṭhā, the list successively opened with these asterisms. But when we look further into the the *Jyotiṣha Vedāṅga*, which is admittedly the earliest astronomical treatise in our possession, we find light thrown on the initial position of Kṛittikā in the early lists. For, although Śrāviṣṭhā (under its old name Dhanishṭhā) leads the asterism-list, the list of the deities presiding over the various asterisms gives the prime place to Agni, the presiding deity of Kṛittikā.¹ A distinction between the ritualistic or religious primacy and the astronomical is brought out here. Kṛittikā as a list-header is suggested to have a religious and not an astronomical import. And this suggestion is confirmed in the famous statement of Garga quoted by B. G. Tilak² and, from Tilak, by Kaye. "Kṛittikā is first for purposes of ritual, Śrāviṣṭhā for the purpose of the calendar"

It is easy to understand the religious primacy accorded to Kṛittikā. As the centre of all ancient ritual was the sacrificial fire, the physical manifestation of the god Agni, and as Agni was the presiding deity of Kṛittikā, this asterism stood the most prominently in the mind of the Brahmanas. But it can have no astronomical significance except when it could be associated either with the winter solstice or with vernal equinox,, the two points at which the New Year used to be started in different ages.

Thus, to accept Kṛittikā for starting the Sapta Rishi cycle in 6777 B. C. merely because it heads all the early lists would be a mistake. The asterism we want is one in which the winter solstice or the vernal equinox occurred in that year and which on account of that occurrence would open the list.

In view of the extreme antiquity of the year concerned we may simplify our search by attending to expert opinion. According to J. B. Fleet,³ originally the year started at the winter solstice, with Śisīra as the first season beginning then. P. C.

1. B. G. Tilak, *Orion* (Bombay, 1893), p. 41.

2. *Ibid*, p. 30.

3. *The Encyclopaedia Britannica* (13th Ed.), Vol. XIII, p. 493.

Sengupta¹ assures us that the Vedic year began with the winter solstice and the spring came to be reckoned as the first season in a new system of computation. We may add from Sengupta² a few other indications. The oldest astronomical reference he discovers is to the winter solstice happening on the full-moon day of the month Phālguna in the year c. 4550 B.C. He has also said : "The Vedic year-long sacrifices were begun in the earliest times on the day following the winter solstice... Winter was thus first season of the year... The Indian years, before the time of Āryabhaṭa I, were generally begun from the winter solstice day, but after his time gradually the years came to be reckoned from the vernal equinoctial day."

To find, however, our asterism we must understand the peculiarity of "the precession of the equinoxes". The equinox-vernal or autumnal-moves through the asterisms in the reverse order and the last point of an asterism is reached first and the first point last : conversely, the asterism, in which the equinox takes place immediately before it occurs in another, is the one which in the normal order comes after it. This seeming anomaly is caused, as Newton explained, by the action or attraction of the planets, the sun and the moon on the earth's protuberant equatorial ring, so that daily the equinoctial points reach the meridian a little sooner than they otherwise would.³ The movement of the points is called "precession". The point of the winter solstice lies exactly halfway between those of the autumnal and the vernal equinoxes, that of the summer solstice *vice versa*.⁴ So the seeming anomaly applies to the solstitial points as well. The rate at which the equinoctial and solstitial points shift from asterism to asterism can be known by dividing by 27, which is the number of the asterisms, the time required by these points to

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1. "Hindu Astronomy" in *The Cultural Heritage of India*, (Calcutta, 1937) Old Series, Vol. III, p. 345.
 2. *Ancient Indian Chronology* (Calcutta, 1947), pp. xviii, 169 ; p. 156 ; p. 166 ; p. xx.
 3. *The New American Encyclopaedia* (New York, 1945), p. 1116, "precession of the Equinoxes".
 4. *Ibid.*, p. 1265, "Solstice".

perform one complete circuit of the heavens. The points perform this circuit, called a period of precession, in 25,868 years.¹ Consequently, the passage from asterisms to asterism, in connection with either the equinoxes or the solstices, occurs at the average rate of $(25,868 - 27 =) 958 \frac{2}{27}$ years.

To calculate where the winter solstice was in 6767 B. C., we need to start from a definite datum about its occurrence at some time or other. J.C. Ray,² working from the accepted identification of Dhanishṭhā (or Śravishṭhā) with the star Beta Delphini, has calculated that the winter solstice occurred in the first point of Dhanishṭhā in 1372 B. C. and in the first point of Śravaṇā in 405 B. C., though the earliest year in which the new moon happened on the day of the winter solstice so as to make Śravaṇā observable as the star of this solstice was 401 B. C. From this it is easy to calculate that the winter solstice began to be in Dhanishṭhā—that is, at the last point of the asterism in $(1372 + 958 =) 2330$ B. C. A table based on the average rate of precession can show us at a glance the asterisms of the winter solstice in the ages before 2330 B. C. :

From 3288 to 2330 B. C. :	Śatabhishā
„ 4246 „ 3288 B. C. :	Pūrva Bhādrapadā
„ 5204 „ 4246 B. C. :	Uttara Bhādrapadā
„ 6162 „ 5204 B. C. :	Revatī
„ 7220 „ 6162 B. C. :	Āśvinī

Now, 6777 B. C. fell between the last two dates. Hence in that year, as throughout the period from 7220 to 6162 B. C., Āśvinī would head the asterism list. If the Sapta Rishi cycle was thought to have commenced in 6777 B. C., Āśvinī could be considered its first asterism.

1. *Ibid*, p. 1116.

2. Paper entitled "The First Point of Āśvinī" (1934) quoted by V. S. Agrawala in *India as Known to Pāṇini* (Lucknow, 1953), pp. 461-62, but misinterpreted by him owing to neglect of the reverse order of precession.

MEGASTHENES'S STARTING-POINT AND THE PURĀNIC MAGHĀ

Starting with Aśvinī in 6777 B. C., let us see where the Maghā century would come according to a forward movement of the Seven Ṛishis through the asterisms at the rate of an asterism per century.

Maghā is the 10th asterism when Aśvinī is the 1st. So from the beginning of its century to the beginning of Aśvinī we have 900 years. The Seven Ṛishis, in the period before Alexander and Sandrocottus, would enter Maghā once in $(6777-900=)5877$ B. C. and a second time, after 2700 years more, in $(5877-2700=) 3177$ B. C. and a third time in $(3177-2700=) 477$ B. C.

The middle date is a most remarkable result. For, the century from 3177 to 3077 B. C. which it gives as the one during which the Seven Ṛishis stayed in Maghā is precisely the century holding within it, according to the traditional Indian chronology, those two events the birth of Parīkshit during the Bhārata War and the advent of the Kaliyuga—which the Purāṇas declare to have occurred in the 100 years of the Seven Ṛishis' stay in Maghā.

The conclusion appears inevitable that the chronology communicated to Megasthenes as starting from 6777 B. C. not only employs the Sapta Ṛishi cycle known to the Purāṇas but is also related, through this cycle, both to the Purāṇic associations of Maghā and to the dates traditionally going with those associations: 3102 and 3138 B. C. The implication of such a conclusion is that the Purāṇic puṇḍits who were the informants of Megasthenes had already these dates, together with 3177 B. C., as important points of reference. In other words, the Purāṇas are linked to these traditional dates through a common background which is a chronology starting from 6777 B. C. and employing, like them, the cycle of the Seven Ṛishis and having, like tradition, for important points of reference 3138 and 3102 B. C.

A strong hint that this chronology was cognisant of these dates is contained in some words of Megasthenes himself. Does he not mention Heracles no less than Dionysus and does he not mention his very epoch and has not scholarship identified his

Heracles with Kṛishṇa who played a central part in the Bhārata War of 3138 B. C. and died in 3102 B. C.?

The liaison between Megasthenes's starting-point and the Purāṇic Maghā, which from 3177 B. C. starts the century holding those traditional dates, has a most critical bearing on Indian history. But we shall touch on this bearing at the end. At the moment let us add a few remarks to render more definite to our minds the place of the starting-point in the January of 6777 B. C., and then pass on to consider the three "republics".

We have two facts to remember in arriving at greater definiteness: it is the Sapta rishi cycle that is concerned and it is the winter solstice of December 21 that begins the ancient year. The years of the cycle are lunar and get adjusted to the solar by the general arrangement of intercalated and suppressed months. The lunar year begins after either the first new-moon conjunction or the first full-moon conjunction subsequent to the entrance of the sun into the Zodiacal sign with which the year commences.¹ At present the former conjunction is used in Southern India, the latter in Northern.² About the India known to Megasthenes, Curtius (VIII, 9) has preserved the information that the Indians "mark the divisions of time by the course of the moon not like most nations when the planet shows a full face but when she begins to appear horned". About still more ancient India Sengupta³ says: "The months were begun either from a full moon or a new moon." The Sapta rishi cycle as observed in Kashmīr and thereabouts (from c. 800 A. D.) has its lunar months ending with the full-moon.⁴ But, as Jean Filliozat⁵ remarks, they must originally have ended with the new-moon, for their reckoning was from Śudi 1 which is the start of the bright fortnight. What the still older Sapta rishi cycle did we have no knowledge about. According to our inference that it commenced in January 6777 B. C., it would seem to mark the beginning of the first month of the lunar year connected with the

1. *The Encyclopaedia Britannica* (13th Ed.), Vol. XIII, p. 492.
2. *Ibid.* 3. *Ibid.* 4. *Op. cit.*, p. 343.

5. *The Encyclopaedia Britannica*, Vol. XIII, p. 499.
6. *L'Inde Classique* (Paris, 1953), Vol. II, Appendix, p. 756.

winter solstice of December 21, 6778 B. C. And, since there is a gap of about 15 days between the new-moon and the full-moon, one of the two in relation to that solstice must fall in the opening half of January. If an astronomer could calculate which of the two did so, we should know the very day, the first day of the lunar year, from which ancient Indian chronology as formulated in c. 302 B. C. was taken to start.

THE THREE "REPUBLICS" AND THE PURĀṆIC CHRONOLOGY

Now for the "republics". Do the Purāṇas contain any suggestions that there were 3 gaps in their dynastic series and do they indicate the time-lengths of these gaps.

We may begin with some penetrating comments by D. R. Mankad.¹ He says : "It is, of course, evident that what Arrian calls a republic may mean a kingless period ; and a kingless period would mean a period without a king, but, in the case of an imperial seat like Magadha, an absence of Imperial Dynasty." In other words, a "republic" can cover rule by either freebooters or foreigners.

Mankad goes on to refer to what has become famous as the Yuga-Purāṇa. It is the historical chapter of the *Gārgyasaṃhitā*. "Scholars," says A. K. Narain,² "are almost unanimous in regarding the Yuga-Purāṇa as the earliest among the extant works of Purāṇa type, and as exhibiting an independent tradition." It would be no wonder if Megasthenes received information from it. And the Yuga-Purāṇa speaks of breaks in the dynastic series of Magadha.

Mankad³ writes : "Usually, our Purāṇas say that the Śuṅgas came immediately after the Mauryas... The Yuga-Purāṇa... is unequivocal in saying that there was a period of foreign rule between the Mauryas and the Śuṅgas." Mankad next cites the analysis he has made of the edition published by himself, perhaps the best edition so far, of this old document. From this analysis

1. *Purāṇic Chronology* (Anand, 1951), p. 85.

2. *The Indo-Greeks*.

3. *Op. cit.*, p. 89.

we see that the Kāṇvas who in the other Purāṇas immediately succeed the Śuṅgas came also after an intervening period in which foreigners overran the country.

Hence we have actually two "republics". But their time-lengths are not mentioned. The converse is the case with a gap we may detect in the period earlier than the Śuṅgas and Kāṇvas. There is the glaring discrepancy among the time-lengths the various Purāṇas give from the birth of Parikshit to the coronation of Mahāpadma Nanda. We have already noted the different numbers of years: 1500, 1115, 1050, 1015. The discrepancies between the largest number and the three smaller ones may be taken to point to a gap somewhere in the king-series. Then we shall have a "republic," of 385, 450 or 485 years, whose unwelcome existence the Purāṇas have covered up by an increase in the individual reignspans and the dynastic durations, although a memory of it lingers in the shorter versions of the interval.

Understood as a break in the king-series, the 385, 450 or 485 years provide us with Megasthenes's missing number and complete his statement, while his two other numbers supply a chronological substance to the Yuga-Purāṇa's history. In the matter of the 3 republics, he and the Purāṇas correspond in a complementary manner.

MEGASTHENES'S CHRONOLOGY AND THE IDENTITY OF SANDROCOTTUS

Our job of tallying chronologically the Greek evidence and the Indian is complete. But the practically perfect comparison which we have found possible calls for a revolution in our historical ideas.

Not only have we to carry to c. 302 B. C. the cognisance of the dates for the Kaliyuga's advent and for the Bhārata War—3102 and 3138 B. C. respectively—and thus give the lie to the conception dear to modern historians that they were astronomically fabricated after 400 A. D. We have also to see that in the light of this cognisance we come face with the Purāṇic time-indications about the various dynasties by reference to the birth of Parikshit

during the Bhārata War in 3138 B. C. As we have already noted, these time-indications at even their longest stretch bring Chandragupta Maurya not later than the 16th century B. C. And all chronological clues from the Purāṇas, including the references to the 24th and 27th centuries of the Seven Ṛishis after Maghā in indicating the length of the Andhra dynasty, combine to put Chandragupta I, founder of the Imperial Guptas, in the age of Alexander the Great.

Again, if the last 2 republics out of the 3 enumerated by Megasthenes answer to a couple of breaks of the Purāṇic dynasties *after* the Mauryas, then Megasthenes's Sandrocottus cannot be Chandragupta Maurya but another Chandragupta much later. This Chandragupta can only be the founder of the Imperial Guptas.

So the results, to which we come by commencing Indian chronology in the first half of January 6777 B. C. and by taking into account 3 republics, bear out the result to which we came by identifying Dionysus with Prithu Vainya and counting 153 or 154 kings after him down to the coronation of Sandrocottus. In a triple fashion Megasthenes, contemporary of Sandrocottus, supports the Purāṇic equation for this King of the Prasii whose coronation took place in c. 325 or 324 B. C.

This, of course, does not automatically mean that all the Purāṇic dates are correct for the several dynasties preceding the Imperial Guptas. All would depend on whether the Bhārata War, years before the Kaliyuga's advent, was fought or not in 3238 B. C. The Purāṇic puṇḍits, accepting this date, have built up their chronology so as to lead from this date down to Chandragupta I in the time of Megasthenes. But the fact remains that they took their stand on the founder of the Guptas as the contemporary terminus of their chronology. The coronation of that king in c. 325 or 324 B. C. is an event we cannot question on the evidence of Megasthenes. Consequently, the whole of Indian history has to be reorientated on the basis of this new date established by Megasthenes for the rise of the Imperial Guptas.

ON THE DATE OF VIṢṆU-PURĀṆA'S ACCOUNT OF BHARATA AND BHUVANAKOŚA

By

S. N. ROY

[निबन्धेऽस्मिन् विदुषा लेखकेन विष्णुपुराणस्य द्वितीयांशे उप-
लब्धस्य भरतचरित्रस्य भुवनकोशस्य च कालनिर्धारणं कृतम् । यद्यपि
विष्णुपुराणं प्राचीनं पुराणं विद्यते तथापि कालक्रमेणास्मिन् सम्प्रदायैः
क्वचित् स्वसम्प्रदायस्य नवीनांशा अपि समावेशिताः । अत्र
प्रमाणपुरस्सरं प्रदर्शितं यत् विष्णुपुराणस्य भरतचरित्रे भुवनकोशे च
वैष्णवैः स्वसम्प्रदायप्रचारार्थं नवीनांशाः संयोजिताः येनेतर-
पुराणेषूपलब्धानां तेषामंशानामपेक्षया विष्णुपुराणांशस्य नवीनत्वमव-
भाति, लेखकमहोदस्य मतानुसारेण विष्णुपुराणे उपवर्णितस्य भरता-
ख्यानस्य भुवनकोशस्य च परिष्करणं ख्रिष्टियनवमशताब्दनन्तरं
जातम् । अस्मात् कालात् प्रागेव भागवतपुराणमपि उपनिबद्धमासीत् ।
इदं परिष्करणं कैवलं सिद्धान्तसमावेशार्थमेव कृतम् । अस्मिन्
परिष्करणकार्ये केचन नवीना अपि अध्याया रचिताः । क्वचित् नवीनाः
श्लोकाः अपि विरच्य प्राचीनश्लोकेषु समावेशिताः । नवीनांशसमावेश-
कारणमिदमनुमीयते यत् विष्णुपुराणं हि प्राचीनं पुराणम् सम्प्रदाय-
विदामनुसारेण तस्मिन् नवीना विषया यदि समाविष्टा भवेयुः तर्हि
तत्प्रतिपादितविषयाणामपि प्राचीनत्वं प्रामाणिकत्वं च सुतरां भवेदिति ।]

It is proposed here to analyse Viṣṇu-Purāṇa's account of the
legendary king Bharata¹ and *Bhuvanakośa*, which constitutes the
major part of the section two of the text. In its general treat-
ment the account does not contain any such element as may point
to its lateness or affect its originality. Nevertheless, it seems
necessary to examine it from a broader angle considering fully its
bearing in the present form which could not have been possibly
the objective when it was compiled in the original bulk of the
Purāṇa. By this method an attempt will be made to see how

1. It is noteworthy that in the Purāṇas, Bharata figures as the grandson
of Nābhi and son of Rṣabha. The popular story describing Bharata
as the son of Śakuntala and Duśyanta is not available in the
Purāṇas. For a clear and vivid analysis of this point see, Agrawala,
Mārkaṇḍeya-Purāṇa, *Ēka Sāṃskṛitika Adhyāyana*, p. 136.

far the text has maintained its early character and due to which motive changes were introduced in it. In order to be precise on the point, corresponding passages of other Purāṇa-texts will also be taken into account as far as they can be useful in presenting a correct picture of the topic.

A significant clue to ascertain the date of Viṣṇu-Purāṇa's account on Bharata is afforded by the general make-up and form of chapter one. For a comprehensive analysis, we may proceed to find out the period of its possible early form and of the extant one. The former may be determined by a comparative study of the similar description available in other early Purāṇa-texts and the latter by scrutinizing the additional and distinct elements contained in it. The chapter aims at giving the description of king Priyavrata and other various kings who flourished after him in the dynasty. In its essential aspects the account finds parallel in other early Purāṇa-texts e. g. in the Vāyu, Brahmāṇḍa and Mārkaṇḍeya Purāṇas¹ and evinces full evidence of its early character because of conforming to the well-known Purāṇic definition. The common ground presented by all these Purāṇas is their repeated mention of resorting by these kings to Vāna-prastha-stage of life after nominating their successors. This shows that the account of Viṣṇu-Purāṇa as also of other Purāṇas belongs to the period when Smārta-order was playing a dominant role and the Purāṇa-texts were being shaped according to the well-established modes and ideals. It cannot be placed, therefore, later than the 4th century A. D., which is supposed to be the date of the Smṛti-matters in the Purāṇas.² To this extent the chronological bearing of Viṣṇu-Purāṇa is shared by other early Purāṇa-texts. What appears from a closer scrutiny is that the extant passage of Viṣṇu-Purāṇa attaches importance not so much

1. Vāyu-P. Chapter XXXIII: Brahmāṇḍa-P. Anusaṅga Pāda II, Chapter XIV: Mārkaṇḍeya-P. Chapter L.

2. According to Hazra as a result of incorporation of Smṛti-matters 'The Purāṇas came gradually to lose their original character and turn into important codes of Hindu rites and customs'...Purāṇic Records, P. 6.

to the Vamśa-account as to the elevation of Śālagrāma,¹ which is not found in other three texts. The date of Viṣṇu-Purāṇa's passage can be dragged down, in view of this, to about 700 A. D., which is accepted to be the period of incorporation of holy places in the Purāṇic passages.² Herein we have also an evidence of sectarian trend from which the early forms of Purāṇa-literature are supposed to have been free. That Śālagrāma was raised to the status of a holy place by the sectaries of the Vaiṣṇava faith at a late stage is clearly shown by the passages of Vaiṣṇavite Upa-Purāṇas³ in a number of which allusions are made to the retirement of the people to this place for the observance of religious and charitable activities. It is quite likely that at a time when Vaiṣṇavite works were being compiled, incorporating prominently sectarian matters into them, the passage of Viṣṇu-Purāṇa was re-compiled by the same authors in order to give their religious beliefs and ideals the stamp of antiquity.

Later tampering with the Viṣṇu-Purāṇa's account is also proved by the analysis of a few verses of this text not found in the corresponding account of other three Purāṇas. Thus in verse thirty-five of the chapter noticed above a plea is made to give Bharata's narrative in immediate succession.⁴ But the narrative of Bharata

1. Viṣṇu.P. II. 1. 24 and 34.

2. Hazra, *Ibid*, chronological table of the Purāṇic Chapter p. 177 ff; other popular elements also cannot be dated earlier than the beginning of the 9th Century A. D., *Ibid*, p. 242.

3. Thus the Narasiṃha-Purāṇa includes Śālagrāma into the list of the holy places sacred to Viṣṇu (Chapters 65-66). It also narrates how a Brāhmaṇa named Puṇḍarika, without entering the Second Stage of life, settled at Śālagrāma and became attendant of Viṣṇu (Chapter 64). Viṣṇu-Dharma-Purāṇa describes that a K-atriya who became a Rākṣasa in his next life made an attack in his new form on two Brāhmaṇas and went to Śālagrāma for practising austerities (Chapters 69-70). Bṛhannāradiya-Purāṇa relates the severe austerities of Mīkaṇḍu at Śālagrāma according to Viṣṇu's instructions. (Chapters 4-5). For all these evidences I have been benefitted by the brilliant work of Dr. Hazra on 'Studies in the Upa-Purāṇas' Vol. I, in which the contents of the above texts are vividly discussed.

4. अजायत च विप्रोऽसौ योगिनां प्रवरे कुले ।

मैत्रेय तस्य चरितं कथयिष्यामि ते पुनः ॥

in the Purāṇa actually occurs at a considerable gap caused by the intervention of no less than eleven chapters devoted altogether to different topics besides the last eight verses of the present chapter itself. That the verse has an abrupt appearance without having much relevance in the present is clearly vouched by the passages of Vāyu, Brahmāṇḍa and Mārkaṇḍeya Purāṇas whose account conforms to the Viṣṇu-Purāṇa in other many respects, but they do not have any verse similar to the one in the Viṣṇu-Purāṇa either in form or meaning breaking-up the regular flow of the story. It seems logical to assume that the compiler of the Viṣṇu-Purāṇa, while arranging the separate chapters devoted to Bharata's account revised the original single chapter in order to connect with it the additional portion of the text. Circumstance of a similar nature is indicated also by verses thirty and thirty-one related to Rṣabha, the immediate predecessor of Bharata. It is described in them that after resigning from kingship in favour of his son, Rṣabha practised severe penances by putting pebbles into his mouth, remained naked and ultimately achieved 'Virādhvāna'. An attempt has been made to equate 'Virādhvāna' with 'Mahāprasthāna' with the instructive remark that king's practice of penance is in identical to the manner in which the Digambara Jainas used to emancipate themselves¹. The account of Viṣṇu-Purāṇa, therefore, can not be earlier than the 5th century A. D. which is the supposed date of addition of Jaina and Buddhist passages to the Purāṇa-literature². This conclusion becomes more explicit when it is observed that the account of Vāyu, Brahmāṇḍa and Mārkaṇḍeya Purāṇas is quite proportionate, their treatment with regard to Rṣabha and Bharata is as concise as to the other kings of the dynasty. It appears that the original form of Viṣṇu-Purāṇa's chapter was revised by the Vaiṣṇava sectaries who are known to have absorbed into their faith some popular trends of the heresy in their zeal to expand its limit. That the original character of the Chapter is preserved only in kernel while its general form

1. Wilson, English Translation of Visnu-Purāṇa. Equation of Virādhvāna with Mahāprasthāna is indicated also in the commentary of Śrīdhara.

2. Pargiter, A. I. H. T. p. 80.

belongs to a late period is fully evidenced by verse thirty-two. Considering the aim, implication and place of occurrence of the verse, it appears that the arrangement of the Viṣṇu-Purāṇa's chapter lacks in coherence and consistency, which is otherwise undisturbed in other three Purāṇas. The verse runs as 'ततश्च भारतं वर्षमेतल्लोकेषु गीयते । भरताय यतः पित्रा दत्तं प्रतिष्ठता वनम् ।' 1. e. 'this country was named as Bhāratavarṣa from the time it was relinquished to Bharata by his father, on his retiring to the forest.' It would be seen that 'भारतं वर्ष' of the verse was intended to refer to 'हिमाह्वं वर्ष' of the verse twenty-seven. But the sense is disturbed due to the intervening four verses including those whose formation at a late stage we have presently discussed. On the other hand, other three texts do not have any intervening verse and the 'हिमाह्वं वर्ष' is directly connected with the 'भारतं वर्ष' in one and the same verse,¹ which appears to be the early form of what is not intact in the text of Viṣṇu-Purāṇa.

A satisfactory analysis of the Viṣṇu-Purāṇa's passages can not possibly be presented without examining them in relation to the Bhāgavata. Most of the texts are common in both the Purāṇas and the general supposition is that one has borrowed from the other. It has been propounded that the Bhāgavata is dependent on the Viṣṇu-Purāṇa with which it agrees literally and has in its passages a more developed treatment of the concise accounts of Viṣṇu-Purāṇa. Among various instances pointing to this conclusion, Bharata's story has also been cited besides those of Śrīkṛṣṇa, Venā, Pṛthu, Dhruva and Prahlāda.² The point,

1. हिमाह्वं दक्षिणं वर्षं भरताय न्यवेदयत् ।

तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥

Vāyu-P. XXXIII. 52

Brahmāṇḍa-P. II. 14. 61 cd, 62 ab

हिमाह्वं दक्षिणं वर्षं भरताय पिता ददौ ।

तस्मात्तु भारतं वर्षं तस्य नाम्ना महात्मनः ॥

Mārkaṇḍeya-P. LI. 41 cd, 42 ab.

2. Winternitz, History of Indian Literature, Vol. I. p. 553.

Pargiter, Ibid. p. 80.

Hazra, Ibid. p. 22.

which has to be taken into account in the context of the present paper, is whether the available form of Bharata's account in the Viṣṇu-Purāṇa is earlier than the Bhāgavata or not. It is obvious that the text of Viṣṇu-Purāṇa gives two forms of Bharata's story depicting them in one and the same section; Once in connection with other many kings of the dynasty to which he belonged and again in the Chapters arranged at a considerable gap and written exclusively on Bharata. It may well be argued that the two accounts which are so separated from each other and the intervening chapters do not concern themselves with Bharata could not have been compiled in one planning and by one author. It is also evident that the former account because of its general treatment with other three early texts is earlier than the latter. The only possible conclusion, which emerges out of this analysis is that the early account of Bharata is preserved in Vāyu, Brahmāṇḍa and Mārkaṇḍeya Purāṇas and that the passages of Viṣṇu-Purāṇa on the present topic are misappropriated and adulterated to an extent that the logic to treat this text as the source of Bhāgavata remains unsupported. It would further be seen that in the Viṣṇu-Purāṇa separate chapters are devoted only to Bharata. But the account in the Bhāgavata shows a compact and coherent arrangement in so far as it has devoted separate chapters also to other many kings of the dynasty.¹ The early Purāṇic arrangement describing each king in one single chapter seems to have been improved in it proportionately in various chapters. It has kept itself free from what appears as sectarian tinge in the Viṣṇu-Purāṇa in a context where, as the account preserved in other early three texts tends to show, such allusion was hardly required. What appears to be of special note in the corresponding passage of Bhāgavata is that the word Śālagrāma is used in it not to denote the name of any particular place but as an adjective of the hermitage of Pulaha where Bharata retired. That the term Śālagrāma carries the above sense is clearly indicated in the commentary of Śrīdhara

1. Chapter 1 (account of Priyavrata), Chapter 2 (account of Agnīdhra), Chapter 3 (account of Nabhi), Chapters 4-6 (account of R̥ṣabha) and Chapters 7-15 (account of Bharata and his successors); Bhāgavata, Skandha 5,

on the passage, which explains it as the spot which is marked by Śāla-tree.¹ The term has, however, been taken in the commentary of Vansīdhara Śarmā in the sense of Śālagrāma-tīrtha² probably supplementing it by the Viṣṇu-Purāṇa's passage. This may indicate that the account of Bhāgavata points to that period when the term Śālagrāma standing for a holy place was either not popularized or not coined at all. The motive behind the additional chapters of Viṣṇu-Purāṇa seems to have been sectarian publicity by bringing into light one more Vaiṣṇavite center noted for its religious observances.

The possibility of sectarian role in the formation of Viṣṇu-Purāṇa's passages is also brought out by the general Vaiṣṇavite atmosphere breathed in them here and there. In this connection we may mention the Vaiṣṇavite Upa-Purāṇa Kriyāyogasāra which exhibits a similar trend in so far as the general form of the text is concerned. It describes the daily duties which a Vaiṣṇava devotee should perform and lays pointed emphasis on sectarian Mantras and their results³. Corresponding very closely to this description the verses of Viṣṇu-Purāṇa also relate the daily duties of Bharata for the performance of his religious rites and narrates further that except for the name of Hari and the Mantra, यज्ञेशच्युत गोविन्द माधव नमोऽस्तु ते, he did not utter anything even in his dreams. Dr. Hazra, who gives a comprehensive and critical treatment of Kriyāyogasāra analysing its various other details, concludes that it is an independent work but most probably at a later date it was attached to the Padma-Purāṇa for the sake of authority⁴. The remark of Dr. Hazra may be treated as instructive

1. इत्येवं निगूढनिर्वेदो विदुष्य मृगीं मातरं पुनर्मगवत्क्षेत्रमुपशमशीलमुनिगण-
दयितं शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जराप्रत्यागमम् ।

Ibid, V. 8. 31.

शालवृक्षोपलक्षितं पुलस्त्यपुलहाश्रमं प्रत्यागमम्.....

Śrīdhara on the above : See also English Translation of Bhāgavata by S. Subbarau, Vol. I. 37.

2. शालग्रामं तदाह्वयं क्षेत्रम् ।
3. Kriyāyogasāra, Chapters 11-14,
Hazra, Studies in the Upa-Purāṇas, Vol. I, PP. 271 and 274.
4. Viṣṇu-Purāṇa, II. 13. 4-10.
5. Hazra, Ibid, pp. 268-269.

for ascertaining the trend which was responsible behind the compilation of Viṣṇu-Purāṇa's additional chapters regarding Bharata. Taken separately these Chapters can not stand on the same level in view of the vast volume of Kṛiyāyoga-sāra. But the probability of the fact can not be denied that the account was at first independently composed in the form of Bharata-Ākhyāna or Bharata-Carita and was, later on, added to the original and authoritative text of the Viṣṇu-Purāṇa for the sake of its publicity.

The above analysis leads us to the following conclusion : The Vāyu, Brahmāṇḍa and Mārkaṇḍeya Purāṇas, conforming well to the original purāṇa-definition, have preserved in them the early account of Bharata's narrative. The Bhāgavata has simply expanded that 'early account' and because of its concentration mainly on the story as such its adherence to the early character of a Purāṇa is established beyond doubt. Its indebtedness is no doubt proved to the texts of Vāyu, Brahmāṇḍa and Mārkaṇḍeya Purāṇas but not to the Viṣṇu-Purāṇa, whose earliness regarding Bharata's account is held in doubt because of its inserted verses and additional chapters smacking of a sectarian trend.

An inquiry into the contents, general form and arrangement of other chapters of the section, in which the story of Bharata occurs, also shows that the text was revised along sectarian lines after its original bulk was complete. The chapters proposed for the present analysis are second, third and fourth all of which are related to Bhuvanakośa. Although one cannot entertain doubts regarding their early character, because other early Purāṇas also have similar topics in their corresponding chapters, yet taken in entirety the text detracts from original status either due to addition of late verses or due to the transformation of the older ones. Actual state of affairs fully emerges when the counter-part of Viṣṇu-Purāṇa's description found in the Vāyu and Brahmāṇḍa Purāṇas is also put to scrutiny. While giving his brilliant notes on the Viṣṇu-Purāṇa's account, Professor Wilson had already pointed out that main features of Bhuvanakośa in the Purāṇas are same, but they sharply differ in so far as

their minor details are concerned¹. As a matter of fact the separate and independent status of an individual Purāṇa-text could not properly be maintained in the absence of its distinct elements. The variations are also due to the 'deliberate technique'² which demanded retainment of the original matter but adding to it new conceptions. What appears from a closer scrutiny of the Bhuvanakośa-passages is that the separate entity of an individual text is maintained not so much by the religious fancies besmeared with the early account. Such passages, if they are studied independent of the early matters compiled in the original form of the text, appear to be the incorporations by opposite or even by rival sectarian groups and their adherence to the age-old purāṇic tradition is affected to a considerable degree.

Among the passages brought forward by a comparative analysis and bringing out the above conclusion, mention can specially be made of those related to Śākadvīpa. In close consonance with the relevance and spirit of the present paper, we purposely leave the geographical features forming the main topic of the account and concentrate on its religious part. The text of Viṣṇu-Purāṇa relates that Śākadvīpa is inhabited by the Vaṅgas, the Māgadhas, the Maunāsas and the Māndagas whom it identifies respectively with the Brāhmanas, the Kṣatriyas, the Vaiśyas and the Śūdras³. It further adds that these tribes worship god Viṣṇu in the form of Sūrya⁴. But the Vāyu-Purāṇa does not specify the name of any particular deity. In a very general form its verse mentions that there is a great tree of Śāka in this island and this tree is worshipped by the inhabitants. The verse of Vāyu-Purāṇa has its identical counterform in the Brahmanḍa-Purāṇa⁵, which might give some idea regarding the purāṇic account in the form it

1. Wilson, Ibid.

2. Agrawal, Matsya Purāṇa-A Study, P. III (prefa

3. Viṣṇu-Purāṇa, II. 4. 68 ff

4. शाकद्वीपे तु तैर्विष्णुः सूर्यरूपधरो मुने ।

यथोक्तै रित्यते सम्यक्कर्मभिर्नियतात्मभिः ।

5. Vāyu-Purāṇa, II. 37, Brahmanḍa-Purāṇa II. 19.

existed earlier and the changes which were made at a subsequent stage. In order to ascertain the actuality of circumstance, reference of the Viṣṇu-Purāṇa to the worship of sun by the people of Śākadvīpa may be considered from another angle. It is a well-evidenced fact that the solar worship in India took a new turn after the priests of Śākadvīpa introduced their mode of worshipping sun, image-worship of this god being unknown in India before their advent. It is interesting to observe that the account of the only available Upapurāṇic solar text Śāmba-Purāṇa has the mode of sun worship in the line introduced by the Śākadvīpīya priests as its sole nerve-centre. Quite naturally other Purāṇa-texts, compiled in early times, were interfered to a lesser or larger degree so that the more popular method of sun-worship might not appear alien to the Indian devotees. Thus Hazra's analysis indicates that the Bhaviṣya-Purāṇa and Brahma-Purāṇa are largely drawn upon the Śāmba-Purāṇa and their passages at most places are moulded accordingly¹. The verses of Viṣṇu-Purāṇa reveal the possibility of yet another trend in the history of Hindu religion. It appears, thus, that the passage of Viṣṇu-Purāṇa testifies not so much to the development of solar-cult as to the further growth of the Vaiṣṇava faith absorbing the Śākadvīpīya deity into the supreme Vaiṣṇava deity, consequent upon which the non-Indian appearance of the worship of sun could be removed to a considerable extent.

It may be indicated that although the Vāyu-Purāṇa has preserved its early character in the above context, yet its description regarding Śākadvīpa taken as a whole is not free from sectarianism. Thus in connection with the rivers of this island it gives a number of names some of which like Śivajalā, Satī, Nandā, Pārvatī and the general epithet of Śvodakāḥ given to all of them,² may specially be taken into account here. None of these names occurs in the corresponding list of Brāhmāṇḍa-Purāṇa, which is supposed to have been one with the Vāyu-Purāṇa before the 4th century A. D. For the general epithet of these rivers it reads

1. Hazra, *Ibid*, pp. 57, 83.

2. Vāyu-Purāṇa, II. 90-93.

Śītatoyavahā¹ in place of Śīvodakāh of the Vāyu-Purāṇa. This shows that the description of Vāyu-Purāṇa was pure and simple when it was one with the Brahmāṇḍa-Purāṇa and that the Sectarian colouring was given to its text at a much later stage when the latter was carved as a separate text out of the original Vāyu-Proktaṁ Purāṇam. Coming to the list of Viṣṇu-Purāṇa, we find that its account with regard to the rivers² of Śākadvīpa is similar to that of the Brahmāṇḍa Purāṇa and no attempt has been made to revise their names for bringing about a Vaiṣṇavite appearance of the text. It would be logical to assume, therefore, that neither in the Vāyu Purāṇa nor in the Viṣṇu-Purāṇa a consistent plan was followed by the later redactor and changes were introduced in their passages wherever it was appealing to the fancy. It seems significant to point out that the Śīva-Purāṇa also alludes to the Śākadvīpa in its Bhuvanakośa-portion. But the list of rivers occurring in its text is the same as that of the Viṣṇu and Brahmāṇḍa Purāṇas. It is mute about the Śaivite names, which are mentioned so prominently in the Vāyu-Purāṇa. The original character of its passages regarding the Śākadvīpa may further be observed in view of the fact that it refers to the worship of Sun³ by the inhabitants without any attempt to identify it with either of the two major deities. In the same spirit Agni-Purāṇa also relates that the priests of Śākadvīpa worship the form (image ?) of Sun.⁴ This shows that the matters of early Purāṇa-texts are not always preserved in their original form and that the hold of the later religious conceptions could be possible not so much by their addition to the late Purāṇas as to the earlier ones.

Later mingling in the original account of Viṣṇu-Purāṇa is also proved by its verses associated with the plakṣadvīpa. It is related in them that the inhabitants of this island are devoted to the worship of Hari⁵, which may well be taken for the name Viṣṇu. In its similar account the Vāyu-Purāṇa brings out the

1. Brahmāṇḍa-Purāṇa, II. 19. 95-97.

2. Viṣṇu-Purāṇa, II. 4. 64-66.

3. Śīva-Purāṇa, Umā-Saṁhita. XVIII. 55-58.

4. Agni-Purāṇa CIXX. 21.

5. Viṣṇu-purāṇa, II. 4.19.

worship of Śiva by these people. The name applied to the deity is Sthānu¹. The sectarian trend of both the texts and the possible form of the original account can be ascertained by the verses of Brahmanḍa-Purāṇa which do not point to any particular deity and state that the inhabitant of plakṣadvīpa worship the plakṣa-tree². The fact that the objective before the compiler, who tempered with the text of Viṣṇu-purāṇa, was purely sectarian is sufficiently demonstrated by a comparison of its reference to the religious leanings of the people of Bhadrāśva-country with the similar passages of Mārkaṇḍeya, Vāyu, Liṅga and Kūrma Purāṇas. The account of Mārkaṇḍeya-purāṇa is identical to Viṣṇu-purāṇa in so far as it also describes that the people of Bhadrāśva are devoted to Aśvaśūnas, a form of Janārdana³. Presenting a sharp colour of contrast the Vāyu-purāṇa relates that the residents of the Bhadrāśva-country worship Śaṁkara and Gamī⁴. The sectarian outlook of the text of Liṅga-purāṇa is nearer to the Vāyu-purāṇa as it emphasises that the life of the Bhadrāśva-people is exhilarated by Śiva. In this connection the text of Kūrma-purāṇa seems undisturbed. Its verse related to the people of Bhadrāśva agrees literally with the Liṅga purāṇa except for the later part in which instead of mentioning the favour of Śiva or of any other deity, it simply mentions that the people of this country live on grains⁵. This may be regarded as another proof of early character of the purāṇic account, in which no attempt had originally been made to give it a sectarian appearance.

Another testimony to the interference with the text of Viṣṇu-Purāṇa is afforded by the terms Viṣṇu-Pada and Viṣṇu-Pāda both of which occur in the same section but in two different chapters, the former in the passages on Bhuvanakośa and the latter on astronomy ; and are described as the source of the holy

1. Vāyu-purāṇa, II, 27.

2. Brahmanḍa-purāṇa, 2. 19. 30.

3. Mārkaṇḍeya-purāṇa, LV. 10, The reading of Viṣṇu-purāṇa is, however, Hayaśīras. Viṣṇu-purāṇa II. 50.

4. Vāyu-purāṇa LII. 38.

5. Liṅga-purāṇa LII. 14.

6. Kūrma-purāṇa XLVII, 2.

river Gaṅgā.¹ The consistency of the original matters, as a result of this, has been much affected revealing the high probability of re-compilation of the Purāṇa after the first form was already written. The striking feature of the two chapters is that, except for the difference indicated in the forms of the two terms, their description with regard to Gaṅgā and its tributaries is practically the same. The genuineness of the Chapters as such is beyond doubt because the Vāyu, Brahmāṇḍa and Mānakṣya Purāṇas, though not giving identical descriptions regarding the Gaṅgā, have similar chapters. Apart from the simple considerations that the description of rivers should occur only in Bhuvanakośa-portion, the above possibility is also brought out by the verses of Vāyu-Purāṇa. Like the Viṣṇu-Purāṇa, it gives vivid description of positions and inter-relation of the planets and stars laying prominent emphasis on the position of Dhruva. It also refers to Viṣṇu-Pada as a particular space in the sky. In this connection its verses correspond to those of the Viṣṇu-Purāṇa² literally. But while the Viṣṇu-Purāṇa goes a step further specifying that Viṣṇu-Pada is the source of Gaṅgā, the Vāyu-Purāṇa does not have any verse to that effect. Source of Gaṅgā and its tributaries are suitably described in the Bhuvanakośa only. Arrangement of an identical nature is found also in the Brahmāṇḍa-Purāṇa.³ These evidences, thus, indicate that the description of the river Gaṅgā occurred in the Viṣṇu-Purāṇa only in its Bhuvankośa-portion and that its incorporation in the Chapter on astronomy is the result of a later attempt. The following analysis might bring out the peculiar circumstance under which the text of Viṣṇu-Purāṇa was subjected to revision. As regards the two terms Viṣṇu-Pada and Viṣṇu-Pāda the former comes from an early date. It figures as early as in the Ṛgveda which describes the high Viṣṇu-Pada as the store-house of honey. With this Viṣṇu-Pada the compilers of the Purāṇas naturally associated the source of river Gaṅgā whose water was considered by the Hindus so very beneficial both

1. Viṣṇu-purāṇa, II. 2. 33 and II. 8. 106.

2. Compare Viṣṇu-Purāṇa, II. 8. 89-93 with Vāyu-Purāṇa, II. 214-221.

3. Brahmāṇḍa-Purāṇa, II. 21. 165-176.

4. Ṛgveda, I. 154. 5.

from physical as well spiritual points of views. Out of regard for the Vedic tradition these compilers, whose very motive was to expand the Vedic notions, at first retained the Vedic term and did not make any change in its form. This conclusion is very explicitly brought out by the Bhāgavata which consists of Chapters both on Geography¹ and astronomy² in one and the same section. But the description of river Gaṅgā occurs only in its geographical chapters. In close conformity to the possible early form of the whole topic the term used for the source of Gaṅgā in it is Viṣṇu-Pada.³ It appears, therefore that Viṣṇu-Pada was converted into Viṣṇu-Pāda not earlier than the date of the Bhāgavata. It is further evident that in the Viṣṇu-Purāṇa the term Viṣṇu-Pada occurred in both its geographical as well as astronomical chapters. In the former it signified source of the holy river but in the latter its bearing was purely astronomical. Conversion of Viṣṇu-Pada into Viṣṇu-Pāda affected the early character of this text and in order to retain it the description of source of river Gaṅgā had to be given once again conveniently in a very close chapter in which question of major change was not involved.

General conclusion : From what has been analysed above, it appears that the Viṣṇu-Purāṇa's account related both to king Bharata and Bhuvanakośa was revised in one and the same period sometime after the 9th century A. D. when Bhāgavata had already been compiled. The reason behind this revision was purely sectarian resulting into the formation of new chapters on the one hand and insertion of new verses in the original chapters, conforming to the religious bias of the added ones, on the other. An identical trend in the revision or insertion of passages and chapters of other sections of Viṣṇu-Purāṇa is also proved⁴ and it becomes clear that the Vaiṣṇava sectaries interfered with the text on a comprehensive

1. Bhāgavata, V. 17.

2. Ibid, V. 22.

3. Ibid V. 17. 1-8 (term Viṣṇu-Pada occurs in V. 17. 1).

4. An analysis of such sections has been made by the writer of the present paper in Purāṇam Vol. VII. pt. 2 and Uttara-Bhārati (being published).

scale. It also shows that the Viṣṇu-Purāṇa is an early work¹ and the trends of the later periods could well be incorporated into it in order that they might appear as authoritative as the early concepts and receive due recognition in the changed circumstances.

1. Mr. Pargiter (Ibid, p. 80) proceeded to prove that the Viṣṇu-Purāṇa is a unitary work and not a collection of materials of various times. On this ground he tried to show the lateness of the text.

PRASTHALAS IN THE EPICS AND THE PURĀṆAS

By

JAGAN NATH AGRAWAL

[निबन्धेऽस्मिन् लेखकमहोदयेन प्रस्थलजनपदस्य स्थितिविषयको विमर्शः कृतः । ग्रीकलेखकैः अस्य ऐक्यं 'पटल' इत्यनेन सह स्थापितं, लेविसमहोदयेन 'पटियाला' इत्यनेन ऐक्यं स्थापितम् । अत्र लेखक-महोदयेन नानाप्रमाणैः स्थापितं यत् प्रस्थलास्तु त्रिगर्तानामेव भेदा आसन् । तेषामवस्थितिः पञ्जाबप्रान्तस्य साम्प्रतिक कांगडा-होशियारपुर-बालन्धर-मण्डलेषु आसीत् ।]

In his paper entitled the 'Geographical Text of the Purāṇas'¹, Dr. C. A. Lewis has identified Prasthalas with modern Patiala District of the Panjab.² Dr. Lewis, has rightly rejected the identification with the Patala of the Greek writers, or the Indus Delta, suggested by Dr. B. C. Law. But he has himself fallen into an error either on account of the opinion of some earlier writers or because of the phonetic similarity between Prasthalā and Patiala. So far as the present writer is aware Pargiter was the first to suggest "that Prasthalas must have been the district between Ferozpur, Patiala and Sirsa"³, but at the same time he was conscious of an incongruity involved in this identification, for he remarked, "If this position be right, the Prasthalas do not fall into the group of northern peoples named in the text and the correct reading cannot be Prasthalas"⁴. However, not only the Mārkaṇḍeya Purāṇa, but also the Brahmāṇḍa, Vāyu and Matsya have the reading Prasthalā and place it amongst the northern people. So also does the Rāmāyaṇa.⁵

It may be stated at the very outset, that inspite of the phonetic resemblance there is no real link between Prasthalas and Patiala, for there was no town or country known as Patiala, before the XVIII century. The royal house of Patiala is descended from Chaudhri Phul, who died in 1652 A. D. His second

1. Purāṇam, IV, 112-45.

2. Ibid. 135.

3. Mārkaṇḍeya Purāṇa (English translation by Pargiter), 321.

4. Ibid. 321.

5. IV, 43, 11.

son Rāmā, carved out for himself 'a small semi independent territory'—the petty principality of Hodiānā Rāmā died in 1714 A D His third son Ālhā Singh, got possession of this principality of Hodiānā in 1729 A D and added to it some more territory by conquest It was Ālhā Singh who 'founded the Patiala town and State' between 1762-65⁶ As a matter of fact Patiala is really Pattī Ālhā—a word formed according to the rules of the Persian grammar, meaning the Pattī of Ālhā Singh Pattī is a common Panjabi word for village, or settlement For instance, we have such names as Bohin Pattī in Hoshiarpur, or simply Pattī in Amritsar District It is therefore clear that there was no Patiala before 1762 The principality which Ālhā Singh had inherited, was known as Hodiānā

For the correct identification of Prasthalas, a comparative study of the passages where it occurs, can be very helpful In the text of the Purānic list of peoples, edited by Dr D C Sircar, Prasthalas occurs in the following verse —

क्षत्रयोऽथ भरद्वाजा, प्रस्थलाश्च दसेरका ।
लम्पकास्तल (१) गा-श्च चूलिका जगुडैः सह ॥⁷

Here some of the names are clearly those of the northern people For example Lamp.kās, are the people of Lamghan⁸ The Jagudās are the people through whose country the Indus flows⁹ Similarly, in the Rāmāyana also the Prasthalas are included amongst the people of the northern and Southern Panjab —

तत्र ग्लेच्छान्पुलिन्दौश्च शूरसेनास्तथैव च ।
प्रस्थलान् भरताश्चैव कुलश्च सह मद्रकैः ॥ IV, 43 ॥

It is significant that, neither in the Purānas nor in the epics,¹⁰ the Trigūtas are grouped with the Prasthalas. Is it

6 R. C Temple, IA, XVII (1889), 323

7. IHQ. XXI (1945), 304

8. cf Cunningham, Ancient Geogr I, 17, 37

9 Pargiter, op cit, 322 He has quoted the description of the Matsya-purāna

10 In the Mahābhārata, Sabha P the Trigūtas are mentioned twice but there is no mention of Prasthalas in those verses. Cf II, 37, 18, & II, 52, 14 (Gorakhpur Ed.).

because the Prasthalas were included within the larger unit—the Trigartas ?

The passages of the Mahābhārata, which mention Prasthalas are more helpful. The Prasthalas find mention in the Great Epic in connection with king Suśarmā who was an ally of the Kauravas. During the great war when Bhīṣma took command and arranged the Kaurava forces in the Krauñca Vyūha, the left wing was assigned to Suśarmā :—

स्वसेनया च सहितः सुशर्मा प्रस्थलाधिपः ।

वामपक्षं समाश्रित्य दंशितः समवस्थितः ॥

vi, 75, 20.

Again in the Droṇa Parvan, Suśarmā is designated as a king of Trigarta and overlord of Prasthalā.

मालवास्तुण्डिकेराश्च रथानामयुतैस्त्रिभिः ।

सुशर्मा च नरन्याघ्रस्त्रिगर्तः प्रस्थलाधिपः ॥

vii, 17, 19.

A more decisive piece of evidence is provided by the following verse from the Karna Parvan—

प्रस्थला मद्रगान्धारा आरट्टा नामतः खशाः ।

वसतिसिन्धुसौवीरा इति प्रायोऽतिकृत्सिताः ॥

viii, 44, 47.

Here Prasthalas have been grouped with the people who were regarded as degraded, impure and despicable on account of their obnoxious customs and censurable manners. In his tirade against the Madrās, Karna, heaps a lot of abuse on the Gāndhāras, Āraṭṭās etc and the Prasthālās are included amongst the victims of this invective.¹¹ However, it is highly doubtful, if the region extending from Patiala to Sirsa which is contiguous to the sacred

11. The people of the Madhyadeśa began to regard these regions as impure because they had passed into the hands of foreign conquerors, such as Greeks, Śakas & Kusānas. Dr. V. S. Agrawal, has thrown most welcome light on this problem, in his erudite presidential address, delivered at the All India Oriental Conference, Gauhati (1965).

land of Brahmāvarta could have been the object of such a virulent and calumnious attack by Karna. As a matter of fact even to this day, this region answers to the description of the ideal home of the Aryans described by Manu :—

कृष्णसारस्तु चरति मृगो यत्र स्वभावतः ।

स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्ततः परः ॥

One can see black antelopes moving fearlessly in the rural areas of Patiala and Sirsa and the Palāśa trees in plenty which were so much in demand for the daily fire-sacrifices.

Pargiter, himself was conscious of a contradiction in the identification proposed by him, as he concluded with the remark "If this position be right the Prasthalas do not fall into the group of northern peoples named in the text".¹²

Moreover between the land of the Trigartas and the Patiala region there intervened another State—that of the Yaudheyas whose important city of Sunetra¹³ lay only at a distance of four to five miles to the South of the river Sutlej. In the Mahābhārata itself the Yaudheyas have been grouped with the Trigartas. cf.

काश्मीराश्च कुमाराश्च घोरकाः हंसकायनाः ।

शिविन्निर्गतयौधेया राजन्या भद्रकेकया ॥¹⁴

Again

अथ प्रहस्य बीभत्सुर्लिखान् मालवानपि ।

मावेल्लकांस्त्रिगर्ताश्च यौधेयांश्चार्दयच्छरैः ॥¹⁵

Therefore it will not be proper to locate the Prasthalas between the Sutlej and the Sarasvatī. i.e. the region of Ferozepur, Patiala and Sirsa.

Pargiter was substantially correct when he said, that, "Prasthalas was a country closely connected with Trigarta, for

12. Op. cit., 321 f. n.

13. Modern Sunet, 3 miles from Ludhiana.

14. Sabhā Parvan, 52, 14.

15. Droṇa Parvan, 19, 16

Suśarman king of Trigarta, is also called lord of Prasthalā.¹⁶ But he erred slightly in defining Trigarta as comprising "the territory from Amballa and Pattiala to R. Bias."¹⁷ The Districts of Ambala, Patiala and Ferozepore are all situated to the south of the river Sutlej and as pointed out above must have formed part of the territory of the Yaudheyas. Further, from all available accounts, Trigarta is known to have included the territory between the Sutlej, Beas and upper courses of the Ravi, i.e. the present day Districts of Jalandhara, Hoshiarpur and Kangra only. Ambala and Patiala are never known to have formed part of Trigarta. Hemacandra in his *Abhiddhāna-cintāmaṇi*, equates Trigarta with Jālandhara—जालन्धरास्त्रिगर्ताः स्युः. According to a glossator of the *Rājatarāṅgiṇī*, Trigarta means Nagarkoṭṭa,¹⁸ i.e. Kangra.

The issue is almost clinched by the following reference in the *Brhatsaṃhitā* of Varāhamihira :

चन्द्रभागां वितस्तां चैरावतीं च पिबन्ति ये ।

पुष्करावतकैकेया गान्धारप्रस्थलस्तथा ॥ xvi, 26

Evidently, the Prasthalas, according to this verse make use of the waters of the Beas and Ravi, and have therefore to be located in that part of Trigarta, which now forms the District of Kangra.

We may therefore conclude that Prasthalas cannot be identified with the region comprised by Ferozepore, Patiala and Sirsa. In all probability, the Prasthalas were a clan of the Trigartas' as suggested by Sorensen,¹⁹ and lived somewhere in the territory now represented by the Districts of Kangra, Hoshiarpur and Jullundur, in the Panjab.

16. Op. cit. 321 f.n.

17. ibid. 321, f.n.

18. See, Stein, *Rājatarāṅgiṇī* (Eng. trans.) Vol. I, pp. 80-81, f.n. on III, 100.

19. Index to the names in the *Mahābhārata*.

A NEW ABRIDGED VERSION OF THE
BRHASPATI-SAMHITĀ OF THE GARUDA PURĀṆA

BY

LUDWIK STERNBACH

[अस्मिन् निबन्धे विदुषा लेखकेन 'नीतिचाणक्ये त्रिसर्ग' इत्याख्यस्य ग्रन्थस्य सम्पादनं कृतम् । अयं ग्रन्थो नाद्यावधि मुद्रितः । अस्यैका हस्तलेखप्रतिः कैम्ब्रिजविश्वविद्यालयस्य पुस्तकालये वर्तते या लेखकेन अस्मिन्निबन्धे CRCA II इति निर्दिष्टा । अस्य हस्तलेखस्य प्राधान्यतो गरुडपुराणस्य नीतिश्लोकैः सह तुलनां कृत्वा पाठसम्पादनमत्र कृतम् तत्पूर्वञ्च अस्य हस्तलेखस्य विषये तत्पाठविषये च विमर्शः कृतः । अस्य ग्रन्थस्य सर्वे श्लोका गरुडपुराणस्य बृहस्पतिसंहितायां सम्प्रलभ्यन्ते । लेखकमहोदयानुसारम् अयं ग्रन्थः बृहस्पतिसंहितायाः संहिता संस्करणमस्ति अथवा बृहस्पतिसंहितायाः नीतिवाक्यानि सकलस्य स्वतन्त्ररूपेण लिखितः । अन्व ग्रन्थस्य पाठतुलनायै लेखकेन चाणक्यनीते अनेके हस्तलेखा अपि आलो-
जिताः । पाठान्तरप्रदर्शनाय विभिन्नपाठानां—बृहस्पतिसंहिता-चाणक्यनीति-
नीतिचाणक्य-अन्येषामपि केचिद्ग्रन्थपाठानां सारणी प्रदत्ता । त्रिसर्ग-
चाणक्यस्य बृहस्पतिसंहितायाश्च श्लोकानामपि पृथक् पृथक् सारण्यां सख्या
प्रदत्ता यथेदं ज्ञायते यत् अष्टपञ्चाशच्छ्लोकात्मकस्य त्रिसर्गचाणक्यस्य सप्त-
पञ्चाशत् श्लोका बृहस्पतिसंहितायां सन्ति ।]

Manuscript Add 1040 in the University Library in Cambridge

1 There is in the University Library in Cambridge a MS called Cānakya or Nīti-Cānakya, or Cīnakya trisargi, it bears No MS Add 1040 The MS contains an introductory verse and 57 maxims It has never been published before¹

2. The MS, which will be called here CRCA II, has 24 paper leaves, 26 cm long and 11 1/2 cm in width The text is written in ink in devanāgarī Each leaf contains one verse only, with the exception of leaf 3b which has verses six and seven

1 The first description of it was given by this author in his Cānakya trisargi text tradition, *Viśveśvarāṇand Indological Series* 27, 28 (Hosbair, 1963, 1964, Vol I 2, pp. lxxi-lxxiii).

one page. Each verse is set in the middle of the page ; the commentary is written over and beneath the text. Each verse is indented ; depending on its length each verse is set in two or three lines and usually ends with छ. The commentary has two to three lines over the verse and two to three lines beneath the verse and usually also ends with छ.

Leaves are marked on both sides of the text ; syllables नी-चा (standing for नीतिचाणक्य) and the numbers of the leaves are marked on the top of the left margin and the word गुरु and the numbers of the leaves are marked at the bottom of the right margin.

The MS begins with श्रीगणेशाय नमः, both in the text and in the commentary. The MS ends on the first half of leaf 29 (29b is blank) with the words इति-श्री-चानके त्रिसर्ग समाप्तं । शुभम्.¹

The MS is not dated, it seems to be a not old MS ; it was probably written in the nineteenth century. Despite my requests, I did not receive any satisfactory reply from the University Library in Cambridge as to when and in what way it was received in the Library. The stamp on the MS visible on the photocopy. shows that it was received in the Library on 21 November 1874.

3. The MS. is a strange MS. Most of its verses are also found in most texts of the Cāṇakya-rāja-nīti-śāstra version², but it does not have the characteristics common to all the other texts belonging to the CR version with one most important exception : almost all the verses in the MS are identical with those found in the Brhaspati-saṁhitā of the Garuḍa-Purāṇa.³ For this reason this author considered it in his Cāṇakya-nīti-śākhā-sampradāyaḥ as belonging to the CR version ; this belief was corroborated by the fact that the colophon makes reference to Cāṇakya (Cānaka). Yet, this MS is not divided into *adhyāya-s* nor does it contain the usual introductory or closing stanzas, but begins with the first two stanzas of the Brhaspati-saṁhitā of the Garuḍa-purāṇa

1. See Notes to the colophon.

2. See L. Sternbach, Various Versions of Cāṇakya's Compendia, in *Akten des XXIV Internationalen Orientalisten Kongresses*, Munchen, 1957, pp. 544-6.

3. Cf. fn. 1 on p. 1,

omitted in other CR texts. The first of these two stanzas served as an introduction to the Bṛhaspati-samhitā of the Garuḍa-purāṇa and announced the content of the following *adhyāya-s* dealing with "science of ethics and expediency."¹

The Cāṇakya-rāja-nīti-śāstra and the Garuḍa-purāṇa

4. In his previous studies "The Cāṇakya-rāja-nīti-śāstra and the Bṛhaspati-samhitā of the Garuḍa-purāṇa" in the *Annal of the Bhandarkar Oriental Research Institute*² and "Cāṇakya's Aphorisms in Purāṇa-s" in the *Purāṇa*³ this author came to the conclusion that the Bṛhaspati-samhitā of the Garuḍa-purāṇa is almost identical with the Cāṇakya-rāja-nīti-śāstra version. He was able to prove that seventy per cent of the Bṛhaspati-samhitā maxims of the Garuḍa-purāṇa are identical with CR.

The Garuḍa-purāṇa is an encyclopaedic work and is not original in its entirety. It has already been proved beyond any doubt that the Garuḍa-purāṇa contains abstracts from the Rāmāyaṇa, the Mahābhārata and the Harivaṃśa⁴, a synopsis of the Dharmaśāstra by Parāśara,⁵ but what is more important it contains nearly five hundred stanzas that were taken from the first and third books of the Yājñavalkya Smṛti. V. N. Mandlik in his introduction to the Vyavahāra-Mayūkha and H. Losch in his *Die Yājñavalkya Smṛti verglichen mit den Parallelen des Agni-und Garuḍa Purāṇa* analysed the Garuḍa-purāṇa from this point of view and came to the conclusion that almost the whole of the first book of the Yājñavalkya Smṛti was included in the first book of the Garuḍa-purāṇa in chapters 93 to 101 and that a great part of the third book of the Yājñavalkya Smṛti was included in the first book chapters 166 and 102 to 105 of the Garuḍa-purāṇa.⁶ In addition the whole

1. "Now I shall discourse on the science of Ethics and Expediency; a perusal whereof may benefit kings and commoners alike and enable them to secure long lives, and good names on earth, and exalted stations in heaven after death". (N. M. Dutta's translation).

2. ABORI xxxviii, pp. 58-110.

3. *Purāṇa*, VI. 1, pp. 113-146.

4. M. Winternitz, *Geschichte der indischen Litteratur*, I. 389, 479; A. A. Macdonnel, *A History of Sanskrit Literature* p. 300; and others.

5. I. ch. 107.

6. Cf. V. N. Mandlik, p. LVII sqq. and H. Losch pp. 49, 50.

Viṣṇudharmottara was added as an annex to the Garuḍa-purāṇa and forms now an integral part of this Purāṇa. Also the Nāradiya (*uttara* chap. 44-7) is contained in chapters 82 to 86 of the Garuḍa-purāṇa.¹

5. The Garuḍa-purāṇa did not include these works or parts of them indiscriminately or carelessly. It included, for instance, the Yājñavalkya Smṛti material approximately in the order followed in the Smṛti itself ; the Garuḍa-purāṇa did not observe the order of the *prakarāṇa*-s extant in the third book of the Yājñavalkya Smṛti ; it often gave only a summary of the stanzas and omitted and changed the order of words and phrases of the Yājñavalkya Smṛti ; it, finally, added verses of its own.² Since the Garuḍa-purāṇa was a popular work read by, and recited for, the benefit of little educated people, it often introduced changes to suit their understanding ; it, therefore, struck its independent path, although it contains many abstracts from other works.³

6. Similarly as the incorporation of the Yājñavalkya Smṛti or of other sources by the Garuḍa-purāṇa was not a careless process, so the incorporation of the Cāṇakya-rāja-nīti-śāstra version in the Garuḍa-purāṇa was also not a careless process.

In dealing with the Yājñavalkya Smṛti, the author of the Garuḍa-purāṇa gave sometimes the summary of stanzas only, changed the order of words or phraseology added verses of its own, and so on. The author, or the compiler, of the Garuḍa-purāṇa acted similarly when incorporating the Cāṇakya-rāja-nīti-śāstra version. In this way he, sometimes, was providing only the summary of stanzas, not modifying its meaning, or modifying it very slightly only.⁴

7. The differences between the various texts belonging to the Cāṇakya-rāja-nīti-śāstra version are sometimes great ; the longest text of this version is quite different from the Bṛhaspati-

1. P. V. Kane, History of Dharmaśāstra IV, 649.

2. P. V. Kane, *idem* I, 174-5. For many examples collected by P. V. Kane, see *idem* I, 174-b.

3. *Idem* I, 176.

4. Examples are given in ABORI XXXVI, p. 1

samĥitĀ of the Garuḍa-purāṇa, while such texts as the Tibetan text of the Cāṇakya-rāja-nīti-śāstra (CRT) and the present text (CRCa II) stand much closer to the Garuḍa-purāṇa than the other texts of this version.

8. This author was able to identify eight texts of C as belonging to the CR version¹, of which the CRT text is the only text of collections of Cāṇakya's maxims, the date of which is known; that text could not have been composed later than in the tenth century A.D., since Rin-chen-bzañ po of zhu hen, who was born in 955 A. D., has translated it into Tibetan and included it in the Tibetan Tanjur. This author came to the conclusion that the CRT text stands nearest to the Brĥaspati-samĥitĀ of the Garuḍa-purāṇa, since it is the only CR text in which the sixth *adhyāya* is identical with the 113th *adhyāya* of the Garuḍa-purāṇa, while other texts of the CR version overlap in the fifth *adhyāya* with the 113th *adhyāya* of the Garuḍa-purāṇa, and since the CRT text follows more closely the Brĥaspati-samĥitĀ of the Garuḍa-purāṇa than any other text of the CR version, in particular, in its fifth *adhyāya*².

9. This author expressed some doubts whether the CRT text is in reality another text of the CR version, or another text of the Brĥaspati-SamĥitĀ of the Garuḍa-purāṇa. He thought that the beginning of CRT (1. 1-3 and 1.9 which contains the four introductory stanzas of the CR version and the endings of the *adhyāya*s which mention the name of Cāṇakya) might have been added later, since similar texts were known to exist in India under the name of Cāṇakya in order to add to the text "the glory" of Cāṇakya's name³.

The CRCa II MS and the Brĥaspati-SamĥitĀ of the Garuḍa-purāṇa

10. As far as the CRCa II MS is concerned this author has even much less doubts than in the case of the CRT text; he thinks that this MS is either an abridged version of the Brĥaspati-

1. See Cr I. 2 (pp. lx to lxxiii).

2. L. Sternbach, The Tibetan Cāṇakya-rāja-nīti-śāstram, *Annals of the Bhandarakar Oriental Research Institute*, XLII, pp. 99-122.

3. *ibid.* p. 122.

samhitā of the Garuḍa-purāṇa or an individual collection of maxims extracted from the Bṛhaspati-samhitā of the Garuḍa-purāṇa and only *in majorem gloriam* attributed to Cāṇakya.

11. In order to prove this point a critical edition of the CRCa II text proper was prepared and included in Annex II to this study¹ as well as in tabular form the texts with notes (i) of the CRCa II MS; (ii) of the Bṛhaspati-samhitā of the Garuḍa-purāṇa (GP); (iii) of the ur-text (reconstructed) of the appropriate Cāṇakya verses (Cr)²; and (iv) of other texts in which the same verse appears with variants of some more important C texts other than the "ur-text".³

12. The comparison of the three basic texts (CRCa II, GP and Cr) and, in some cases, of other texts in which the appropriate CRCa II verse appeared, seems to prove that the CRCa II text is nothing else than another text of the Bṛhaspati-Samhitā of the Garuḍa-purāṇa. The following table shows that all but one verse of the CRCa II text appear in the Bṛhaspati-samhitā of the Garuḍa-purāṇa and the only verse of CRCa II which is not found in the Bṛhaspati-samhitā of the Garuḍa-purāṇa (i. e. verse 51) has a counterpart in GP 1.114,67. This verse does not occur in any other text of the CR version. All texts of this version, though they contain many verses identical or almost identical with GP, contain also some verses of their own, very often borrowed from other versions of collections of Cāṇakya's maxims, or from various sources of Sanskrit literature, or from the floating mass of oral tradition, but this is not the case with the CRCa II MS, of which all verses appear in the Bṛhaspati-samhitā of the Garuḍa-purāṇa.

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1. The commentary was omitted; a critical edition of the commentary will appear later.
 2. Vol. II of the author's Cāṇakya-nīti-sākhā-sampradāya now in the press in the Viśveśvaranand Indological Series contains an attempt to give an ur-text of the various Cāṇakya's stanzas; that is the text reconstructed.
 3. The variants in this column refer to variants from Cr reconstructed.

samhitā of the Garuḍa-purāṇa or an individual collection of maxims extracted from the Bṛhaspati-samhitā of the Garuḍa-purāṇa and only *in majorem gloriam* attributed to Cāṇakya.

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12. The comparison of the three basic texts (CRCa II, GP and Cr) and, in some cases, of other texts in which the appropriate CRCa II verse appeared, seems to prove that the CRCa II text is nothing else than another text of the Bṛhaspati-Samhitā of the Garuḍa-purāṇa. The following table shows that all but one verse of the CRCa II text appear in the Bṛhaspati-samhitā of the Garuḍa-purāṇa and the only verse of CRCa II which is not found in the Bṛhaspati-samhitā of the Garuḍa-purāṇa (i. e. verse 51) has a counterpart in GP 1.114,67. This verse does not occur in any other text of the CR version. All texts of this version, though they contain many verses identical or almost identical with GP, contain also some verses of their own, very often borrowed from other versions of collections of Cāṇakya's maxims, or from various sources of Sanskrit literature, or from the floating mass of oral tradition, but this is not the case with the CRCa II MS, of which all verses appear in the Bṛhaspati-samhitā of the Garuḍa-purāṇa.

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1. The commentary was omitted; a critical edition of the commentary will appear later.
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 3. The variants in this column refer to variants from Cr reconstructed.

CRC _a II	GP	CRT	CR	CV	Cv	CN	CS	CL	Other primary Sources
19	1.113,41	6.14	6.32	...	...	...	...	...	MBh (Gr).
20	1.109,45	...	1.41	...	...	...	...	...	H, (Subh°)
21	1.111,17	...	4.12	7.15	6. 8	x	...	...	MBh, R, P, H, VC, Śuk (Subh°, Gr).
22	1.111,24	4. 8	4.18	...	...	...	...	...	(Subh°).
23	1.111,33	4.17	...	...	...	...	...	...	...
24	1.111,3	...	5.35	...	...	x	...	...	...
25	1.113,8	6. 4	5.39	...	6.15	x	...	...	H (Subh°, Gr).
26	1.113,10	6 6	...	cf.5.9	...	cf. x	...	...	MBh (Subh°, Gr).
27	1.113,12	(6 7cd/ab)	(6. 1)	...	...	...	...	...	...
28	1.113,18	...	...	...	...	...	...	...	MBh
29	1.113,19	...	...	...	...	...	...	...	MBh
30	1.113,22	...	...	...	...	...	...	...	P (PT)
31	1.113,23	...	...	...	...	...	...	...	...
32	1.113,24	...	6.17	...	...	...	...	...	...
33	1.113,27	...	6.20	...	...	...	...	...	R
34	1.113,27-8	...	...	...	...	...	...	...	...
35	1.113,29	...	...	...	...	...	...	...	MBh (Gr)
36	1.113,30	...	6.22	...	...	...	...	...	...
37	1.113,50	...	6.44	...	...	...	...	...	MBh (Subh°, Gr)
38	1.113,53-4	...	6.47	13.14	...	x	...	...	MBh, P, PuP (Subh, Gr.)

39	1.113,48	...	6.41	...	...	×	...	...	MBh H,NPR, GhN (Subh,° Gr.)
40	1.113,49	6.17	6.42	...	...	...	...	...	MBh, P (PT).
41	1.113,43	6.16	6.38	...	...	...	...	...	...
42	1.113,44	...	...	...	...	...	...	...	...
43	1.113,45	...	"O"	...	...	...	...	...	...
44	1.113,46	...	"p"	...	...	...	...	...	MBh, (Subh°)
45	1.114,20	...	...	...	...	...	...	...	...
46	1.113,39	...	...	...	...	...	...	...	...
47	1.113,40	...	6.31	...	...	...	...	...	...
48	1.111,19	...	...	...	...	...	...	...	...
49	1.114,2	7. 2	7. 2	...	...	×	...	...	P, H, BbP (Subh°)
50	1.114,60	...	7.62	...	...	...	...	...	Śuk, VC (Subh°),
51	...	...	...	...	...	...	...	...	...
52	1.114,69 ¹	...	7.72 ¹	...	...	...	...	...	MBh, R, P (Subh°, Gr.)
53	1.114,62	...	...	...	...	...	...	...	MBh (Subh°),
54	1.114,40	...	...	...	...	...	...	...	...
55	1.114,41	...	7.39	...	...	...	...	...	...
56	1.114,44	...	7.41	...	...	×	...	...	...
57	1.114,38	7.21	7.37	...	...	...	...	...	...
58	1.114,39	7.22	7.38	...	...	...	...	...	...

1. Cf. 1.114,67

cf. 7.7

13. Another argument confirming the assumption that the CRCa II MS is another text of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa or an extract of it, seems to be the fact that the CRCa II text is the only MS of the CR version which contains the only existing introductory stanza of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa (1.108,1) and does not contain any of the introductory stanzas of the CR version found in all other texts of the CR version (CR reconstructed 1.1, 2, 3, 4, 5 and 15), nor the closing stanza of the CR version.¹

14. The CRCa II MS reproduces also some stanzas from the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa which were not quoted in any of the CR texts or any of the other text of the others Cāṇakya's version, (Some of these texts could not even be found in any other known primary source of Sanskrit literature² and, therefore, it seems unlikely that they could have been borrowed from any other source than the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa). These fourteen verses are : CRCa II 1, 2, 28, 29, 30, 31, 34, 35, 42, 45, 46, 48, 53 and 54.³

15. The fact that the CRCa II MS has borrowed directly from the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa seems to be evident from the comparison of the texts, as it appears in CRCa II, in the GP, in Cr and in other texts of Sanskrit literature, as shown in the tabular presentation included in annex I. It shows that the text of CRCa II is the nearest to the GP text.

16. The CRCa II text was compared with the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa as it appears in two main texts, the GP and GPy.⁴ The GP text is also identical with the text of the GP published recently in the Kāśī Saṁskṛta Granthamālā. No. 165; the Chowkhamba Sanskrit Series Office, Varanasi, 1964, while the text of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa published in Purāṇic Anthology (पुराण-काव्य-स्तोत्र-सुधा) by A P. Karmakar, Mira Publishing House Thalakwadi, Belgaum, 1955,

1. See Cr I. 2, p. lviii-lxx.

2. They are printed in italics.

3. Verse CRCa II 51 is not mentioned here.

4. See abbreviations.

follows the GPy text and even sometimes corrects some errors in the GPy text.¹ The GPy text is, generally, superior to the GP text.² The CRCa II text, whenever there is a difference between the GP and GPy texts, follows rather the better text, i. e. the GPy text than the GP text.³

Analysis of the CRCa II text

17. The analysis of Annex I shows that verses 1, 2, 3, 6, 7, 10, 11, 12, 13, 14, 19, 22, 23, 24, 25, 27, 28, 32, 33, 34, 36, 37, 39, 41, 42, 43, 44, 45, 46, 48, 49, 52, 53, 54, 55, 56 and 58 (that is 36 verses out of 57 verses) follow the text of the Brhaspati-samhitā of the Garuḍa-purāṇa closely (and not any other text where they also appear); verses 4, 5, 9, 15, 20, 21, 50 and 57 follow the GP text and the Cr text; and verses 8, 14, 30 and 35 follow partly the GP text and partly the Cr text; verse 16 follows the GP, the Mahābhārata and the Rāmāyaṇa texts; and verses 38 and 40 follow the GP and the Mahābhārata texts. Only one verse, viz. verse 18 follows rather the Cr text than the GP text, and verse 26, and partly verse 29, follow rather the text of the Mahābhārata than the GP text. On the other hand verses 44, 52 and 53 follow the GP text and not the Mahābhārata text in which they also occur.

This analysis shows that 48 out of 57 verses of CRCa II are identical or almost identical with the GP text, while only 3 verses are rather identical with other texts than GP. The other six verses contain new readings.⁴

18. The fact that the appropriate CRCa II verses follow the GP text (or any other text) does not mean, however, that the CRCa II text follows to the letter the text from which it borrowed. It contains some variants, in particular synonymous words for those used in these Cāpakya's texts. Most of these

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1. E. g. in 1.113, 51 फलानि instead of फलानि.
 2. E. g. the GP text omitted *ed* from GPy 1.113, 27; the text of GPy 1.113, 33 is also better.
 3. Verses CRCa II 3, 24, 27, 28, 33, 34, 37, 41, 42, 45; differently CRCa II 22, 39.
 4. Verses 8, 17, 18, 31, 46 and 47.

variants were accepted in the text reconstructed found in Annex I,¹ while some which were not an improvement of the text or did not make sense were not accepted.²

Many of the variants found in the CRCa II text were of no importance at all, e. g. the use of तु instead of च or हि, while some others were interesting and even some improved the text.³

19. Many deviations from the original text were not variants but errors made by the scribe or changes made by him due to his sloppiness⁴ or poor knowledge of Sanskrit.⁵ The scribe who copied the text, probably from another MS, although had a nice handwriting and some artistic feeling, which is evidenced by the setting up of the pages,⁶ probably did not understand always the sense of the verse or did not care very much how the text was written ; too many mistakes in the text seem to prove this point.

20. Some peculiarities in the language used by the scribe were noticed.

The scribe used almost exclusively the *anusvāra*, instead of "n" (न, ण, ञ or ङ), e. g. भवन्ति (verse 21), or पंडित (verses 14, 21), or वंचन (verse 15), or भुंक्ते (verse 28) : र instead of ल, e. g. चरक्य (verse 12) instead of चलक्य (this word can however be written in both ways); न instead of ण, e. g. प्रमान instead of प्रमाण (verse 23); and very often inserted य् before the vowel, e. g. wrote त्यज्येत् instead of त्यजेत् (verse 13 *cd*) though in other places (even in the same verse) wrote त्यजेत् (verse 13 *ao*); or क्षय instead of क्षय (verse 25) ; or भग्यक्षयेन instead of भग्यक्षयेन (verse 27) ; or भोग्येन instead of भोगेन (verse 27) ; but wrote आरण instead of आरण्य (verse 5.)

1. In particular in verses 1, 3 (some), 6 (some), 9, 10, 11, 12, 14, 16, 17, 20, 21, 24 (some), 31 (some), 37, 42, 50 and 54. See Notes.
2. In particular in verse 3 (some), 4, 6 (some), 23, 24 (some), 25, 30, 31 (some), 34, 36, 39, 40, 46 and 49. See Notes.
3. E. g. in verse 50. See Notes.
4. E. g. deviations in verses 2, 4, 5, 7, 8, 10, 11, 12, 13, 15, 18, 19, 20, 23, 25, 27, 28, 29, 30, 32, 33, 35, 37, 38, 40, 41 (7 *akṣara-s*), 42, 43, 44, 46, 48, 50, 52, 53, 57 (कृत्य repeated twice) and 58.
5. E. g. verses 8, 15, 30, 36 and 45.
6. Verses indented in the middle of the page surrounded by the commentary.

21. Although this author is convinced that the CRCa II text is either an abridged version of the Bṛhaspati-saṃhitā of the Garuḍa-purāṇa or an extract of the Bṛhaspati-saṃhitā of the Garuḍa-purāṇa, and not as the colophon would indicate, a text of a collection of Cāṇakya, maxims (belonging to the CR version), this question must remain unresolved as long as the basic text or the ur-text of the Garuḍa-durāṇa, and in particular of its Bṛhaspati-saṃhitā, is not found.

ANNEX I.

TABULAR PRESENTATION OF THE CRCa II, GP, Cr AND OTHER TEXTS.

The following abbreviations were used in this Annex :

ABay A.	Abhandlungen der Bayerischen Akademie der Wissenschaften Phil. Kl.
ABORI.	Annals of the Bhandarkar Oriental Research Institute.
AKM.	Abhandlungen für die Kunde des Morgenlandes, herausgegeben von der Deutschen Morgenländischen Gesellschaft.
BhP.	Le Bhāgavata Purāṇa.....publié par M. Eugène Burnouf ..Paris, 1884, 1898.
BhPr.	Bhojaprabandha of Ballāla...Pāṇḍurāṅga jīvaḥ ...Bombay, śake 1854. Also : Bhojaprabandha of Ballāladeva of Banaras. Edited ...by Jagdishlal Shastri...Motilal Banarsidass.....Patna, 1955.
BhŚ.	Śatakṛatrayādi-subhāṣitasāṅgraha of Bhartṛhari ...by D.D. Kośambi. Sīṅhī Jaina Grantha māla 23, Bombay, 1948.
BrDh.	Bṛāhmadharma in Pratnakermanandinī, Benares.
C.	Cāṇakya.
ChSS.	Chowkhamba Sanskrit Series.

- CKI. J. Klatt, De trecentis Cāṇakyaē poetae indicī sententis, Halis Saxonum.
- CL. Laghu-Cāṇakya version.
- CLA. CL : Rāja-nīti of Cāṇakya-muni, Agra, 1920.
- CLB. CL : E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya (parts 2 and following) in Rivista Indo-greco-italica di Filologia, vol. 3, fasc. 3-4, pp. 151-66 (first *adhyāya*). Also E. Bartoli, il codice napolitano di Cāṇakya, in Rivista Indo-greco-italica di Filologia, vol. 4, fasc. 3-4, pp. 129-33 ; and vol. 5, fasc. 3-4, pp. 115-9 (second to eight *adhyāya*).
- CM. Cāṇakya, Recension de cinq recueils de stances morales (Cāṇakya-nīti-śataka, Cāṇakya-nīti-śāstra, Laghu-cāṇakya-rāja-nīti-śāstra, Vṛddha-cāṇakya-rāja-nīti-śāstra, Cāṇakya-śloka) par E. Monseur. Paris, 1887.
- CN. Cāṇakya-nīti-śāstra version.
- CNr. Cāṇakya-nīti-śāstra version (reconstructed). See Cr.
- CNa. Abbreviation for the following texts CNNA, CNNSS, CNŚB, CNŚCV, CNŚJ, CNŚIC, CNSS.
- CNb. Abbreviation for the following texts : CNH, CNJV, CNR, CNTC.
- CNB. CN : Bṛhat-Cāṇakya-ślokāḥ, with Utkala Padyānuvāda by Śrī Arjuna Mahārāṇaka... Utkal Press. Calcutta. 1919.
- CNF. CN : Cāṇakyam, Codice indiano edito dal Dre Emilio Bartoli. Napoli, 1911.
- CNG. CN : Recension of Cāṇakya used by Galanos for his Ἑκ διαφορῶν ποιητῶν by George Melville

- Bolling. In *Studies in Honor of Maurice Bloomfield*, New Heaven, 1920.
- CNH. CN : Cāṇakya-śataka. In *Kāvya-saṅgraha*..... by Dr. Jahn Haeberlin...Calcutta, 1847. Pp. 312-22.
- CNHV CN : MS.No. H. 250 in Harvard University Library, Cambridge, Mass.
- CNI I CN : MS. No. 1518a (Eggeling 3990) in the Library of the India Office London.
- CNI II CN : MS. Keith 7204 (Tagore 40b) in the Library of the India Office, London.
- CNJV, CN : Cāṇakyaśatakam. Ed. by Jīvananda Vidyā-sāgara. Calcutta, 1926. The same text is reprinted in at least seventy-eight editions. in particular in KSH 312 and KSG 2.385.
- CNL. CN : MS. No. A 447 in the Universitätsbibliothek of the Karl Marx Universität Leipzig.
- CNM. CN : Rājanīti of Cāṇakya-muni. No place : no date.
- CNMN CN ; Cāṇakya-mūnī-kṛtaṁ (sic!) -nīti-sāra. Allahabad, 1880.
- CNN. CN ; Bartoli, Un secondo codice fiorentino medievale di Cāṇakya. (See CLB first part).
- CNNA. CN ; Cāṇakya-nītiḥ...Sarasvatī Press, Allahabad, 1892.
- CNNM CN ; Cāṇakya-nīti-mālā. Ed by Śrī Upendra Mohana Caudhuri Kavībhūṣaṇa. Bengal Art Printing Press. Calcutta, 1354.
- CNNS. CN ; Cāṇakya. In *Neeti sunkhulun*...with English Translation by Maharaj K. Krishna Bahador...Serampore Press, 1831. Pp. 1-22.
- CNNSA. CN ; Cāṇakya-nīti-sāra-saṅgraha. Ed. by P. Adityarāma Bhaṭṭācārya, 2nd, ed. Vedic Press. Allahabad, 1890.

- CNP I CN ; MS. No. 17072-3(A) in the Université de Paris. Institut de Civilisation Indienne.
- CNP II CN ; MS. No. 17072-1 (B) in the Université de Paris. Institut Civilisation Indienne.
- CNPh. CN ; MS. No. 1566 in the University of Pennsylvania Library. Philadelphia. Pa.
- CNPN. CN ; MS. Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale. Paris.
- CNR. CN ; Rājāprasasthi Cāṇakya-ślokāḥ. Calcutta 1869-72.
- CNS. CN ; Cāṇakya-nīti-vyavahāra-sāra-saṅgraha. Ed. with Marāṭhī translation by G. S. Sardesai, Kolhapur : Poona, Oriental Series. 71.
- CNŚ. CN ; Cāṇakya-ślokāḥ...Ed. by Śrīnāma Śāstri Bhaṭṭācāryya. Ghosh Press. Calcutta 1819.
- CNŚA. CN ; Cāṇakya-ślokāḥ...Beṅgālī translation...by Akṣayakumāra Vidyāvinoda, 5th, ed. Dāsa Gupta & co. Calcutta, 1913.
- CNSap CN ; Cāṇakya-Saptati. Ed. by K. V. Sarma. Viśveśvaranand Indological Series, Vol. XXXII.
- CNSB. CN ; Cāṇakya-ślokāḥ, with Vaṅga padyānuvāda. New Press, Calcutta, 1261 (1853-4).
- CNŚC. CN ; Cāṇakya-śloka-saṅgraha...Publ. by Tārā-prasanna Mṛtyunjay, Calcutta, 1915. *Also* Cāṇakya-śloka-saṅgraha ... śrī N. C. Caṭṭo-pādhyāyā. Rudra Printing Press, Calcutta, 1918.
- CNŚCV. CN ; Cāṇakya-ślokāḥ Saṁvāda-jñāna-ratnākara Press, Calcutta, 1877.
- CNŚf. CN ; Cāṇakya-ślokāḥ ... Saṁvāda-jñāna-ratnākara Press, Calcutta, 1885.

- CNŚK. CN ; Cāṇakya-ślokāḥ. New Sanskrit Press, Calcutta, 1887.
- CNŚL. CN ; Aṣṭottara-śata-Cāṇakya-ślokāḥ. Lakṣmī Printing Works, Calcutta, 1322.
- CNŚI. CN ; Cāṇakya-śloka-saṅgrahā, with Hindī translation in prose and poetry by Śrī Nārāyaṇa-candīa Caṭṭopādhyāya, Rudra Printing Press, Calcutta, 1918.
- CNŚIB. CN ; CNŚ.
- CNŚIC. CN ; Cāṇakya-ślokāḥ. Saṁvāda-jūṇa-ratnākara Press, Calcutta, 1929 (1872).
- CNŚIK. CN ; Cāṇakya-ślokāḥ, with Beṅgālī transl. by Kālīkaṇṭha Kāvya-tīrtha-Vasāka Press. Calcutta, 1912.
- CNŚIV. CN ; Cāṇakya-ślokāḥ, with Beṅgālī transl. by Vijayakṛṣṇanātha. 2nd ed. Gṛīṣa Printing Works. Calcutta, 1320 (1914).
- CNŚM. CN ; Cāṇakya-ślokāḥ, with transl. in Beṅgālī. New Sanskrit Press. Calcutta, 1885.
- CNŚPK. CN ; Cāṇakya-śataka, with Beṅgālī transl. by Prasannakumāra Śāstri. Bhaṭṭācāryya. Shastra-prachar Press. Calcutta, 1316 (1909).
- CNSR. CN ; Cāṇakya-sāra...with Beṅgālī transl. by Śaśibhūṣaṇa Kāvya-ratna...2nd ed. Sūrya Press. Calcutta, 1319 (1912).
- CNSS. CN ; Cāṇakya-sāra-saṅgraha...Dharma Prakash Press, Bankipore, 1885.
- CNŚT. CN , Cāṇakya-śataka, with Beṅgālī transl. in verses ... by Rājakumāra Chakravartī. Svārṇa Press, Dacca : Calcutta, 1319 (1912).
- CnT. etc. See below.

CNTC. CN ; Sa-ṭika-Cāṇakya-śloka-śataka ... by
Īśvarachandra Śarma Śāstri ... Devendra-
nātha Āyurveda-śāstri-vidyāratna-jyoti-
bhūṣaṇa ... Calcutta, 1857 (1935).

CNT IV. CN ; MS. No. 5119, as quoted in CKr. as TjD.

CNW. CN ; A. Weber, Über 100 Sprüche des Cāṇakya.
In Monatsberichte der kön. Preuss. Aka-
demie der Wissenschaften zu Berlin aus
dem Jahre 1864. Berlin, 1865, pp. 400-31.

CnT. Note-book MSs.

CnT I. CnT ; MS. No. 5031, as quoted in CKr. as TjA.

CnT II. CnT ; MS. No. 5117, as quoted in CKr. as TjB.

CnT III. CnT ; MS. No. 5118, as quoted in CKr. as TjC.

CnT V. CnT ; MS. No. 5120, as quoted in CKr. as TjE.

CnT VI. CnT ; MS. No. 5121, as quoted in CKr. as TjF.

CnT VII. CnT ; MS. No. 5122, as quoted in CKr. as TjG.

CPS. Vṛddha-Cāṇakya. Ed. by Pt. Śrī Rāma Śāstri,
Calcutta, 1777.

Cr. } Cāṇakya-Nīti Text-Tradition (Cāṇakya-Nīti-
C reconstructed } śākhā Sampradāya) in two volumes—Volume I,
part I, the Vṛddha-Cāṇakya, *textus ornatior*
(CVr), the Vṛddha-Cāṇakya, *textus simplicior*
(Cvr), the Cāṇakya-nīti-śāstra (Cnr), and the
Cāṇakya-sāra-saṃgraha (CSr) versions ; volume
I part II the Laghu-Cāṇakya (CLr) and the
Cāṇakya-rāja-nīti-śāstra (CRr) versions ; Vol. II
the Ur-text. Six versions of collections of Cāṇa-
kya maxims reconstructed and critically edited,
for the first time, with introductions and variants
from original manuscript, all available printed
editions and other materials by Ludwik Stern-
bach. Vishveshvaranand Vedic Research In-
stitute, Hoshiarpur 1963-4. Viśveśvaranand
Indological Series XXVII, XXVIII, XXIX.

- CR. Cāṇakya-rāja-nīti-śāstra version.
- CR. Cāṇakya-rāja-nīti-śāstra version (reconstructed).
See Cr.
- CRB. CR ; MS. sansk. f. 15 in the Bodleian Library, Oxford.
- CRBh I. CR ; MS. No. 347 of 1892-95 in the Bhandarkar Oriental Research Institute Collection, Poona.
- CRBh II. CR ; MS. No. 348 of 1892-95 in the Bhandarkar Oriental Research Institute Collection, Poona.
- CRC. CK ; Cāṇakya-rāja-nīti-śāstra. Ed. by Pt. Īśvara Chandra Śāstri. Calcutta Oriental Series, Calcutta, No. 2.
- CRCa I. CR ; MS. Add. 2525 in the University Library, Cambridge.
- CRCa II. CR ; MS. Add. 1040 in the University Library, Cambridge.
- CRP. CR ; MS. No. 1559 in the Library of the Pennsylvania University, Philadelphia. Pa.
- CRT. Cāṇakya-rāja-nīti-śāstra. Ed. by Suniti Kumar Pathak. Viśva Bhārati Annals, Vol. VIII. Santiniketan, 1958.
- CS. Cāṇakya-sāra-saṅgraha version.
- CSr. Cāṇakya-sāra-saṅgraha version (reconstructed).
See Cr.
- CSB I. CS ; MS. or. fol. 598 in the Universitätsbibliothek, Tübingen.
- CSB II. CS ; MS. or. fol. 599 in the Universitätsbibliothek, Tübingen.
- CSBD. CS ; Bodhi Cāṇakyam athavā Cāṇakya-sāra-saṅgrahaḥ...by Bh. C. Dutt. Calcutta, 1888.

- CSC I. CS ; MS. Add. 1539 in the University Library, Cambridge.
- CSC II. CS ; MS. Add. 1346 in the University Library, Cambridge.
- CSJ. CS ; MS. belonging to the Australian National University, Canberra, formerly to Professor J. W. de Jong, Leiden.
- CSLd. CS ; MS. Cod. or. 8857 ; Lub/D 122 in the University Library, Leiden.
- CV. Vṛddha Cāṇakya, *textus ornatior* version.
- CVr. Vṛddha Cāṇakya, *textus ornatior* version (reconstructed) See Cr.
- Cv. Vṛddha Cāṇakya, *textus simplicior* version.
- Cvr. Vṛddha Cāṇakya, *textus simplicior* version (reconstructed) See Cr.
- CvA. Cv ; Rāja-nīti of Cāṇakya. Agra, 1920.
- CvGt. Cv ; MS. Cod. ms. sanscr. 64 in the Niedersächsische Staats—und Universitätsbibliothek, Göttingen.
- CvH. Cv ; MS. No. H 250 in the Harvard University Library, Cambridge, Mass.
- CvI. Cv ; MS. No. 2411 in the Library of the India Office, London.
- CvL I. Cv ; MS. A 445 in the Karl-Marx Universität, Universitätsbibliothek Leipzig.
- CvL II. Cv ; MS. A 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
- CvLd. Cv ; MS. Cod. Or. 8859 : UB/123 in the University Library, Leiden.
- CvP IV. Cv ; MS. No. 17072-4 (D) in the Université de Paris. Institut de Civilisation Indienne.
- CvP V. Cv ; MS. No. 17072-5 (E) in the Université de Paris. Institut de Civilisation Indienne.

- CvŚ. Cv ; Śoḍaśa-Cāpakya...with Hindī commentary by Bhāvanādāsa. Ed. by Paṇḍita Śrī Dhara Śiva Lal. Jñāna-Sāgara Press. Bombay, Samvat 1932.
- CvTb. Cv ; MS. or. fol. 1037 in the Universitätsbibliothek, Tübingen.
- CvW. Cv ; MS. Walker 205c in the Bodleian Library, Oxford.
- Dh. Dharmakośa, Ed. by Lakṣmaṇaśāstri Jośi, Prajñāpāṭha-śāla-maṇḍala-granthamālā Wai, 1937-47.
- DhN (P) The Dhammanīti in "Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti Literature of Burma" by J. Gray Truebner and Co., London, 1885. (Pala).
- GhN. Ghaṭṭakarpara's Nītisāra. In KSH 504-506
- GP. Garuḍa-purāṇa. Ed. by Jivānanda Vidyāsāgara Calcutta, 1890.
- GPy. Garuḍa-purāṇam ... paṇḍitavaraśrīyuktapañcānanatarkaratnena sampālitaṃ Śrīyuktavīrasīmhaśāstriṇā Śrīyuktadhirānandakavyanidhinā ca pariśodhitam. Calcutta, 1890.
- H. Hitopadeśa
- HC. Hitopadeśa, or salutary instruction, in the original Sanskrit, Dasa Cumara Charita, abridged by Appayya. Three Satcas or centuries of verses, by Bhartri Hari. Edited by H. T. Colebrooke. Serampore, 1904.
- HDh. Halāyudha's Dharmaviveka in KSG. 1381.
- HH. The Hitopadeśa in the Sanskrit language. London Library East-India House, 1810
- HJ. Hitopadeśa : The Sanskrit Text with a grammatical analysis alphabetically arranged by

F. Johnson ; Second edition. Hartford-London, 1864.

- HK. The Hitopadeśa of Nārāyaṇa. Ed. with a Sanskrit commentary and notes in English by M. R. Kale. Fifth edition, Bombay, 1924.
- HM. The Hitopadeśa, Sanskrit text. Vol. I first book, Vol. II second, third and fourth books. Edited by Max Müller. London, 1865.
- HN. Nārāyaṇa, Hitopadeśa nach der nepalesischen Handschrift N neu herausgegeben von Heinrich Blatt. Berlin, 1930.
- HOS. Harvard Oriental Series.
- HP. Hitopadeśa by Nārāyaṇa. Edited by Peter Peterson. BSS 33. Bombay, 1887.
- HS. Hitopadesas id est Institutio Salutaris. Textum codd. mass. collatis recensuerunt, interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I : textum sanscritum tenens. Pars II : commentarium criticum tenens. Bonnae ad Rhenum, 1831. typis regiis. Prostat apud Eduardum Weber, bibliopolam Bonnensem.
- IS. Indische Spruche, Sanskrit and Deutsch herausgegeben von O. Böhtlingk. Zweite vermehrte u. verbesserte Ausgabe. I-III. St. Petersburg, 1870-3.
- JS. The Sūktimuktāvalī of Bhagadatta Jalhana. Ed. ... by Embar Krishnamāchārya. Baroda, 1938. GOS, 82 Also MS. BORI 1424 of 1887-91. An anonymous Jain "Subāṣitā-

vali", dated Samvat, 1673, as quoted in BhŚ.

- JSS. The Journal of the Siam Society, Bangkok.
- JSV. Subhāsitāvali. MS. BORI 1425 of 1857-51 fol. numbered 241-347, as quoted in BhŚ.
- KK. Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara, Rājadharmakāṇḍa. GOS. 100.
- KṣB. The Bṛhatkathāmañjarī of Kṣemendra. Edited by ...Paṇḍit Śivadatta...and Kāśināth Pāṇikaraṅg Parab. KM. 69. Bombay, 1901. *Also* : Der Auszug aus dem Pañcatantra in Kṣemendras Bṛhatkathāmañjarī. Einleitung, text, Übersetzung und Anmerkungen von Leo von Mañkowski.....Leipzig, 1892
- KSG. Kāvya-saṅgraha. Ed. by Jivānanda Vidyāsāgara. Third Edition. Sarasvatī Press, Calcutta, 1888.
- KSH. Kāvya-saṅgraha. A Sanskrit Anthology. Ed. by Dr. J. Haeberlin, Calcutta, 1847.
- KSS. Kathāsaritsāgara. Ed. by H. Brockhaus. AKM. 2.5.
- LN (P). The Lokanīti in "Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti Literature of Burma" by J. Gray, London, Trübner and Co., 1886. (Pāli) and in JASB 47. Part I, Calcutta, 1878 p. 239 sqq.
- MBh (Bh). Mahābhārata. Poona critical edition. Bhandarkar Oriental Research Institute. Poona, 1933—
- MBh(C). Mahābhārata. Calcutta edition. Royal Asiatic Society. Calcutta, 1834-9.
- MBh (R). Mahābhārata. Ed. by Pratāpa Candra Roy. Third edition. Calcutta, 1886-8.

- MK (MKS). The Mādhavānalakathā...by Dr. P. E. Pavolini, IX International Congress of Orientalists, London, I, pp. 430-53. *Also* : Die Strophen der Mādhavānalakathā...von Hermann Schöhl, Halle c. d. S, 1914 (MKS).
- NKy(B). Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17 of 1860, p. 252 sqq.
- NM (T). Nītiśāstra of Maśūrākṣa, Tibetan and Sanskrit with an Introduction in English, by Sunitikumar Pathak. Viśva Bhārati Annals Vol. X. Santiniketan, 1961. (Tibetan).
- NPR Tha Nārada-Pañca-Rātra... .. Edited by Rev. K. M. Banerjea. Bibl. Ind. 38. Calcutta, 1865.
- NS. The Neetisunkhulun... ..by Mahārāja Kalec Krishnan Bahadur of Shobabazar. Serampore, 1831.
- NT. Nītiśāstra in Telugu, as quoted in IS.
- NV. Nītivākyāmrta by Somadevasūri. Edited by Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. 1922.
- P- Pañcatantra.
- PdP. Padma-purāṇa.
- PM. Eine vierte Jaina-Recension des Pañcatantra (Meghavijaya) von J. Hertel. ZDMG. 57. p. 639 sqq
- PN. Pañcatantra. Nepālī text, as quoted in PS. LXXXIX, PT. I. 153 ; 104-26 and PRE 2, 192 sqq.
- PO. The Poona Orientalist, Poona.
- PP. The Pañchatantra. A collection of Ancient Hindu Tales in the recension, called Pañcākhyānaka... .. of Pūrṇabhadra. by

- J. Hertel. HOS. 11-2. Cambridge, Mas., 1908-12.
- PRE. The Pañcatantra I-V. The text in its oldest form. Ed. ... by F. Edgerton. Poona, 1930. *Also*: The Panchatantra reconstructed ... by F. Edgerton I-II AOS 2-3. New Haven, 1924.
- PS. Das südliche Pañcatantra. Sanskrit text der Recension β mit den Lasarten der besten HSs. der Recension α ; herausg. von J. Hertel; Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss. XXIV. 5. Leipzig. 1906.
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- Pts. Pañchatantra (*textus simplicior*), Edited with notes by F. Kielhorn (I) and G. Bühler (II-V), Bombay Sanskrit Series 1, 3, 4. Bombay, 1891-6
- PtsK. Pantschatantrum, sive quinquепartitum de moribus exponens ... Edidit ... Io. Gedofr. Ludov. Kosegarten ... Pars prima, textum

sanscritum simpliciore tenens. Bonnae ad Rhenum 1848.

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- R (G). Rāmāyaṇa, poema indico di Valmici. Testo sanscrito secondo i codici manoscritti della scuola Gauḍana per Gaspare Gorresio ... 5 vols. ; Parigi, 1843-50.
- R (R). Śrīmadvālmīkirāmāyaṇam. Published by N. Ramaratnam. M. L. J. Press, Mylapore, Madras, 1958.
- RRK. Rājanīti-ratnākara...Ed. by Caṇḍeśvara. Bihar and Orissa Research Soc. Patna, 1936.
- ŚB. The Budhabhūṣaṇa of King Śambhu. Edited by H. D. Velankar. Gov. O. S. ; C. 2 Poona, 1926.
- SHV. Subhāṣitahārāvali of Harikavi. MS. BORI 92 of 1883-84, as quoted in BhŚ.
- SK. Subhāṣitaratnakōśa of Bhaṭṭaśrīkrāṇa. MS. BORI 93 of 1883-84, as quoted in BhŚ.
- SKDr. Śabdakalpādruma I-V, CHSS 93.
- SKG. Subhāṣitakhāṇḍa of Gaṇeśabhaṭṭa. Rājapūr, as quoted in BhŚ.
- SL. Subhāṣitaślokaḥ. MS. BORI 324 of 1881-82, as quoted in BhŚ.
- SLP. Śrīṅgarālāpa. MS. BORI 92 of 1883-84, as quoted in BhŚ.
- Ślt (OJ) Slokāra, an Old Javanese didactic text. Edited and annotated by Sharada Rani, Dvīpāntara-piṭaka being the Indonesian Collection in the Series of Indo-Asian Literature forming the Śatapitaka. Vol. 2. International Academy of Indian Culture, Delhi, 1957, (Old Javanese).

- SM. Jain Anthology. MS. BORI 1396 of 1884-87, as quoted in BhŚ.
- SMV. Subhāṣitamuktāvali. MS. BORI 819 of 1885-82, as quoted in BhŚ.
- SN (P). The Suttavaḍḍananāṭi in "Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti Literature of Burma" by J. Gray, Truebner and Co., London. 1886 (Pālī).
- ŚP. The Paddhati of Śārngadhara, a Sanskrit anthology. Edited by Peter Peterson...Vol. I. BSS. 37. Bombay, 1888.
- SRBh. Subhāṣita-ratna-bhāṇḍāgāra. Enlarged and re-edited...by Nārāyaṇa Rāma Āchārya Kāvya-tīrtha. 8th edition. Nīṇaya Sāgana Press. Bombay ; 1952.
- SRHt. Sūktiratnabhāra of Sūrya. Ed. by K. Sāmbaśiva Śāstri. Trivandrum Sanskrit Series CXXI. Śrī Citrodayamañjari XXX, Trivandrum, 1938.
- SRK. Subhāṣitaratnākara. A collection of witty and epigramatic sayings in Sanskrit. Compiled and edited...by Kṛṣṇa Śāstri Bhāṭavadekar. Bombay, 1872.
- SRN (T). Sa-skye legsibcad. Subhāṣita-ratna-nidhi. W. L. Campbell, Ost-Asiatische Zeitung, Neue Folge 2 of 1925 ; pp. 31-65 ; 159-185. (Tibetan and Mongolian).
- SSD. Subhāṣita-suradruma of Keḷadi Basavappa Nāyaka. MS. BORI 228 of the later additions, as quoted in BhŚ.
- SSkr. Saṁskṛta-pāṭhopakāra. Calcutta, 1761, as quoted in IS.
- SS (OJ) Sāra-samuccaya in Śata-piṭaka Series 24. Ed. by Dr. Raghu Vīra. New Delhi, 1962. (Old Javanese).

- Sto. Der Textus ornatior der Śukasaptati. Kritisch herausgegeben von Richard Schmidt. A BayA 21. Abth. 2. 1898-9.
- Śts. Die Śukasapatati, textus simplicior, herausgegeben von Richard Schmidt. AKM 10. 1. Leipzig. 1893.
- SuB. Śrīsūktāvalī. Codice Indiano, edito dal Dre E. Bartoli. Napoli, 1911.
- Subh. Subhāṣitāṇḍava, as quoted in IS.
- Śuk. Śukasaptati.
- SuM. Subhāṣitamuktāvalī. Ed. by R. N. Dandekar. University of Poona, 1962.
- TP M. W. Carr, A Collection of Telugu Proverbs translated, illustrated and explained together with some Sanskrit Proverbs printed in Devanāgarī and Telugu characters. Madras, 1868.
- VC. Vikrama's Adventures, or the thirty-two tales of the throne.....Edited in four...recensions : Southern (VCsr.), Metrical (VCmr.), Brief (VCbr.), Jainistic (VCjr.) ; also sections from Vararuci's recension ... and translated into English ... by Franklin Edgerton ... 2 vols. HOS, 26, 27. Cambridge, Mass, 1926.
- Vet. Die Vetālapañcaviṃśatikā in den Recensionen des Śivadāsa und eines Ungennannten mit kritischem Commentar. Herausgegeben von Heinrich Uhle. AKM. 8. 1. Leipzig.
- VP. Padyataraṅgiṇi of Vrajanātha, as quoted by N. A. Gore in PO. 11. 46-56.
- VRR. Vīramitrodaya by Mitra Miśra, Vol. VI, Rājānīti-ṇīpakāśa. ChSS., 1916.

VS. The Subhāṣitāvali of Vallabhadeva. Edited by
Peter Peterson ... BSS 31. Bombay, 1880.

Vyās (C). Vyāsakāraya. In Sanskrittexte aus Ceylon
herausg. von H. Bechert. München, 1962

CRCa II : 1 ; GP : 1.108, 1 ; C reconstructed : 1652 ; CRT : —

Other sources :—

CRCa II :	GP :	C reconstructed :	Other texts :
नीतिसारं प्रवक्ष्यामि सर्वशास्त्रार्थनिश्चितं राजादिभ्यो हितं पुण्यम् आयुरारोग्यदायकम्	नीतिसारं प्रवक्ष्यामि अर्थशास्त्रादिसंश्रितम् राजादिभ्यो हितं पुण्यम् आयुः स्वर्गादिदायकम्	नीतिसारं प्रवक्ष्यामि अर्थशास्त्रादिसंश्रितम् राजादिभ्यो हितं पुण्यम् आयुः स्वर्गादिदायकम्	

CRCa II : 2 ; GP : L.108, 2 ; C reconstructed : 2032 ; CRT : —

Other sources : IS 6771 ; ŚKDr *ad* नीतिसार.

CRCa II : GP : C reconstructed : Other texts :

सद्भिः संगं प्रकुर्वीत
सिद्धिकामः सदा नरः
नासद्भिरिहलोकाय
परलोकाय चाहितम्

सद्भिः सङ्गं प्रकुर्वीत
सिद्धिकामः सदा नरः
नासद्भिरिहलोकाय
परलोकाय चाहितम्

सद्भिः सङ्गं प्रकुर्वीत
सिद्धिकामः सदा नरः
नासद्भिरिहलोकाय
परलोकाय चाहितम्

नासद्भिरिहलोकाय IS ;
चाहितम् 19

CRCa II : 3 ; GP : 1.108, 3 ; C reconstructed : 915 ; CRT : 1.6
 Other sources : CRr 1.8 CRP 1.8, CRB 1.8, CRBh I 1.8, CRBh II 1.8, CRC 1.8).
 CNG 7, CNP II 137, CPS 3.8, CM 145.

CRCa II :	GP :	C reconstructed :	Other texts :
वज्रयेज्जडसंवादं	वर्जयेत्क्षुद्रसंवादं	वर्जयेत्क्षुद्रसंवादम्	क्षुद्रविवादम् CRT; क्षुद्रसंवादनम् CRr ; क्षुद्रसंवासम् CNPII
अहष्टस्य च दर्शनं	दृष्टस्य चैव दर्शनम् अद्वयस्य तु (GPY)	अहश्यस्य च दर्शनम्	अनिष्टस्य CNP II, CNG
विरागं सह मित्रेण संप्रीतिशत्रुभाविनां	विरोधं सह मित्रेण संप्रीति शत्रुसेविनां	विवादं सह मित्रेण प्रीति च सह शत्रुभिः	विरोधं CRT; मित्रैश्च CRB ; संप्रीति CRT ; दूरतः परिवर्जयेत् CNP II, CNG

<p><u>CRCa II : 4 <i>ch/ad</i> :</u> GP : 1.108, 12 ; C reconstructed : 169 ; CRT : 1.7</p> <p>Other sources : CRr 1.17 (CRP 1.18, CRB 1.16, CRBh I 1.18, CRBh II 1.18, CRC 1.18) ; CSr 1.6 (CSBD 6, CSB I 6, CSJ 1.6, CSC I 1.6, CSC II 6, CSB II 6, CSLd 1.6) CNP II 116, CNI I 20 <i>ba/ad</i>, CNG 12, CPS 4.10, (Cf CNr 56). IS 1183, Subh 117.</p>			
CRCa II :	GP :	C reconstructed :	Other texts :
उत्तमैः सह सांगत्यं	उत्तमैः सह साङ्गत्यं	उत्तमैः सह सांगत्यं	उत्तमैः CRBh I ; गुणिभिः (०भिः) भीः ०भिः) CSr सह संपर्कैः (०कैः ०क) CSr ; साह ONi I, <u>सङ्गं च</u> CRr ; सांकथा CP ; ONII, Subh. पण्डितैः <u>or</u> पण्डितैः CS (var) ; संकथा CS (var), Subh ; <u>संकथा</u> CS (var) ; सक्तथाः (सक० CS [var]) CR (var). अनुबधैः CRBh I ; कुलिभिः (०लीभी ; ०भिः) [अ०] CS ; मित्रत्वं CS (var). न च SuBh ; ०सीदती CS (var) ; ONII
पण्डितैः सह संकथा	पण्डितैः सह सक्तथाम्	पण्डितैः सह संकथाम्	
अलुबधैः सह मित्रत्वं	अलुबधैः सह मित्रत्वं	अलुबधैः सह मित्रत्वं	
कुर्वाणो नैव सीदति	कुर्वाणो नावसीदति	कुर्वाणो नावसीदति	

CRCa II : 5 ; GP : 1.108, 14 ; C reconstructed : 649 ; CRT : 1.11
 Other sources : CRr 1.19 (CRP 1.20, CRB 1.18, CRBh I 1.20, CRBh II 1.20 CRC 1.20 ;
 CNF 43, CNN45, CNPh 91, CNi I 133, CNG 13, CNT IV 154, CNM 152, CNMN 118, CPS4.11 ;
 H (HJ 3.101, HM 3.98, HP 3.96, HN 3.96, HK 3.98, HH 88.14-5, HC 117.13-4), BhŚ 598 ;
 ŚP 1307, VS 2705, SuM 23.42, ŚRHe 192.54, NV ad 27.9 (ascribed to C) and ad 29.76 (ascribed
 Śukra), SRBh 156.152, SRK 281.8, IS 3988, TP 432, SA 37 5, SHV f. 92 b 22, SK 6.198,
 SL f 46 a, JSV 99.1 SKG 1.5,
 LN(P) 79, DnN(P) 107, NKy(B) 109, Sk(OJ) 51.

CRCa II :	GP :	C reconstructed :	Other texts :
परोपि हितवान् वंधुरः	परोऽपि हितवान् वंधुरः	परोऽपि हितवान् वंधुरः	हि हितो H (var) ; अपि हितः CNNi ; हितवाङ् CRBh II, GPy ; वंधु (०न्धुः CNM), CRBh I, CNPh, CNM अहितपरः CNPh, NV ad 29 ; स्वयम् [प०] CNN ; वंधुं चाहितवान्परः CNNi ; अहिता CRBh I ; देहजा CRBh I ; व्याधितो लेके [दि०] CNi I ; व्यधिः (०धि) CNBh, CNM. अरण्यम CNN ; क्षेत्रजम् [आर०] CNG ; आरुण्यम् CPS.
बंधुरप्यहितः परः	बंधुरप्यहितः परः	बंधुरप्यहितः परः	
नहितो देहजो व्याधिर्	अहितो देहजो व्याधिर्	अहितो देहजो व्याधिर्	
हितमारण्यमौषधं	हितमारण्यमौषधम्	हितमारण्यमौषधम्	

CRCa II : 6 ; GP : 1.108, 15 ; C reconstructed : 1043 ; CRT : 1.12 <i>ad</i> and 1.13 <i>ad</i>			
Other sources : CRr 1.21 (CRP I 1.21, CRBh II 1.22, CRC 1.22)			
CNI I 234, CNG 14, CnT II 25.2, CnT VII. 7, CPS 5.12, (cf. CVr 2.4, Cvr 2.4, CSr 2.7			
IS 6836, TP 477, NT 37.			
CRCa II :	GP :	C reconstructed :	Other texts :
स वंशुयौ हिते रक्तः	स वंशुयौ हिते युक्तः	स वंशुयौ हिते युक्ते	स CRBh I; या CRBh I; ये CNI I; हितं CRC, CRT, CPS; हितेषु (हतेः NT) स्यात् CNG, NT, TP; युक्ते CRBh I; रस CNI I यत्र CRC; यस्य CRBh I; पुत्र CRT, CPS
स पिता यस्तु पोषकः	स पिता यस्तु पोषकः	स पिता यस्तु पोषकः	स सखा यत्र विद्यासः CNG, TP, NT; यस्तु CRBh I; विद्यासः CRT, CNI I जीव्यते CRT; जीयति CRBh I; निर्व्रति CRC, CPS; सा भार्या यत्र निर्व्रति CNI I, NT, TP
स मित्रं यत्र विद्यासः	तन् मित्रं यत्र विद्यासः	तन् मित्रं यत्र सद्भावः	
स देशो यत्र जीव्यते	स देशो यत्र जीव्यते	स देशो यत्र जीवति	

CRCa II : 7 ; GP : 1.108, 23 ; C reconstructed : 1850 ; CRT : 1.19

Other sources : CRC 1.39

CRCa II :	GP :	C reconstructed :	Other texts :
यस्य भार्याश्रितान्यत्र	यस्य भार्याश्रितान्यत्र	या तु भार्या सदा दुष्टा	या तु भार्या सदा रुष्टा CRT ; यस्य CRC, OPS
परवेश्माभिः काक्षिणो कुक्रिया त्यक्तलज्जा च सा जरा न जरा जरा	परवेश्माभिः काक्षिणो कुक्रिया त्यक्तलज्जा च सा जरा न जरा जरा	परवेश्माभिकाक्षिणो कुवेला त्यक्तलज्जा च सा जरा न जरा जरा	भिंगासिनी CRC, OPS

CRCa II 8,	GP 1 108, 24,	C reconstructed 1849,	CRT 1 21
Other sources.	CnI 1 156, CnT II 167, CNT III 7 b 3	C reconstructed.	Other texts
CRCa II.	GP	C reconstructed.	Other texts
<u>यस्य भार्या गुणज्ञा च</u> <u>भर्तारमनुगामिनी</u> <u>अल्पाहारेण सन्तुष्टा</u> <u>सा श्रिया न श्रिया श्रिया</u>	<u>यस्य भार्या गुणज्ञा च</u> <u>भर्तारमनुगामिनी</u> <u>अल्पाल्पेन तु सन्तुष्टा</u> <u>सा प्रिया न प्रिया प्रिया</u>	<u>या तु भार्या गुणज्ञा च</u> <u>भर्तारमनुगामिनी</u> <u>अल्पाल्पेन तु सन्तुष्टा</u> <u>सा रमा न रमा रमा</u>	<u>यस्य CnI I</u> <u>भर्तारमनुवर्त्तिनी CnI I</u> <u>अस्ति नास्ति सदा दुष्टा CnI I</u> <u>सा श्रि न श्रिया श्रिय CnI I (8101)</u>

CRCa II 9, GP 1108, 25, C reconstructed 477, CRT 122
Other sources CRr 140 (CRP 143, CRB 138, CRBh I 144, CRBh II 145, CRC 145), CVr 15, Cvr 15 (Cv§ 15, CvA 15, CvW 15, CvP IV 15, CvP V 15, CvTb 15, CvTb 15, CvH 15, CvL 15, CvL I 15, CvL II 15, CvLd 15), CN 41 (CN ₂ 41, CNb 43, CNŚA 41, CNŚM 37, CNNSA 36, CNS 41, CNSR 41, CNŚI 43, CNŚC 43, CNŚIK 41, CNŚIV 42, CNŚK 40, CNŚLI05, CNŚPK 35, CNŚT 38, CNNM 35, CNS 47, CNW 7, CNF 8, CNPN 3, CNL 3, CNPh 3, CNP II 162, CNI I 111, CNG 18, CNT IV 156, CNSap 7, CNI II 4), CnT II 16
H (HJ 2120, HS 2115, HM 2121, HP 2 107, HN 2106, HK 2119, HH 617—8, HC 80178), cf PIsK 1235 <i>ad</i>
SRBh 15511, SRHt 19258, SRK 22321, VP 95, IS 2891, Subh 174
LN(P) 126, DhN(P) 179, NKy(B) 154

CRCa II	GP	C reconstructed	Other texts
दुष्टा भार्या शठ मित्र	दुष्टा भार्या शठ मित्र	दुष्टा भार्या शठ मित्र	यित्ते CVLd
भृत्याश्चोत्तरदायकाः	भृत्याश्चोत्तरदायक	भृत्यश्चोत्तरदायक	भृत्याश्चान्तरसायका SRHt ‘हंकारस्युत IS (adI), ‘दायका’ CNSap, Cv (var) HS, HH. ‘दायकाम् IS, ‘का CVs. सर्पयुक्ते गृहे वासो PTSK वासो CVLD, सृत्युरेव ORP
ससर्पे च गृहे वासो सृत्युरेव न सशयः	ससर्पे च गृहे वासो सृत्युरेव न सशयः (सृत्युरेव GPYI printing error)	ससर्पे च गृहे वासो सृत्युरेव न सशयः	

CRCa II : 10 ;	GP : 1 109, 1 ;	C reconstructed : 142 ;	CRT : 2.1
Other sources : CR 2.1 (CRP 2.1, CRB 2.1, CRBh I 2.1, CRBh II 2.1, CRC 2.1) ; CVr 1.6 ; Cvr 1.6 (CvS 1.6, CvA 1.6, CvW 1.7, CvP IV 1.6, CvP V 1.6, CvGt 1.6, CvTb 1.6, CvH 1.6, CvL 1.6, CvL I 1.6, CvL II 1.6, CvLd 1.6), CNr 27 (CNa 27, CNb 29, CNsA 27, CNNSA 23, CNSA 11, CNSR A 11, CNsLK 27, CNsPK 24, CNsT 25, CNNM 68, CNS 12, CNW 8, CNF 45, CNPN 7, CNI II 21, CNPh 4, CNI I 95, CNG 19, CNT IV 195, CNSap 8), CPS 1951.			
Mn 7.213, MBh (MBh (Bh) 5.37, 17 and <i>ad</i> 1.146, 26 [1614*1.2], MBh (R) 5.38, 18 and 1.160, 27, MBh (C) 5.1315 and 1.6169), P (Pts 1.356 and 3.86), H (H) 1.43, HS 1.36, HM 1.41, HP 1.31, [cf. 3.122a], HN 1.31, HK 1.42, [cf. 3.126a], HH 12 15-6, HC 17.1-2), VC (VCsr 12.1, VCjr 20.1), Vet 19.16, Ss 321, 12-13, MKS 106, HDh 14. cf. BhPr 198)			
VRR 413.2-3, RRR 31.16-7, KK 142.12 Shh., Dh 3.1978, SRBh 161.348, IS 958			
NM(T) 3.5.			

CRCa II :	GP :	C reconstructed :	Other texts
आपदर्थे धनं रक्षेद्	आपदर्थे धनं रक्षेद्	आपदर्थे धनं रक्षेद्	आपदर्थे CRr (but CRT as here), CN, MBh (Bh). MnJ, MnL HP, HN, HE, VCsr (VJEND in VC-r as here), Sto, BhPr, HDh VRR, SRBh; <u>रक्ष्यं</u> CR (but CRT as here). <u>रक्ष्या</u> VRR
वारान् रक्षेद्वनैरपि	वारान् रक्षेद्वनैरपि	वारान् रक्षेद्वनैरपि	

आत्मानं सवतो रक्षेद्	आत्मानं सततं रक्षेद्	आत्मा तु सर्वतो रक्ष्यो CRR (also CRT); सर्वतो VRR, M, in MnJ; सर्वदा MnJh (notes), G in MnJ; तु तथा Nd in MnJ, MnJh (notes)
दौरैरपि धनैरपि	दौरैरपि धनैरपि	रक्षेद्युत्रदार HN; पशुदारैः IS; अपीति RRR

CRCa II 11	GP 1 109, 3, C reconstructed 91, CRT 23	C reconstructed 91, CRT 23	Other texts
Other sources	CRr 2 6 (CRB 2 7, CRBh II 2 5, CRC 2 5), CNG 281, CPS 33 24	VS 3163, SRHt 228 8, SRBh 66 20	
CRCa II	GP	C reconstructed	Other texts
वर हि नरके वासो न च दुरचरिते गृहे	वर हि नरके वासो न तु दुरचरिते गृहे	वर हि नरके वासो न तु दुरचरिते गृहे	च CRT, CRC, CPS, दुर्विहिते SRHt
नरकात्क्षीयते पाप कुण्डहात्र (हात्र) निवर्त्तयेत्	नरकात्क्षीयते पाप कुण्डहात्र निवर्त्तयेत्	नरकात्क्षीयते पाप कुण्डहात्र निवर्त्तयेत्	कुण्डहात्र भिवर्धते SRHt (CRT as C reconstructed)

rCa II : 12 ; GP : 1.109, 4 ; C reconstructed : 365 ; CRT : 2.4
 other sources : CRr 2.9 (CRP 2.10, CRB 2.10, CRBh I 2.10, CRC 2.10), Cvr 1.8, (Cv§ 1.8, CvA1.8, CvW 1.9,
 CvP V 1.8, CvGt 1.8, CvTb 1.7, CvH 1.8, CvI 1.8, CvL I 9, CvL II 1.8, CvLd 1.8), CNr 30 (CNa 30,
 CNb 32, CNŠA 30, CNŠM 27, CNNSA 26, CNŠ 1.8, CNSR 108, CNŠI 98, CNŠC 98, CNŠIK 30, CNŠIV 31,
 CNŠK 31, CNŠL 18, CNŠPK 27, CNŠT 28, CNNM 27, CNS 35, CNW 53, CNF 12, CNPN 6, CNI II 23,
 CNPh 8, CNI I 203, CNG 21), CaT II 2.1, CaT III 1.13, CaT IV 14, CPS 41.44.
 P (PP 1.77), H (HJ 1.107, HS 1.97, HM 1.101, HP 1.75, HN 1.77, HK 1.103, HH 22.1-2, HC 29.16-7).
 ŠP 1463, SRBh 154.35, IS 2264, Subh 172 ab.
 LN(P) 159, DhN(P) 83, NKy(B) 152

CRCa II :		GP :	C reconstructed :	Other texts
चरत्येकेन पादेन तिष्ठैकेन पङ्क्तिः	चरत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान्	चरत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान्	चरत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान्	तस्येकेन CvL II ; एकैन CNI I ; पङ्क्तिः CRP, CRB, CRBhJ, Cv, CNI (CRT बुद्धिमान्), PP, ŠP, SRBh ; ध्यान्तः Subh.
नापरीत्ये परस्थानं	न परीत्य परं स्थानं	न परीत्य परं स्थानं	नापरीत्य परं स्थानं	नापरीत्य CRr ; नासमीत्य Cv (but न सः CvP V ; मीक्ष Cv1 ; मीक्ष्या CvGt ; समीत्य च पः CvTb) ; नास- मीत्य CNr (but नासमीक्ष् or ह्य CNŠJ, CNSS, CNLC CNST, CNŠI, ONŠOV, CŠB, CNSS CNŠIK, CNŠPK, CNPN ; आस- मीत्य CNW ; नासमीत्य CNPh ; परस्थानं CUNSA
पूर्वमाप्तं कु न लजेत	पूर्वमाप्तत्वं लजेत	पूर्वमाप्तत्वं लजेत	पूर्वमाप्तत्वं लजेत	

CRCa II : 13 ; GP : 1.109, 5 ; C reconstructed : 432 ; CRT : 2.5
 Other sources : CRr2. 10 (CRP 2.6, CRB 2.11, CRBh I 2.6). (Cf. Cvr 4.14, CSr 1.75, CRP 2.12, CRBh I 2.12,
 CRBh II 2.9, CRC 2.11, CRT 5.13, CNF 67, CNG 81, CNPh 34, CNSap 41, CNI I 93 and 269, CNI II 44,
 CnT II 6.9, CnT III 4.16, CnT VI 71, CPS 38.36, CK1 40 ; and Cvr 3.10, Cvr 1.7, CNr29, CRr 2.3, CNSap
 9, CnT II 1.12, CnT III 1.12, CnT VI 13, CPS 78.67.
 MBh (Bh) 1.107, 32 ; 2.55, 10 ; 5.37, 16 and 5.126, 48, PT 1.118, PTem 1.107, PS 1.105, PN 2.83, Pts
 1.355 3.84, PtsK 3.81, PRE 1.117, HJ 1.159, MK 76, VCjr 28.3, Śts 21.4-5, GP 1.109, 2, KSS 10.60,
 152, KsB 8.64-72).

CRCa II :	GP :	C reconstructed :	Other texts :
त्सजेद् देशमसद् वृत्तं वासं सोपद्रवं त्यजेत्	त्यजेद् देशमत्यद् वृत्तं वासं सोपद्रवं त्यजेत्	त्यजेद् देशमवृत्तीकं सवृत्तीकं समाविशेत्	असद् वृत्त CRT वासं सोपद्रवं त्यजेत् CRT ; वृत्तीकं ससु- पादयेत् CRP, CRBh I त्यजेद् राजनं (राजा च CRBh I) ; कृपणं CRP, CRBh I. राजानं CRT.
त्यजेत्कृपणराजानं	त्यजेत्कृपणराजानं	त्यजेत्कृपणभूपालं	
मित्रं वाचाभवं त्यजेत्	मित्रं माषाभयं त्यजेत्	मित्रं मायाभयं त्यजेत्	शत्रोः सम्माननं त्यजेत् CRB.

14; GP 1 109, 10, C reconstructed 890, CRT 2 10
 sources CRr 2 16 (CRP 2 17, CRB 2 17, CRBh I 2 17, CRBh II 2 14, CRC 2 20), CVr 6 11, Cr 6 1
 (CvS 6 1, CvA 6 1, CvW 6 1, CvP IV 6 1, CvP V 6 1, CvTb 6 1, CvH 6 1, CvL I 6 1, CvL II 6 1,
 CvLd 6 1, CNr 31, (CNa 31, CNb 33, CNsA 31, CNsM 28, CNNSA 27, CNsA 22, CNSR A 22, CNsIK 31,
 CNsIV 32, CNsK 34, CNsL 17, CNsPK A 4, CNsT 29, CNNM 69 and 105, CNS 82, CNL 6, CNI II 28,
 CNP I 60, CNPh 9, CNI I 254, CNG 22, CNT IV 60, CNM 60, CNMN 51), CnT II 8 5, CnT III 6 1, CnT
 VI 91, CPS 172 105
 P (PS 1 26, cf PP 4 61, Pts 4 109 and 114), H (HJ 4 108, HS 4 102, Hs 4 104, HP 4 107, HN 4 107, HK
 4 109, HH 116 18 9, HC 156 20 1), cf MBh (R) 1 142 48 9, 3, 194, 7, 5, 38, 73 4, Navarūna 1
 SRBh 155 97, IS 5860
 LN (P) 78, DhN (P) 98, NKy (B) 108, NM (T) 3 7

CRCa II	GP	C reconstructed	Other texts
<u>बुधमर्थप्रदानेन</u>	<u>बुधमर्थप्रदानेन</u>	<u>बुधमर्थेन गृहीयात्</u>	अर्थप्रदानेन CR ₁ (CRT) अर्थेन गृहीयात् CVr, Cvr, CN ₁ , P, H, SRBh, IS
<u>बुधमजलिकर्मणा</u>	<u>बुधमजलिकर्मणा</u>	<u>बुधमजलिकर्मणा</u>	सत्वम् CR ₁ (श्राव्यम् CRT, कुट्टम् CRC), CVr, Cvr, (क्रुम् CvLd), कुट्टम् CN ₁ (सत्वम् CNI I, CNG, CNL, CNI II, साचुम् CNPh साचुम् CNVI) ^{चर्मणि} CRBh II

इत्तरेखा न पानेन वा (?) मूर्खो छन्दोऽनुवृत्त्या च

मूर्खं छन्दोऽनुवृत्तेन

मूर्खो CV (var.), CVTb, CNSS.
छन्दोऽनुवृत्तेन CRr (०वृत्त्या CRT;
 ०वृत्त्यः ०वृत्त्य); छन्दोऽनुवृत्तेन CVr
 (०न्दानुरोधेन CV (var.), HK;
 ०वृत्त्या च CV (var), PS, SRBh);
छन्दोऽनुवृत्तेन CVr (छन्दा च वृत्त्या च
 CVTb, CVLJ; छन्दोऽनुवृत्त्या च CVS,
 CVH, CVGt; चत अनुवृत्तिं CVa);
छन्दोऽनुवृत्तेन CNr (०न्दाः; वृत्त्या च
वृत्तेन)
वरीकुर्वन्ति CRr (यथातथ्येन CRT);
 याथातथ्येन च CVr, CVr (०थ्ये०);
 तथा तथ्येन CNr (यथा; सत्येन;
 ०थत्वेन), U, PS, तत्त्वर्थेन SRBh.

शुभ्रदानेन पद्धितं

याथातथ्येन पण्डितम्
 (GPy) ०थ्ये० GP

तथा तथ्येन पण्डित

CRCa II : 15 ;	GP : 1.109, 15 ;	C reconstructed : 87 ;	CRT : 2.15
Other sources :	CRr 2.22 (CRP 2.22, CRB 2.23, CRBh I 2.22, CRBh II 2.19, CRC 2.25, CRCa I 2.21), CVr 7.1 ; Cvr 5.11 (CvS 5.11, CvA 5.11, CvW 5.11, CvP IV 5.11, CvP 5.11, CvGt 5.10, CvH 5.11, CvL I 5.11, CvL II 5.11, CvLd 5.11), CNr 32 (CNa 32, CNb 34, CNŠA 32, CNŠM 29, CNNSA 28, CNŠ 32, CNSR 32, CNŠI 33, CNŠC 33, CNŠIK 32, CNŠIV 33, CNŠK 33, CNŠL 19, CNŠPK 28, CNŠT 30, CNNM 23, CNS 5, CNI II 51, CNPh 12, CNI : I 88, CNG 77, CNT IV 133, CNM 128, CNMN 95, CnT II 7.11, CnT III 5.11, CnT VI 85 CnT V 22, CPS 179.11.		
	H (HJ 1.138, HS 1.122, HM 1.127, HP 1.98, HN 1.99, HK 1.130, HM 29.9-10, HC 35 13-4), Vet 1.26, Šts 40.10-1 and 63.7-8, MKS 82		
	ŠP 1453, SRHt 19.148, ŠB 2.618, SRBh 153. 28, 1S 583, VP 9.94		
	LN(P) 28, DhN(P) 52		

CRCa II :	GP :	C reconstructed	Other texts :
अर्थनाशं मनस्तापं	अर्थनाशं मनस्तापं	अर्थनाशं मनस्तापं	अर्थनार्थं sEs (var.) मान- (ंतः) - स्थैर्यं Vet (var.) ; इत्यादि [म०] Šts (var.) .
गृहे दुश्चरितानि च	गृहे दुश्चरितानि च	गृहे दुश्चरितानि च	गृहु CRP, CRBh I, CvLd ; गृहे CvGt ; गृहिणीच० CV (var.) .
वंचनं चापमानं च	वञ्चनञ्चापमानञ्च	वञ्चनं चापमानं च	मानं चैवायमानं (चैपा०) च CRr (but CRT as GP) ; नीचवाक्यं

चापमान CV (var.), CIS; मानं
 चैवपमान च CNM; मुखनं Vet(var.),
 गङ्गनं HP, HS (var.), Śts (var.);
 गङ्गनञ्च Śts (var.); वञ्चनञ्च
 CNNA; वञ्चनाञ्च CN (var.);
 अमानं IS; चापमानञ्च CNPh; चाव-
 मानं च CNG.
 बुद्धिमान्न न काशयेत् CV (var.);
 मतिमाने CV (var.); प्रकारयेत्
 Śts (var.).

मतिमान् प्रकाशयेत् मतिमान् प्रकाशयेत्

CRCa II. 16 ;	GP : 1.109,40 ;	C reconstructed : 577 ;	CRT : 2.27
Other sources : CRr 2.48, CRP 2.48, CRB 2.51, CRBh I 2.48, CRCa I 2.41, Cvr 7.8 (Cv§ 7.10, CvA 7.10, CvW 7.8, CvP IV 7.7, CvP V 7.6, CvGt 7.4, CvTb 7.12, CvH 7.9, CvL I 7.10, CvL II 7.10, <i>ad/eb</i> , CvLd 7.6), CNF 41, CNI I 172, CNP I 13, CNT IV 12, CNM 12, CNMN 12, CnT II 16.9, CnT III 7b and 53.17, CPS 377.15.			
MBh (MBh) <i>ad</i> 1.113.7 [1189* 1-2], 5.40, 6; 13, 38, 16; MBh (R) 5.39, 7 and 13.38, 25, MBh (C) 5.1538 and 13.2226), P(PP I 106, Pts 1.137, PtsK 1.153), H(HJ) 2.114, HS 2.111, HM 2.115, HP 2.103, HN 2.102, HK 2.113, HH 60. 4-5, HC 79.9-10), VCsr VI 10, MKS 156, BhŚ 571, NPR 1 14, 99, (cf. R 5.54, 28-9). ŚP 1498, SRHt 78 7, SRBh 154.60, VP 9.86, IS 3547, Subh 218, SRH 54 7, SHV f 97b 18,SS 35.10, SSID 2f 138b, Jain SubhāṣīṭavaII as quoted in BhŚ 409, SKG f. 46. SS(OJ) 437.			

CRCa II :	GP :	C reconstructed :	Other texts :
नाग्निस्तृप्यति काष्ठानां	नाग्निस्तृप्यति काष्ठानां	नाग्निस्तृप्यति काष्ठानां	तृप्यति HS (var.); काष्ठेन Cv(var.), CNI I, CNM, CNMN ; काष्ठोर्ध्व (°धौ) Cv (var.) ; काष्ठेषु MKS
न जलानां महोदधि	नापापानां महोदधि:	नापापानां महोदधि:	नापापानि महोदधौ Oṽ (var.) ; नापाग- सिन् Oṽ (var.), CNII, VC (var.). नापिगधिक् Oṽ M, CNMN. महोदधि

नांतकः सर्वभूतानां	नांतकः सर्वभूतानां	सर्वभूतैश्च Cv (var.), VC (var.); सर्वभूतेभ्यो ONM, CNMN.
न पुंसां वामलोचना	न पुंसां वामलोचना	नाशा वृथ्यति संपदम् NPR; पुंश्चि Cv (var.), CNM, CNMN, V C (var.); नमलोचना CNI I; ०लोचनाः CR (var.), Cv (var.), MBh (var.), PP, HJ, HS, HN, HC, VCSr, BhS, SRHt; ०लोचन् Cv (var.); ०लोचन्म् CR (var.)

CRCa II : 17; GP : 1.110, 1; C reconstructed : 860; CRT : 3.1

Other sources : CRr 3.1 (CRP 3.1, CRB 3.1, CRBh I 3.1, CRBh II 3.1, CRC 3.1, CRCa I 3.1) CVr 1.13, Cvr 1.14, (Cv\$ 1.14, CvA 1.13, CvW 1.15, CvP IV 1.13, CvP V 1.13, CvGt 1.14, CvTb 1.14, CvH 1.14) CvL I 1.13, CvL II 1.14, CvLd 1.14, CNr 61 (CNa 61, CNb 63, CN\$A 61, CN\$M 50, CNNSA 48, CN\$ 61, CN\$R 61, CN\$I 61, CN\$C 61, CN\$IK 61, CN\$IV 62, CN\$K 49, CN\$L 46, CN\$T 51, CNNM 46, CNS 78, CNF 78, CNPh 77, CNSep 19, CNI I 202), CnT II 2.4, CaT III 1.16, CnT VI 17, CPs 22.59.
P (PP 2 143, Pts 2.137, PtsK 2.144, PM 2.55, PD 302.41), H (H) 1.227, HS 1.205, HM 1.210, HP 1.171, HN 1.172, HK 1.212, HH 38.20-1, HC 57.16-7)
Smṛititattva of Raghunandana 1.251, 24-5, SRBh 162.394, SRHt 194.80, \$KDr *ad* नीतिसार, IS 5600, Subh 218, Sskr 59.

CRCa II :

C reconstructed :

Other texts :

यो ध्रुवाणि परित्यज्य
अध्रुवाणि त सेवयेत्
(Per तु)

यो ध्रुवाणि परित्यज्य
अध्रुवाणि निषेवते

यो ध्रुवाणि परित्यज्य
ह्यध्रुवं परिसेवते

के। यो] CvP IV,

ह्यध्रुवाणि निषेवते CKr (but स्वध्रु०
CRP, CRCa I ; स्वध्रु० CRBh I ;
च सेवते CRC, CRT) ; अध्रु० CVr,
अध्रुवाणि निषेवते Cvr (but
चाध्रु० Cvr\$; अध्रुवाण्येव सेवते CvTb ;
निषेवति CvrH ; च सेवते OL II) ; अध्रुवं
परिसेवते ONr (but अध्रुवाणि च

सेवेते or सेव्यते CNr (var.); च
सेव्यते HS (var.); च सेवेते SRHt
तस्य ध्रुवाणि नश्यन्ति PD
ह्यध्रुवं CRr (but) स्वध्रुवं CRBh II;
अध्रुवेर् CRBh I, CRBh II, CRP,
(CRCa I); अध्रुवं CVr; अध्रुवं CVr
(but चाध्रु० CvS); अध्रुवं CNr
(but चाध्रु० CNSL, CNSR);
नष्टचेतसः CRBh I, CRBh II,
CRP, CRCa I; च विनश्यति CvPV;
नष्टं नैव 'vP IV; प्राप्तमेव CNI I;
हि CRr (but CRT च), CVr
(var.), CvA, CvL I, CNr
(var.), H with the exception
of HN.

ध्रुवाणि तस्य नश्यन्ति
ह्यध्रुवं नष्टमेव च

ध्रुवाणि तस्य नश्यन्ति
अध्रुवं नष्टमेव च

ध्रुवाणि तस्य नश्यन्ति
अध्रुवं नष्टमेव हि

HN, HK 4.134, HH, HC,
लोष्ठवत् CV (var.), HK 4 134,
लोष्ठवत् CV (var.),

सर्वभूतेषु CN (but CNG °तानि)
CV (var.), CPS, H (but HP
°तानि), सबभूताना PRE (var.),
सर्वसत्त्वानि SuB

य पश्यन्ते (विद्वन्ते PP) धर्मबुद्धय
Vet (var.), PP, पश्यति CN
(var.) पण्डित CN (but CNG,
CNI I पश्यति) OV (var.)
CPS, PP, H (but HS पश्यति),
वैष्णव CN (var.), SuB, बुद्धिमान्
Vet (var.)

आत्मावत्सर्वभूतानि
(instead of °त्म०)

आत्मवत्सर्वभूतेषु

आत्मवत्सर्वभूतानि

य पश्यति स धर्मवित्

य पश्यति स पण्डित

य पश्यति स पश्यति

CRCa II : 19 ; GP : 1.113, 41 (42) ; C reconstructed : 551 ; CRT : 6.14 Other sources : CRr 6.32 (CRP 6.33, CRB 6.37, CRBh I 6.34, CRC 6.46, CRCa I 6.30) MBh (MBh (Bh) 5.33, 26, MBh (R) 5, 32, 31, MBh (C) 5.996) IS 3529 SS (OJ) 312			
CRCa II :		GP :	Other texts :
न प्रहृषति सम्मानैर्		न प्रहृष्यति सम्माने	न हृष्यत्यात्मसमाने MBh (but Southern Recension and SS (OJ) as Cr ; प्रहृषति CRCa I ; सम्मानैर् CRC, etc.
तपिमानेन कुप्यति	नावमानेन कुप्यति	नावमानेन कुप्यति	नावयतिः प्रकुप्यति CRr (but CRT as GP ; प्रकुप्यते CRP, CPS) ; तप्यते MBh.
न क्रोव परुषं ब्रूयाद्	न कुडः परुषं ब्रूयाद् क्र० (GPy)	गाङ्गो हृद इवाक्षोभ्यो	गङ्गो हृद इवाक्षोभ्यो CR (but) ; गङ्गोदकमिवाक्ष्यो CRC, CPS ; न कुडं परुषं ब्रूयाद् [for ब्रूयाद्]
एतत्साधोस्तु लक्षणम्	एतत्साधोस्तु लक्षणम्	यः स पण्डित उच्यते	CRT, इचा० CRBh I ; ंक्षोभो CRCa I यः स पण्डित उच्यते CRr (but CRT as GP ; सः CRC etc.)

CRCa II : 20, GP I 109, 45 ; C reconstructed . 535, CRT : —
 Other sources : CRr 1.41 (CRP 1.44, CRB 1.39, CRBh I 1.45, CRBh II 1.46, CRC 1.49), CPS 9 26
 H (HJ 2.115, HS 2.112, HM 2.116, HP 2.104, HN 2.103, HK 2 114, HH 60 6-7, HC 79.11-2)
 VS 2773, SRBh 349.39, IS 3283

CRCa II :	GP :	C reconstructed :	Other texts :
न दा॒नेन च॒ मा॒नेन ना॒ज॒वे॒न न॒ से॒वया न श॒खे॒ण न॒ श॒खे॒ण सर्व॒दा वि॒षमा॒ खि॒यः	न दा॒नेन न॒ मा॒नेन ना॒ज॒वे॒न न॒ से॒वया न श॒खे॒ण न॒ श॒खे॒ण सर्व॒था वि॒षमाः॒ खि॒यः	न दा॒नेन न॒ मा॒नेन ना॒ज॒वे॒न न॒ से॒वया न श॒खे॒ण न॒ श॒खे॒ण सर्व॒था वि॒षमाः॒ खि॒यः	न शा॑ न शु॑ CPS वि॒ स॒ खि॒ tr. HJ, HC ; सर्व॒था कि॒मपि॒ खि॒ HN ; वि॒षमः॒ कि॒मपि॒ खि॒ HP, HK (var.) ; गृह्ण॑न्ते [स॒] VS.

CRCa II : 21; GP : 1.111,17 C reconstructed : 844 ; CRT : —

Other sources : CRr 4.12 (CRP 4.12, CRB 4.12, CRBh II 4.12, CRBh II 4.11, CRC 4.12, CRCa I 4.8), CVr 7.15, Cvr 6.8 (Cv§ 6.7, CvA 6.7, CvW 6.8, CvP IV 6.8 CvP V 6.6, CvTb 6.8, CvGt 6.9 and 6.13, CvL I 6.7, CvL II 6.8, CvLd 6.6), CNP I 51, CNP II 76, CNI I 67, CNG 238, CNT IV 50, CnT II 10.11, CnT III 7.21, CnT V 35, CnT I 19, CPS 172.103.
MBh (MBh (Bh) 12.8, 19, MBh (R) 12.8, 19, MBh (C) 12.219-20), R (R (B) 6.83, 35, R (G) 6.62, 32), P (PT 2.32, PS 2.31, PN 1.28, Pt. 1.3, PtsK 1.3, PRE 2.3, PM 1.3) H (HJ 1.134, HS 1.118, HM 1.124, HP 1.95, HN 1.96, HK 1.127, HH 25.24-5, HC 35.3-4), Vsr 12.5, Śuk (Śtis 25.11-26.1, Śtis 325 34-5), cf. KṣB 16.442, VS 2816, SKD^{rad} मित्रं, SRBh 65.6, SuM 4.3, SRK 44.7, IS 5409, Subh 185
NM (T) 6.7, SRN (T) 49, LN (P) 167, NKy (B) 41

CRCa II :

GP :

C reconstructed :

Other texts :

यस्यार्थास्तस्य मित्राणि	यस्यार्थास्तस्य मित्राणि	यस्यार्थास्तस्य मित्राणि	यस्यार्थस् (ॐ : IS) CRBh I, CRBh II, PS (var.), VC, Śtis.
यस्यार्थास्तस्य बान्धवाः	यस्यार्थास्तस्य बान्धवाः	यस्यार्थास्तस्य बान्धवाः	यस्यार्थस् CRBh I, CRBh II, PS (var.), VC, Śtis ; यस्यार्थाः HM, HP, HN, HH, PS, PT, Pts, PRE, Śuk, VC (var.), R ; बान्धवः CV (var.) ; हिस्रियः CvGt 6.13 ; चाङ्गना [वा०] CvGt 6.9.

यस्यार्थः स पुनः लोके

यस्यार्थः स पुनः लोके

यस्यार्थः स पुनः लोके

यस्यार्थः CRCa I; यस्यार्थः CRBh I,
CRBh II, CRP, CV (var.), CNP
I, CNP II, PS (var.); यस्यार्थः
CNI I, HJ, HS HK, VC तस्य
माङ्गल्यं [स पु०] CvGt 6.9; पुमान्
(० माम्) CV (var.), Cv (var.),
Śto, ŚKDr; पुमांश्च CV (var.);
सुपान् Śto (var.); लोकि CV (var);
लोको Cv (var.).
 अर्थस्ते हि (or तु) Cv (var.);
 यस्यार्थः (०र्थः) CR (var.), CNP I,
CNP II, PS (var.), VC, Śto;
 यस्यार्थः CNI I; यस्यार्थः (०थास्)
R (var.), MBh (var.); सोऽपि
(स च) CRBh I, CRBh I,
CRBh II, CRP, CRCa I; हि
CRr, HM HC, ŚKDr; तु HJ
बहुभूतः [च प०] CNI I; जीवति
[प०] CV, Cv (but CvW, CvP

IV, CṽP P, CṽTb, CṽL II, as
Cr), CNI I, štds (var.);

CRCa II : 22; GP : 1.111, 24; C reconstructed : 522; CRT : 4.8

Other sources : CRr 4.18 (CRP 4.19, CRB I 4.19, CRBh II 4.21, CRC 4.33, CRCa I 4.13), CPS 87.13
SuM 28.4

CRCa II •	GP :	C reconstructed :	Other texts :
धीराः कष्टमनुग्राप्य न भवन्ति विषादिनः प्रविश्य वदन् राहोः किं नोदेति पुनः शशी	धीराः कष्टमनुग्राप्त्वा (ṁPy) (<u>प्य</u> GP) न भवन्ति विषादिनः प्रविश्य वदन् राहोः किं नोदेति पुनः शशी	धीराः कष्टमनुग्राप्ता न भवन्ति विषादिनः प्रविश्य वदन् राहोः किं नोदेति पुनः शशी	कृच्छ्रमपि (<u>च्छ्र</u> ; अपि) ग्राप्ता (<u>प्य</u> CR [var.], CPS, SuM; <u>ग्रा</u>) CRr (but CRT, as in Cr) भ० न वि० tr, CRBh II वदन्ने SuM; राहीः (<u>sih</u>) CRBh I नोदीति CRBh II ; नोदेति CRCa I

CRCa II : 23; GP 1.111, 33; C reconstructed : 1272; CRT : 417; Other sources : CPS 379.22			
CRCa II :	GP :	C reconstructed :	Other texts :
उद्योगेन कृतं कार्यं सिद्धिर्यस्य न विद्यते दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं त्यजेत्	उद्योगेन कृते कार्ये सिद्धिर्यस्य न विद्यते दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं सदा	उद्योगेन कृते कार्ये सिद्धिर्यस्य न विद्यते दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं सदा	उद्योगेन कृते राज्ये CRT पुण्यं [दै०] CRT न दोषः पौरुषे कृते. CRT

CRCa II : 24 ; GP : 1.113, 3 ; C reconstructed : 632 ; CRT : —

Other sources : CRr 5.35 (5.36 [wrongly marked 5.26]), CRB 5.38, CRBh I 5.36, CRBh II 5.38, CRC 5.38, CRCa I 5.37), CnT II 26.17, CnT VII 49, CPS 120.34.

CRCa II :	GP :	C reconstructed :	Other texts :
पण्डितैश्च विनीतैश्च धर्मज्ञैः सत्यवादिभिः बन्धनेऽपि नास्तिस्वेन	पण्डितैश्च विनीतैश्च धर्मज्ञैः सत्यवादिभिः बन्धनस्थोऽपि तिष्ठेत्	पण्डितैश्च विनीतैश्च धर्मज्ञैः सत्यवादिभिः बन्धनेऽपि वसेत्सार्धं	विनीतैश्च CRP धर्मज्ञैः CRP; सत्यवादिभिः CRP बन्धनेन (नेन CRBh II,) CRBh I, CRP, CRBh II; वसत् CRBh II; चरेत् CRBh I. राज्यं CRCa I; राज CRBh II; खलः CRBh I; सहः CRBh I
न तु राज्यं खलैः सह	न तु राज्ये खलैः सह °ज्यं (GPy)	न तु राज्ये खलैः सह	

CRCa II : 25 ; GP : 1.113, 8 ; C reconstructed : 15 ; CRT : 6.4

Other sources : CRr 5.39 (CRP 5.40, CRB 5.44, CRBh I 5.40, CRC 5.44) Cvr 6.15 (Cv§ 6.14, CvA 6.14, CvP 6.12, CvL I 6.14, CvL II 6.15, CvLd 6.12), CNŠK 75, CPS 125.48, (cf. Cvr 2.13, Cvr 2.16 CSr 1.33, CNG 96, CnT II 3.12, CnT III 2.16, CnT VI 38, CPS 28.12), H HJ 2.9, HS 2.9, HM 2.12, HP 2.10, HN 2.10, HK 2.10, HN 4.13-4, HC 55.7-8)
 ŠP 650, VS 2684, SRHt 187.2, SRBh 154.143, IS 115 (cf. IS 6594)
 NM (T) 4.2 *ab* + 4.4 *cd*, (cf. SN (P) 60).

CRCa II :	GP :	C reconstructed :	Other texts :
अञनस्य क्षयं दृष्ट्वा बलमीकस्य तु संचयं	अञनस्य क्षयं दृष्ट्वा बलमीकस्य तु सञ्चयम्	अञनस्य क्षयं दृष्ट्वा बलमीकस्य च संचयम्	अञुनस्य ORB; दृष्ट्वा Cvp V ; तु CRBh I, CRP, Cvtb, Cvp; V, HS, HH; वर्धन्म् (ंध०) [सं०] CvL I, Cvtb Cvp V. नवन्ध्यं Cv (var). ःकर्मसु Cvtb, CvL I, HS, HM, HP, HN, HK, HH, SRHt, SRBh; ःकर्मणा CPS, HS (var.).
अर्बन्ध्यं दिवसं कुर्याद् दानामध्ययनं तथा	अबन्ध्यं दिवसं कुर्याद् दानाध्ययनकर्मसु	अबन्ध्यं दिवसं कुर्याद् दानाध्ययनकर्मभिः	

CRCa II 26, GP 1123, 10, C reconstructed 2025 and 930, (Cf 1958) CRT 66
 Other sources, (CVr 59, CNP I 32, CNP II 236, CNT IV 31, CNM 31, CNMN 31, CuT II 1612, CuT III 52 b 8,
 CPS 121 37, CNŚC 82, CNŚI 82, CNŚ 82, CNŚIV 83)
 MBh (MBh) 5 34, 37 MBh (R) 5 33, 38, MBh (C) 5 1132)
 SRHr 195 94, IS 6742 (cf 6074)
 SS (Oj) 168

CRCa II		GP	C reconstructed	Other texts
सत्येन रक्षते धर्मं	सत्येन रक्ष्यते धर्मो	सत्येन रक्ष्यते धर्मो	सत्येन रक्ष्यते धर्मो	वित्तेन <u>OV</u> , <u>CNP I</u> , <u>CNT IV</u> , <u>CNM</u> , <u>CNMN</u> , <u>CnT II</u> , <u>CnT III</u> , <u>CPS</u> , <u>वृत्तेन</u> <u>CNŚC</u> , <u>CNŚI</u> , <u>CNS</u> , <u>CNŚIV</u> , <u>चित्तेन</u> (<u>CNP II</u>) रक्षते <u>CNM</u> , <u>धर्मं</u> <u>CNM</u> , <u>CNMNM</u> , <u>धर्मं</u> <u>CNP II</u>
विद्या योगेन रक्षति मृजया रक्षते रूप	विद्या योगेन रक्ष्यते मृजया रक्ष्यते पान	विद्या योगेन रक्ष्यते मृजया रक्ष्यते रूप	विद्या योगेन रक्ष्यते मृजया रक्ष्यते रूप	(<u>मृदुना</u> रक्ष्यते <u>रूप</u> <u>OV</u> <u>मृदुन</u> रक्ष्यते <u>रूप</u> <u>CNP II</u> , <u>मुनीत्या</u> रक्षते <u>राजा</u> <u>CNŚC</u> , <u>CNŚI</u> , <u>CNŚ</u> , <u>CNŚIV</u> <u>(सत्त्वित्रया</u> रक्ष्यते <u>गृहम्</u> <u>OV</u> , <u>सद्गृहि-</u> <u>ण्या</u> <u>तथा</u> <u>कुलम्</u> <u>CNŚC</u> , <u>CNŚI</u> , <u>CNS</u> , <u>CNŚIV</u> , <u>शीलेन</u> <u>CNP II</u> , <u>वृत्तेन</u> <u>MBh</u> (but in <u>Das</u> in <u>OV</u> , <u>GP</u>), रक्षते <u>CNM</u>
कुल शीलेन रक्षति	कुल शीलेन रक्ष्यते	कुल शीलेन रक्ष्यते	कुल शीलेन रक्ष्यते	

<p>CRCa II: 27, GP: 1.113, 12; C reconstructed: 1755; CRT: (cf. 6.7 <i>ed/ab</i>)</p> <p>Other sources: (Cf. CRr 6.1, CRB 6.1, CRBh I 6.1, CRBh II 6.1, CRC 6.1, CRCa I 6.1, CPS 134.1, CRBh II 6.5] (Cf. SS (O) 182)</p>			
CRCa II:	GP:	C reconstructed:	Other texts:
भाग्यक्षयेन क्षीयते	भाग्यक्षयेषु क्षीयन्ते	भाग्यक्षयेषु क्षीयन्ते	भाग्यक्षयेण CRT, CRr; भोगेन क्षीयते भाग्यं CPS
नोपभोगेन संपदः पूर्वजन्मनि सत्यात्रे	नोपभोगेन संपदः पूर्वाजितानि सन्त्यत्र (GPy)	नोपभोगेन संपदः पूर्वाजिते हि सुकृते	न तु दानेन CPS (दुदध्वं दानमनिशं CRT, CRr, CPS)
सुकृतं चैव दुःकृतं	सुकृतानि च दुःकृतम् (GPy) न नश्यन्ति कदाचन	सुकृतानि च दुःकृतम् (GPy) न नश्यन्ति कदाचन	(माऽभूवत् (भूतCRr) कृपणा जनाः CRT, CRC, CPS)

CRCa II: 28; GP: 1.113, 18; C reconstructed: 1862; CRT:—

Other sources: MBh (MBh) 12.174, 10, MBh (R) 12.181, 10 and 12, 322, 10, MBh (C) 12.6754 and 12.12147).

IS 5533

CRCa II:	GP:	C reconstructed;	Other texts:
येन येन यथा यद्यत्	येन येन यथा यद्यत् (GPy) येन येन यथा यद्यत्		
पुरा कर्म सुनिश्चितं	पुरा कर्म सुनिश्चितम् यद्यत् (GP)	पुरा कर्म सुनिश्चितम्	कर्मसु निश्चितं MBh (R) 12.322, 10; समाचितम् MBC (with the exception of MBh (R), MBh (C) 12.675 ; समीहितम् MBh (R) 12.181, 10, MBh (C) 12.6754.
तत्तदेवात्रा मुङ्क्ते	तत्तदेवान्त्रा मुङ्क्ते	तत्तदेवान्त्रा मुङ्क्ते	तत्तदेव नरो (ओत्तरं) MBh (R) 12.322 10, MBh (C) 12.12147); मुङ्क्ते MBh.
स्वयमाहितमात्मनः	स्वयमाहितमात्मनः	स्वयमाहितमात्मनः	नित्यं विहितमात्मना MBh.

CRCa II: 29; GP: 1.113, 19, C reconstructed: 1225; CRT: ---
 Other sources: MBh (MBh) 12.174, 14; MBh (R) 12.181, 14 and 12.322, 14, MBh (C) 12.6758 and 12.12151
 IS 895

20

CRCa II:	GP:	C reconstructed:	Other texts:
आत्मना विहितं दुःखं	आत्मना विहितं दुःखम्	आत्मना विहितं दुःखम्	
आत्मना विहितं सुखं	आत्मना विहितं सुखम्	आत्मना विहितं सुखम्	
गर्भशय्यामुपादाय	गर्भशय्यामुपादाय	गर्भशय्यामुपादाय	
भुजते पूर्वदेहिकं	भुजते वै पूर्व देहिकम्	भुजते पूर्वदेहिकम्	भुजते पूर्व MBh (R) 12.322, 14, MBh (C) 12.12151

CRCa II 30; GP 1.113, 22; C reconstructed : 1837; CRT :—
Other sources : P (PT 2.136, PTem 2.118).

Other texts :

CR reconstructed

GP :

CRCa II :

यस्मिन्वयसि यत्पापं यदि वा न दिवा निशि यन्मुहूर्त्ते क्षणे वापि तत्तथा तदन्यथा	यस्मिन्वयसि यत्काले य दिवा यच्च वा निशि यन्मुहूर्त्ते क्षणे वापि तत्तथा न तदन्यथा	यस्मिन्वयसि यत्काले यदिवा यच्च वा निशि यन्मुहूर्त्ते क्षणे वापि तत्तथा न तदन्यथा	यदेवा चाथवा PT
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CRCa II 31; GP: I.113, 23; C reconstructed: 1415; CRT:—

Other sources:—

Other C texts:

CR reconstructed:

GP:

CRCa II:

स्ववतु चान्तरिक्षं वा	गच्छन्ति चान्तरिक्षे वा
प्रविशन्तु महीतले	प्रविशन्ति महीतले
धावन्तु च दिशः सर्वा	धारयन्ति दिशः सर्वा
नादत्तमुपलभ्यते	नादत्तमुपलभ्यते

CRCa II: 32; GP: I.113, 24; C reconstructed 673; CRT:—
 Other sources: CRr 6.17 (CRP 6.18, CRB 6.21, CRBh I 6.20 *ab* (*ed* missing), CRBh II 6.15, CRC 6.22, CRCr
 I 6.18), CPS 138.10

CRCa II:	GP:	C reconstructed:	Other texts:
पुराधीता च या विद्या पुरा दत्तं च यद्धनं पुरा कृतानि कर्माणि अग्ने धावति धावति	पुराधीता च या विद्या पुरा दत्तञ्च यद्धनम् पुरा कृतानि कर्माणि अग्ने धावन्ति धावतः	पुराधीता च या विद्या पुरा दत्तं च यद्धनम् पुरा कृतं च यत्कर्म ह्यग्ने धावन्ति धावतः	पुराधीतश्च CRCa I धावति धावति CR

CRCa II: 33; GP: 1.113, 27; C reconstructed: 550; CRT:—

Other sources: CRr 6.20 (CRP 6.21, CRB 6.24, CRBh I 6.22, CRBh II 6.18, CRC 6.31, CRCa I 6.20), CPS 145.29.

R (R (Baroda) 2.614*, R (G) 2.27, 3, R (Lahore) 3.27, 3)

IS 3338.

Other texts:

C reconstructed:

GP:

CRCa II:

न पिबुः कर्मणा पुत्रः	न पिबुः कर्मणा पुत्रः	पुत्रः R
पिता वा पुत्रकर्मणा	पिता वा पुत्रकर्मणा	पिता वा R (bup D ₁ D ₂ in R (Ba-rodā) न पिता)
स्वयं कृतेन गच्छते	स्वयं कृतेन गच्छन्ति (GP _Y)	सुखमप्नोति दुःखं वा R.
स्वयं वद्धाः स्वकर्माभिः	कर्मजन्यशरीरेषु (GP)	सुकृतेनैव CRCa I
	स्वयं वद्धाः स्वकर्माणा (GP _Y)	दुःकृतेवोपसृजते CRBh I; स्वं तु कर्माभिजायते R; चैव सुजते CRBh II;
	रोगाः शरीरसान्नाः (GP)	वोपलभ्यते CRP; नापसृजते CRCa I.

CRCa II 34; GP 1.113, 27 *ad*/28*ab* (GPy 1.113,28); C reconstructed : 1340 ; CRT :—
Other sources :—

CRCa II 34 :	GP :	CR reconstructed :	Other texts :
कर्मवाणाः शरीरेषु रोगाः शरीरमनसाः शरा इव पतन्तीह विमुक्ता दृढधन्विभिः	कर्मजन्यशरीरेषु रोगाः शरीरमानसाः शरा इव पतन्तीह विमुक्ता दृढधन्विभिः (GPy) दृढधन्विनः (GP)	कर्मजन्यशरीरेषु रोगाः शरीरमानसाः शरा इव पतन्तीह विमुक्ता दृढधन्विभिः	

CRCa II 35; GP 1.113, 29 (GPY 1.113, 30); C reconstructed 1738; CRT:—

Other sources: MBh (MBh (Bh) 12.174, 15, MBh (R) 12.181, 15 and 12.322, 15, MBh (C) 12.6759 and 12.12152).

IS 4447.

SS (OJ) 361, Ślt (OJ) 35.

Other texts:

CR reconstructed

GP:

CRCa II:

बालो युवा च वृद्धश्च यत्करोति शुभाशुभं तस्यां तस्यामवस्थायां मुक्ते जन्मनि जन्मनि	बालो युवा च वृद्धश्च यः करोति शुभाशुभम् तस्यां तस्यामवस्थायां मुक्ते जन्मनि जन्मनि	बालो युवा च वृद्धश्च यत्करोति शुभाशुभम् तस्यां तस्यामवस्थायां मुक्ते जन्मनि जन्मनि	वा [च] MBh (R) 12.322, 15. तत्फलं प्रतिपद्यते MBh (R) 12.181, 15; MBh (C) 12.6759 मुक्ते MBh 13.322.15 (printing error)
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CRCa II : 36; GP : 1.113, 30; GPy 1.113, 31; C reconstructed : 57; CRT :—
 Other sources : CRr 6.22 (CRP 6.23, CRB 6.26, CRBh I 6.24, CRBh II 6.20, CRC 6.30), CPS 146.31.

CRCa II.	GP :	C reconstructed :	Other texts :
अनिच्छमानोऽपि नरो विदेशे पर्वते गृहे स्वकर्मपोतवातेन	अनिच्छमानोऽपि नरो विदेशयोऽपि मानवः स्वकर्मपोतवातेन	अनिच्छन्नपि चित्तेन विदेशस्थोऽपि मानवः स्वकर्मोत्पातवातेन	सुकर्मो ^० CRBh II; स्वकर्मो ^० CRP; स्वकर्मोपा ^० CPS तत्र CRBh J, CRP
नीयते यत्र तत्फलं	नीयते यत्र तत् फलम्	नीयते यत्र तत् फलम्	

CRCa II: 37 GP: 1.113, 50 *ed/ef* (GPy 1.113, 51 *ed/ef*); C reconstructed: 11; CRT:—
Other sources: CRr 6.44 (CRP 6.46, CRB 6.51, CRBh I 6.47, CRBh II 6, 48, CRC 6.90, CRCa I 6.39),
CPS 150.47.
MBh (MBh(Bh) 12.174, 12 and 13.7.23 (not yet issued); MBh (R) 12.181, 12.12; 322, 12 and 13.7.23-4;
MBh (C) 12.6756, 12.12149 and 13.366-7).
VS 3082, SRHt 49.6, SRK 77.11, IS 92.
SS(OJ)360

CRCa II:	GP:	C reconstructed:	Other texts:
अचोद्यमानानि यथा	अचोद्यमानानि यथा (GPy)	अचोद्यमानानि यथा	अचोद्यमानानि CRC, CRBh II
पुष्पाणि च फलानि च	अचोद्यमानानि तथा (GP) पुष्पाणि च फलानि च (GPy) फलानि (GP)	पुष्पाणि च फलानि च	पुष्पाणिन्य CRP
संस्कारं नातिवर्त्तते	स्वकालं नातिवर्त्तते	स्वकालं नातिवर्त्तते	स्वयं (यथा CRBh II) स्वकाले (कालेन CRBh I, CRBh II, CRP) पच्यन्ते (पश्यति CRBh II) CRr, CPS; स्वं कालं MBh (C), MBh (R) in Śānti parvan, SRK, VS, SRHt, SRK. तथा (तद्वत् CRBh I, CRP, CRCa I) कर्माणि देहिनाम् (ऽनः CRBh II) CRr, CPS, VS, SRHt.
तथा कर्म पुराकृतं	तथा कर्म पुराकृतम् (GPy) यथा (GP)	तथा कर्म पुराकृतम्	

CRCa II: 38; GP: 1.113, 53 *ad*-54 *ab*; (GP_Y 1.113, 54 *ad*-55 *ab*); C reconstructed: 806; CRT:—
 Other sources: CRr 6.47 (CRP 6.49 [mistakenly marked 6.5]), CRB 6.55, CRBh I 6.50, CRBh II 6.51, CRC 6.94, CRCa I 6.41), CVr 13.14, CNP II 247, CNG 233, CNT IV 261, CaT II 20.9, CaT III 53.8, CPS 316.29.
 MBh (MBh(Bh) 12,174,16; 13, not yet issued; MBh (R) 12.181, 16; 13,322, 16 and 13.7, 22-3; MBh (C) 12.6760; 12.12153 and 13.365), P (PT 2.106, P_{Tem} 2.95, PP 2.135, P_{ts} 2.125, P_{ts}K 2.132, PT_g 2.95, PM 2.46), PdP, Bhūmikh 81.47.
 VS 3081, SRHt 49.5, SRBh 91.12, SuM 8.31, SRK 76.3, IS 5114 Subh 243.
 SS(OJ) 359.

CRCa II:	GP:	C reconstructed:	Other texts:
यथा वेनुसहस्रेषु	यथा वेनुसहस्रेषु	यथा वेनुसहस्रेषु	धनु० CRP; <u>सहस्रेण</u> CPS
वत्सा विंदुति मातरं	वत्सो विन्दति मातरम्	वत्सो विन्दति मातरम्	गच्छति CV, CPS; <u>आजोति</u> SRK; धवति CNP II; <u>मातुरं</u> PP (var.); मातरमः CV (var.)
एवं पूर्वकृतं कर्म	एवं पूर्वकृतं कर्म	तथा पूर्वकृतं कर्म	एवं CRP, MBh (R) 13,7, 28, PP; यथा P _{ts} K; <u>यच्च कृतं</u> CVr, CPS; पूर्व कृतं SuM; <u>पुरकृतं</u> P _{ts} K;

कर्तृसहस्रेषु PT, P^{tem}; कर्मसहस्रेषु

PT₃; शुभाशुभं PdP;

कर्तारं कर्म विन्दति PT, P^{tem}, P^{tr};

अनुविन्दति CRr (but ऽन्ते CRCaI;

ऽगच्छति CRBh II, GPS, CVr;

अभिगच्छति SuM (var.)

कर्तारमनुगच्छति

कर्तारमनुविष्टति

कर्तारमनुगच्छति

CRCa II 39, GP 1113, 48, (GPy 1113, 49), C reconstructed 590, CRT —
 Other sources CRr 641 (CRP 643, CRB 648, CRBh I 644, CRBh II 644, CRC 687, CRCa I 637),
 CNG 232, CPS 157 64 (cf CRCa II 40)
 MBh (MBh(Bh) 13 [not yet issued], MBh (R) 13 163, 11, MBh (C) 13 7607), H(HJ2 15, HS 216,
 HM 217, HK 217, HH 42 89, HC 56, 78), NPR 13, 20, GhN 19
 (cf BhP 7 2, 40, VCSr 14 9)
 SRBh 160 301, 15 3595, (cf American Journal of Philosophy 26 26)
 (Cf SS(OJ) 383)

CRCa II

नामाप्तकालो ज्ञियते	GP	C reconstructed	Other texts
विद्ध शशतैरपि कुशाम्रेण तु सवीत्त	नामाप्तकालो ज्ञियते (GP) नाकाले ज्ञियते जन्तु (GP _r) विद्ध शशतैरपि कुशाम्रेण तु सस्मृष्ट	नामाप्तकालो ज्ञियते विद्ध शशतैरपि कुशाम्रेणापि सस्मृष्ट	न ग्रा० CRC, CPS; नाकाले ज्ञियते (सु० HH) जन्तु (कश्चिद् IS) H, GhN कुशकण्टकविद्धोऽपि GhN, स्मृष्ट कुशाम्रमत्रेण IS (add.), रुणाम्रेणापि MBh, CNG, कुशाम्रेणैव HJ, HS, HH, HC, NPR सविद्ध CRBh II
प्राप्तकालो न जीवति	प्राप्तकालो न जीवति	प्राप्तकालो न जीवति	

CRCa II : 40; GP : 1.11, 49; (GPY 1.113, 50); C reconstructed : 881; CRT : 6.17 *ab/ed*.

Other sources : CRr 6.42 (CRP 6.44, CRB 6.49, CRPh I 6.45 *ad* (*be* omitted), CRBh II 6.46, CRC 6.88,

CRCa I 6.38), CPS 151.45. (Cf. CRCa II. 39).

MBh (MBh(Bh) 12.219, 22; MBh(R) 12.226, 22, MBh (C) 12.8209-10), P(PT 2.120, PTem 2.109).

IS 5831.

CRCa II :	GP :	C reconstructed :	Other texts :
लुब्धव्यमेव लभते गन्तव्यमेव गच्छति	लुब्धव्यान्येव लभते गन्तव्यान्येव गच्छति ०न्येन (GPY : Printing error)	लुब्धव्यान्येव लभते गन्तव्यान्येव गच्छति	लुब्धव्यान्येव MBh (R), MBh (C),
प्राप्तव्यमेव प्राप्नोति दुःखानि चापि सुखं तथा	प्राप्तव्यान्येव प्राप्नोति दुःखानि च सुखानि च	प्राप्तव्यान्येव प्राप्नोति दुःखानि च सुखानि च	चाप्नोति MBh (R), MBh (C),

CRCa II 41; GP 1. 113, 43; (GPY 1. 113, 44); C reconstructed: 555, CRT: 6.16.

Other sources: CRr 6.38 (CRP 6.40, CRB 6.44, CRBh I 6.41, CRC 6.55, CRCa I 6.36), CPS 151.48.
(Cf. CRr 6.39).

Other texts:

CR reconstructed:

CRCa II:

GP:

न मंत्रवर्षीयेण	न मन्त्रवर्षीयेण	न मन्त्रवर्षीयेण	न मन्त्रेण (<u>०न्त्रै०</u> CRP) न वीर्येण CRr (but CRT as GP)
प्रज्ञया पौरुषेण च	प्रज्ञया पौरुषेण च	प्रज्ञया पौरुषेण च	न धिया CRr (but CRT as GP)
अल्पत्वं लभते मर्त्येस्	अल्पत्वं लभते मर्त्येस् (GPY)	अल्पत्वं लभते मर्त्येस्	लभ्यते <u>CRCaI</u> ; कश्चित् CRT
तत्र का परिदेवना	तत्र का परिदेवना (GPY)	तत्र का परिदेवना	
	परिदेवना (GP)	परिदेवना	

CRCa II 42; GP 1.113, 44; (GPy 1.113, 45); C reconstructed: 1181; CRT:—		Other sources:—	
CRCa II:		GP:	CR reconstructed: Other texts:
अयाचितो मया लब्ध	अयाचितो मया लब्धस् (GPy) लब्धो (GP)	अयाचितो मया लब्धस्	
अपेक्षित पुनर्गतः	तत्रापेक्षितः पुनर्गतः (GPy) मत्पेक्षितः (GP)	अपेक्षितः पुनर्गतः	
अत्रागतस्तत्र गतस् सत्र का परिदेवता	अत्रागतस्तत्र गतस् सत्र का परिदेवता (GPy) परिदेवता (GP)	यत्रागतस्तत्र गतस् तत्र का परिदेवता	

CRCa II 43, GP 1 113, 45, (GPy 1 113, 46), C reconstructed 202, CRT —

Other sources CRr "O" (CRC 6 66), (cf CVr 10 15, CPS 279 19)
(cf IS 1376, Subh 95)

CRCa II	GP	CR reconstructed	Other texts
एकवृक्षे यथा रात्रौ	एकवृक्षे यदा रात्रौ (GPy) सदा (GP)	एकवृक्षे यथा रात्रौ	
नानापक्षिसमागत	नानापक्षिसमागम	नानापक्षिसमागम	
प्रभाते तु दिशा याति	प्रभातेऽन्यदिश याति (GP) प्रातर्दिशो याति (GPy)	प्रातर्दिशो याति	(प्रतिर्दिशदिशो याति or प्रभाते दिक्षु दशसु (CVr) (का तत्र परिदेवना CV ₁)
तत्र का परिदेवना	का तत्र परिदेवना (GPy) परिदेवना (GP)	तद्वद् भूतसमागम	

CRCa II 44; GP 1.113, 46; (GP_y 1.113, 47); C reconstructed: 203; CRT: (Cf. 6.17^e for a only)

Other sources: CRr "P" (CRC 6.60, CRBh II 6.41), CPS 161.75.

MBh (MBh (Bh) 11.2, 7*; 9.10 and 11. App. I. 29.30; MBh (R) 11.2, 10 and 11.9, 16; MBh (C) 11.55 and 11.261.

ŚP 4136.

CRCa II:

GP:

CR reconstructed:

Other texts:

एकसार्थप्रयातो यः

एकसार्थप्रयातानां

एकसार्थप्रयातानां

एकसार्थः CRBh II, MBh, ŚP;
०प्रयत्नानां CRC, CPS; ०प्रयत्नेषु
CRT; ०प्रयत्नानां ŚP

सर्वथा तत्र गमिता

सर्वेपान्तत्र गमिनाम् (GP) सर्वेषां तत्र गमिनाम्
गमिनाम् (GP_y)

एकसंस्कारितो याति

यस्वेकसंस्कारितो याति (GP) एकसंस्कारितो याति

तत्र का परिवेष्टा

यद्येकसंस्कारितो याति (H₁V)
का तत्र परिवेष्टा (GP_y) तत्र का परिवेष्टा

यस्य कालः प्रयात्यग्रे MBh; यस्वेकसंस्कारितो ŚP, एकसंस्कारितो CRC, CPS
का तत्र ŚP

CRCa II 45; GP 1.114, 20; C reconstructed: 1730; CRT:—

Other sources:—

CRCa II:	GP:	CR reconstructed:	Other texts:
<p>फलार्थी फलिनं वृक्षं यक्षिद्यादुर्मतिनरः नोद्धिद्यात्तस्य तन्मूलं</p>	<p>फलार्थी फलिनं वृक्षं यक्षिद्यादुर्मतिनरः नोद्धिद्यात्तस्य तन्मूलं (GP) निष्कलं तस्य वै कार्यं (GP)</p>	<p>फलार्थी फलिनं वृक्षं यक्षिद्यादुर्मतिनरः नोद्धिद्यात्तस्य तन्मूलं महतो दोषमाप्नुयात् (GP) तन्मूलं दोषमाप्नुयात् (GP)</p>	<p>For GP and GPy see d For GP and GPy see c</p>

CRCa II 46; GP 1.113,39, (GPy 1.113, 40); C reconstructed: 1805; CRT :—

Other sources :—

Other texts :

CR reconstructed :

GP :

CRCa II :

श्रुदो भारसहस्रेण
उदकानां शतैरपि
न शुध्यति दुराचारो
भावोपहतचेतनः

श्रुत्तिकानां सहस्रेण
उदकानां शतेन च
न शुध्यति दुराचारो
भावोपहतचेतनः

श्रुदो भारसहस्रेण
उदकानां शतैरपि
न शुध्यति दुराचारो
भावोपहतचेतनः

CRCa II 47; GP 1.113, 40, (GP 1.113, 41); C_{reconstructed} : 843; CRT :—

Other sources : CRr 6.31 (CRP 6.32, CRB 6.36, CRBh I 6.33, CRBh II 6.30, CRC 6.45, CRCa I 6.29), CPS 165.84.

CRCa II :	GP :	CR reconstructed :	Other texts :
यस्य हस्तौ च पादौ च मनश्चैव सुसंयतं	यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्	यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्	<u>मनोवाक् चैव संयुतं</u> CRBh II; सुसंयते CRBh I
विद्या तपश्च कीर्तिश्च सदर्थफलमानुयात्	विद्या तपश्च कीर्तिश्च <u>स तीर्थफलमश्नुते</u>	विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते	अजुते CPS

CRCa II 48; GP 1.111, 19; C reconstructed: 1156; CRT:—

Other sources:—

CRCa II:	GP:	CR reconstructed:	Other texts:
अधो हि राजा भवति यस्तु शास्त्रविजितः	अधो हि राजा भवति यस्तु शास्त्रविजितः (GP) विजितः (GP), printing error	अधो हि राजा भवति यस्तु शास्त्रविजितः	
अधु पश्यति चारेण शास्त्रहीनो न पश्यति	अन्धः पश्यति चारेण शास्त्रहीनो न पश्यति	अन्धः पश्यति चारेण शास्त्रहीनो न पश्यति	

CRCa II 49, GP 1114, 2, C reconstructed 1003, (cf 150, 1724) CRT 72
Other sources CRr 72, CRP 72, CRB 72, CRBh I 72, CRBh II 72, CRC 72, CRCa I 72, CNG 134, CPS 1774 (Cf CvL I 833, Cvr 813)
P (PT 2170 and 47, PTEM 2154, PS 283 and 43, PN 179 and 43, PP 2195, Pt 2179, PtsK 2194 [cf 259], PRE 295 and 47, PM 273), H (HJ 1225, HS 1203, HM 1208, HP 1169, HN 1170, HK 1210, HH 382-3, HC 50 189), BbPr 148
ŚP 1473, VS 2700, JS 4278, SRHt 1086, SRBh 8814 and 390526, SRK 559, Subhāstahārāvalī ascribes to Bahula (in VS notes), IS 6527, VP 411

CRCa II	GP	C reconstructed	Other texts
शोकरोगभयत्राणं	शोकत्राण भयत्राण	शोकारतिभयत्राण	प्राप्ते भये परित्राण (भयत्रोण CvL I, आपद च प० PtsK 2 59) CvL I, Pts, PtsK, आर्तानामातिस्वय (दी- र्घातिभयत्राण CvS, CvA, CvLI, आर्तिनाम् CvP IV ; अर्चनाम् CvTb ; बन्ध CvP IV) Cvi, शोकारति° CR (var.), H (var), PT, PP, PRE, JS, तिभयस त्राण HP, भयत्राण CRB, CRBh I, CRP, CRCa I,

भयत्रां स CREh II, P (var), HS, HP, JS			
प्रीतिविश्वासभाजनम् as GP); शोक्सतापमेवजं PtsK 2.59; °विश्वासकाजनम् or °रणम् PS (var) (but PS, PT, PRE, BhPr, H VS, JS as Cr)	प्रीतिविश्वासभाजनम् as GP); शोक्सतापमेवजं PtsK 2.59; °विश्वासकाजनम् or °रणम् PS (var) (but PS, PT, PRE, BhPr, H VS, JS as Cr)		
केन रत्नमिदं सुष्टं	केन रत्नमिदं सुष्टं	केन रत्नमिदं सुष्टं	कोश CRBh II; किं CvL I; स्वयं ORJ; केनामृतम् CNG, PtsK 2.59; त्रोणि CvP Iv; सर्वसुष्टं (°र्व) PP (var.); सुष्टममृतं PS (var); सुष्टं PP (var); श्रेष्ठं CvL I मित्र इत्य° PS (var.)
मित्रमित्यक्षरद्वयं	मित्रमित्यक्षरद्वयम्	मित्रमित्यक्षरद्वयम्	

CRCa II: 50; GP: 1.114, 60; C reconstructed: 393; CRT:—

Other sources: (CRr 7.62 (CRP 7.68, CRB 7.68, CRBh I 7.67, CRC 7.78), CPS 192.48
S^{to} 321. 15-6, VCbr 4.0, 10 (OaMSs)
VS 3367.

CRCa II:	GP:	C reconstructed:	Other texts:
जायमानो हरेदारान् वर्द्धमानो हरेद्वान् अत्रिमाणो हरेद्वान्	जायमानो हरेदारान् वर्द्धमानो हरेद्वान् अत्रिमाणो हरेद्वान्	जायमानो हरेदारान् वर्द्धमानो हरेद्वान् अत्रिमाणो हरेद्वान्	भार्यो [दारान्] S ^{to} , SV हरेच्छ्रियम् CRC हेत्स्यान् S ^{to} (var.) (scribe's error). पुत्रसमे CRBh I
नास्ति पुत्रसमो रिपुः	नास्ति पुत्रसमो रिपुः	नास्ति पुत्रसमो रिपुः	

CRCa II 51; GP:—(cf. 1.114, 67); C reconstructed: 2195; CRT:—
Other sources:—(cf. CRr 7.79, CPS 184.25, GP 1.114, 67, VS 2978).

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CRCa II: GP: CR reconstructed: Other texts:

य सेयी कुरुते¹ दानं
स दाता निरयं वसेन
तद्दानफलमाप्नोति
वनस्वाभ्योव निश्चितं

Cf. GP 1. 114. 67: Cf. CRr 7. 70 (Cr69):
अपहृत्य परस्वद्धि अपहृत्य परस्वार्थं
यस्तु दानं प्रयच्छति तेन धर्मं करोति यः ।
स दाता नरकं याति स दाता नरकं याति
यस्यार्थस्तस्य तत्फलम् यस्यार्थस्तस्य तत्फलम्

1. Almost completely illegible.

CRCa II : 52; GP : 1.114, 69; C reconstructed : 722; CRT :—
 Other sources : CRr 7.72 (CRP 7.78, CRB 7.78, CRBh I 7.77, CRBh II 7.40, CRC 7.89), CPS 185.29.
 MBh (MBh(Bh) 12.263, 11; *ad* 12.166, 25 [446* ; 28-9]; *ad* 12.167, 20 [449* ; 32-3]; cf. 5.105, 10) v.l.;
 R (R (Baroda) 4.33, 12; R(B) 4.34, 12, R(G) 4.34, 18-9) v.l.; P (PP 1.248 and 4.10, Pts 3.157
 and 4.10, PtsK 4.11, PM 1.95).
 ŚP 704 (ascribed to a Dharmasāstra, not quoted in Dh), VS 2988, ŚKDr *ad* निष्कृतिः (ascribed to Prāyaścittatva,
 but not found there), IS 2198.
 SS (OJ) 328

CRCa II:	GP:	C reconstructed:	Other texts:
ब्रह्मणे च सुरापे च	ब्रह्मणे च सुरापे च	ब्रह्मणे च सुरापे च	ब्रह्मस्वहृणे चोरे MBh (Bh) <i>ad</i> 12, 166, 25; ब्रह्मणे चैव मित्रह्ने SKDr; गोह्ने चैव R (B) (but R (Baroda) as in GP) ब्राह्मणे CRBh II
चौरैः भग्नव्रते तथा	चौरैः भग्नव्रते तथा	सोने च गुस्तल्पगे	चोरे (or चौरैः) भग्नव्रते तथा MBh, R, P, SP, SV (but गोह्ने R (R); ह्नीचैः PP 1.248; भृष्टव्रते MEh (Bh) 449* ; शठे Pp 1.248, Pts 3.

157(;P₆K): ब्रह्मणे गुस्तल्पगे MBh
446*स्तेनैव CRBh I; चौरै च

CRBh II

निष्कृतिर्विहिता सद्भिः (राजन् MBh
449*; VS; लोके SP) MBh, R,
P, SP VS, SKDr; सर्वत्र [नि०]
SKDr; तस्य [रा०] CRBh I;

तत्र CRP; तात CRPh II

निष्कृतिः IS.

निष्कृतिर्विद्यते राजन्

निष्कृतिर्विहिता सद्भिः

निष्कृतिर्विहिता साहि

कृतघ्ने नास्ति निष्कृतिः

कृतघ्ने नास्ति निष्कृतिः

कृतघ्नस्य न निष्कृतिः

CRCa II: 53; GP: 1.114, 62; C reconstructed: 1283; CRT:—

Other sources: MBh (MBh(Bh) 5.33, 47 and 12.154, 34; MBh(R) 5.32, 52 and 12.160, 34; MBh (C) 5.1018 and 12.595),

SRHt 233.7, JS 445.1, SuM 10.18, IS 1351

CRCa II:	GP:	C reconstructed:	Other texts:
एकः क्षमावतो दोषो	एकः क्षमावतां दोषो	एकः क्षमावतो दोषो	एक एव दोषो MBh, Śānti-parvan; एक MBh (R) 5.32, 52 समावतो SuM
द्वितीयो नोपपद्यते	द्वितीयो नोपपद्यते	द्वितीयो नोपपद्यते	नोपपद्यते MBh (R), MBh (C); न कदाचन SuM.
यदेतु क्षमया युक्तम् अशक्तं मन्यते जनः	यदेतु क्षमया युक्तम् अशक्तं मन्यते जनः	यदेतु क्षमया युक्तम् अशक्तं मन्यते जनः	

<p>CRCa II : 54; GP 1.114, 40; C reconstructed; 1736; CRT:—</p>	<p>Other sources:—</p>	<p>CRCa II:</p>	<p>GP:</p>	<p>CR reconstructed:</p>	<p>Other texts:</p>
		<p>वालातप प्रेतयूः स्त्री वृद्धा पञ्चलं दधि आयुष्कामो न सेवेत तथा संमार्जनीरजः</p>	<p>वालातपः प्रेतयूः स्त्री वृद्धा तरुणं दधि आयुष्कामो न सेवेत तथा संमार्जनीरजः</p>	<p>वालातपः प्रेतयूः स्त्री वृद्धा तरुणं दधि आयुष्कामो न सेवेत तथा संमार्जनीरजः</p>	

CRCa II 55; GP 1.114, 41; C reconstructed : 330; CRT :—
 Other sources : CRr 7.39 (CRP 7.41, CRB 7.42, CRBh I 7.40, CRBh II 7.29, CRC 7.50, CRCa I 7.36),
 CPS 197.60.

CRCa II:	GP:	CR reconstructed:	Other texts:
गजाश्वथधान्यानां गवां चैव वरः शुभं अशुभं चैव जानीयात् खरोष्ट्रो जाविकेषु च	गजाश्वथधान्यानां गवाञ्चैव रजः शुभम् अशुभञ्च विजानीयात् खरोष्ट्रा जाविकेषु च	गजाश्वथधान्यानां गवानपि रजः शुभम् अशुभं तु विजानीयात् खरोष्ट्रमहिषीरजः	अज्ञाश्च० CRP रजः CRBh I; बरोष्ट्रमहिषाविजं (०वजं CR0a I) CRBh I, CRP, CRCa I; खरोष्ट्र- महिषाविजं CRBh II

<p>CRCa II 56; GP 1.114.44 C reconstructed: 1001; CRT:—</p> <p>Other sources: CRr 7.41 (CRP 7.43, CRB 7.45, CRBh I 7.43, CRC 7.53, CRCa I 7.39), CnT II 16.10,</p> <p>CnT III 7 b 6, CPS 198.63.</p>			
CRCa II:	GP:	CR reconstructed:	Other texts:
सूर्यवातनखाग्रेषु अन्नं वस्त्रघटोदकम्	सूर्यवातो नखाग्राम्बु स्नानवस्त्रघटोदकम् (GPp) स्नानवस्त्रसृजोदकम् (GP) मार्जनीरेणुकेशाम्बु (GPp) मार्जनीरेणुः केशाम्बु (GP) हन्ति पुण्यं पुराकृतम्	सूर्यवातो नखाग्राम्बु स्नानवस्त्रघटोदकम् केशाम्बु त्रिवर्निर्माल्यं पुण्यं हिसन्ति पर्वजम्	सूर्यवातः CRC; सूर्यवातं CPS; शिवनिर्माल्यं केशाम्बु CR पुण्यं हन्ति पुराकृतम् CRC, CPS

CRCa II: 57; GP: 1114, 38; C reconstructed: 828; CRT: 7.21

Other sources: CRr 7.37 (CRP 7.39, CRB 7.40, CRBh I 7.38, CRBh II 7.25, CRC 7.48, CRCa I 7.35),

CPS 194.53, Cf CRCa II 58.

CRCa II:	GP:	C reconstructed:	Other texts:
यस्य कस्य कस्य तु पुष्पस्य	यस्य तस्य तु पुष्पस्य	यस्य तस्य तु पुष्पस्य	येन येन हि पुष्पेण CRr (but येन केन [येति CRBh I] CRC, CRBh I; यस्य तस्य तु पुष्पस्य CRP, CRT).
पाण्डरस्य विशेषतः	पाण्डरस्य विशेषतः	पाण्डरस्य विशेषतः	पाण्डुरेण विशेषतः CRr (but CRT as GP).
शिरसा धार्यमानस्य	शिरसा धार्यमाणस्य	शिरसा धार्यमाणस्य	शिरसा (स्य GPS) धार्यमाणेन CRr (but मानस्य CRT); माने CRBh II.
अलक्ष्मीपतिहिन्यते	अलक्ष्मीः प्रतिहिन्यते	हलक्ष्मीः प्रतिहिन्यते	त्वलक्ष्मीः CRBh II; अलक्ष्मीः CRT; प्रहिन्यते CRCa I.

CRCa II: 58; GP: 1.114, 39; C reconstructed: 459; CRT: 7.22.

Other sources: CRr 7.38 (CRP 7.40, CRB 7.41, CRBh 17.39, CRBh II 7.28, CRC 7.49, CRCa I 7.35 *ibid*), CPS 197.59. Cf. CRCa II 57.

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CRCa II:	GP:	C reconstructed:	Other texts:
दीपस्य पश्चिमाच्छाया	दीपस्य पश्चिमाच्छाया(GPγ)	दीपस्य पश्चिमाच्छाया	पश्चिम CRC, CPS; पश्चिमाच्छ CRT;
छाया शय्यासनस्य च	पश्चिमाच्छाया (GP)	छाया शय्यासनस्य च	पश्चिमाच्छ छायाच्छ CRB, CRCa I.
रजकस्य तु यत्तीर्थम्	छाया शय्यासनस्य च	रजकस्य तु यत्तीर्थम्	च CRr; (but CRBh II, CRT
अलक्ष्मीस्तत्र तिष्ठति	रजकस्य तु यत्तीर्थम्	अलक्ष्मीस्तत्र तिष्ठति	तु); क्षेत्रम् [ती०] CRC, CPS.

Notes.

Verse 1. Introductory stanza. The verse occurs in CRCa II and GP only. The verse of CRCa II follows the GP text but has two changes in *b* and in *d*.

b different in GP and Cr.

d different in GP and Cr. आरोग्य instead of स्वर्गादि°; GP and Cr better but the change in CRCa II is admissible.

Verse 2. The verse occurs in CRCa II and GP only; it is also quoted in ŚKDr. The verse in CRCa II follows the GP text.

d of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

cd contain changes made by O. Böhtlingk; none of them occurs in any of the known texts.

Verse 3. The verse occurs also in the CR version and in individual texts of the CN version. The verse of CRCa II follows rather the GP text (GPY text) than the Cr text but with some changes.

a The CRCa II has “जड” instead of “क्षुद्र”

b The CRCa II has अदृश्य च identical with GPY but different than GP and Cr. GPY has अदृश्यस्य; अदृश्य and अदृश्यस्य are correct. GPY has तु instead of च; च appears also in Cr. Cr has instead अरिष्टस्य Reconstructed as in GPY.

c CRCa II has विरागं (indifference); GP and CRT have विरोधं (quarrel) and Cr has विवादं (dispute).

d different in GP; Cr is different also; also individual texts of C are different.

Verse 4. The verse occurs also in the CR, CS versions and in individual texts of the CN version. The verse in CRCa II follows both, the GP and the Cr texts; both are almost identical.

bd of CRCa II have some deviations from the GP text (or errors) which are due to the sloppiness of the scribe. Other Cr texts have some variants not always appropriate.

Verse 5. The verse occurs also in the CR version and in individual texts of the CN version, the Hitopadeśa Bhartṛhari-Śataka-s, in some Subhāṣita-Saṁgraha-s and the literature of "Greater India". The verse in CRCa II follows both the GP and the Cr texts ; both are identical.

cd of CRCa II have some deviations from the GP text due to the sloppiness of the scribe.

Verse 6. The verse occurs also in the CR version, individual texts of the CN version and in some Subhāṣita-saṁgraha-s. The verse in CRCa II follows the GP and the CR text ; changes in the CR text and other texts are not very great.

a CRCa II uses रक्तः instead of युक्तः which is synonymous.

c CRCa II uses स instead of तन् which occurs in GP and CR.

Verse 7. The verse occurs in GP, CRCa II, CRT and CR only. The CRCa II verse follows GP. Cr is somewhat different ; CRT follows the latter text.

b of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verses 6 and 7 are the only verses in the CRCa II MS which are copied on one page. The similar verse 5 is however on a separate page.

Verse 8. The verse occurs also in individual texts of the CN version.

a follows GP and not Cr.

c CRCa II has अह्वाऽहरेण while GP and Cr have अह्वाऽह्येन न् which is better.

d in all texts is different in its wording but not in its sense. Cr has सा रमा न रमा रमा ; GP has सा प्रिया न प्रिया प्रिया ; CRCa II has the rarely used सा श्रिया न श्रिया श्रिया (similarly but corrupt in CN). GP's and Cr's texts are better than the CRCa II text ; it is possible

that the deviations from the GP text are due to the sloppiness of the scribe and his poor knowledge of Sanskrit, particularly since *प्रिया* and *श्रिया* is similar in sound and the letters *प्रि* and *श्रि*, because of their exterior similarity, could have been confused; it is possible that the scribe of the CRCa II recopied his MS from another one.

Verse 9. The verse occurs also in the CR, CV, Cv, CN versions, the Hitopadeśa, Subhāṣita-Saṁgraha-s and the literature of "Greater India"; it is a well-known maxim. The verse in CRCa II follows both, the GP and the Cr texts; both are identical. *l* of CRCa II has a small change from the GP text; it also appears in some texts of the Hitopadeśa. The text of GP is better known.

Verse 10. The verse occurs also in CR, CV, Cv, CN versions, the Mānava-dharmaśāstra, *Nibandha-s*, the Mahābhārata, the Pāñcatantra, the Hitopadeśa, the Vetālapañcaviṁśatikā, the Śukasaptati, the Mādhavānalakathā, Halāyuddha's Dharmaviveka, Subhāṣita-saṁgraha-s and the literature of "Greater India"; it is a well-known maxim. The verse in CRCa II follows GP and is identical with the Mānava-dharmaśāstra and the Mahābhārata texts. *e* of CRCa II has *सर्वतो* instead of *सततं*; this is the only variant. The variant is admissible; it appears also in Cr including CRT, and in various texts of the Mānava-dharmaśāstra and in some *Nibandha-s*.

Verse 11. The verse occurs also in the CR, version, in some individual texts of the CN version and in subhāṣita-saṁgraha-s. The verse in CRCa II follows the GP text of CR.

l of CRCa II has a small unimportant change from the GP and Cr texts; it also appears in CRT and some other texts of CR.

d of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 12. The verse occurs also in the CR, Cv, CN versions, the Pāñcatantra, the Hitopadeśa, Subhāṣita-saṁgraha-s and the literature of "Greater India". The verse in CRCa II follows rather the GP text than the Cr text.

- a* The scribe has चर० instead of चल० ; both are acceptable.
b of CRCa II used for बुद्धिमान् the synonymous word परिश्रुतः ; the same change appears also in same texts of the CR, Cv and CN versions, the Pañcatantra and the Subhāṣita-saṁgraha-s.
c (other than mentioned above), *c* and partly *d* of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe.

Vers 13. The verse in the form found in CRCa II, GP and CRT appears only in the CR version. A similar verse is found in the Cv, CS, CV, CN versions, the Mahābhārata, the Pañcatantra, the Hitopadeśa and the Śukasaptati. The verse in CRCa II follows closely the GP text and not the Cr text, however the CRT text in *a* and *c* is identical with GP and not with Cr; in *c* CRCa II, GP and CRT have राजानं; while Cr has the synonymous word भूपालं .

b of CRCa have some deviations from the GP text which are due to the sloppiness of the scribe ; they have त्यजेत् instead of त्यजेत्, but in *ae* have त्यजेत् (°द्).

Vers 14. The verse occurs also in the CR, CV, Cv, CN versions, the Pañcatantra, the Hitopadeśa, Subhāṣita-saṁgraha-s and the literature of "Greater India". A similar verse is also found in the Mahābhārata. It is based on the combination of verse GP 1. 109, 10 *ab* and 11 *cd*.

a of CRCa II follows the GP text and not the Cr text ; CRT also follows the GP text.

b of CRCa II follows the Cr text and not the GP text ; CRT follows the GP text. GP has श्लाघ्य° (so also CRT), while CRCa II and Cr have स्तब्ध° which is better.

c of CRCa II is different from both, the GP and Cr texts ; it is partly corrupt.

d of CRCa II is different from the Cr, GP and CRT texts,

cd is reconstructed on the basis of GP 1. 109, 11 *cd*.

Vers 15. The verse occurs also in the CR, CV, Cv, CN versions, the Hitopadeśa, the Śukasaptati, the Vetalapañcavāṁśa-

tikā, the Mādhavānalakathā, Subhāṣita-saṁgraha-s and the literature of "Greater India." The CRCa II verse is identical in GP and Cr; some variants occur in the Vetālapañcaviṁśatikā, the Śukasaptati and some text of C

d of CRCa II has only one deviation from the GP text which is due to the sloppiness of the scribe or his poor knowledge of Sanskrit.

Verse 16. The verse occurs also in the CR, Cv versions, in individual texts of CN versions, the Mahābhārata, the Pañcatantra, the Hitopadeśa, the Vikramacarita, the Mādhavānalakathā, Bhartṛhari's Śataka-s, the Nāradapañcarātra, Subhāṣita-saṁgraha-s and the literature of "Greater India"; it is a well-known maxim. The verse in CRCa II follows GP, Cr, the Mahābhārata, or the Rāmāyaṇa.

b of CRCa II has the only variant in this text; it has न जलानां instead of नापगानां; the new variant is acceptable

Other texts have some variants registered in the last column.

Verse 17. The verse occurs also in the CR, CV, Cv, CN versions, the Pañcatantra, the Hitopadeśa, the Smṛtitattva of Raghunandana and some Subhāṣita-saṁgraha-s; it is well-known maxim. The verse in CRCa II follows GP. CRT follows GP closely.

b of CRCa II is different from GP and Cr but a similar wording is found in other texts of the C versions; the present text was reconstructed accordingly.

d of CRCa II has a small and unimportant variant from GP and Cr.

Verse 18. This verse, although it is well known maxim, does not appear in the CR version, nor in CRT; it occurs, however, in the CV, CN versions, the Pañcatantra, the Hitopadeśa, the Vetālapañcaviṁśatikā, Subhāṣita-saṁgraha-s and the literature of "Greater India". The verse in CRCa II follows rather the Cr text than the GP text, in particular in *abē*.

a of CRCa II has some deviations from the Cr text which are due to the sloppiness of the scribe.

d Most texts, including Cr have पश्यति, CRCa II has चर्मवित् (knowing his duties), a variant not found in other texts ; and GP has पण्डित ; other texts have बुद्धिमान् or even वैष्णव ; (CN [var.], SuB) this shows Viṣṇuistic influence.

Verse 19. The verse occurs also in the CR version, in the Mahābhārata, and in the literature "Greater India," but *ab* only. The verse in CRCa II follows GP.

abc of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe.

cd of CRCa II are different in Cr and MBh, but are identical in GP. CRT also follows GP. The Southern Recension of MBh is nearer to the GP text.

Verse 20. The verse occurs also in the CR version, the Hitopadeśa and Subhāṣita-saṁgraha-s. It is a very beautiful verse due to the skillfull choice of words sounding similarly but having different meanings, vis. शस्त्र (knife) and शास्त्र (scripture) ; दानेन (offerings) and दानेन (marks of respect, or jealous anger). The verse of CRCa II follows, generally, both GP and the Cr texts ; both are identical. The CRCa II text is almost identical with GP.

a of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

c of CRCa II changes the order of the words ; similarly Cr ; this change is of no importance.

d of CRCa II changes सर्वथा (in GP and Cr) into सर्वदा ; this change of no importance is admissible ; other deviations from the GP text are due to the sloppiness of the scribe.

Verse 21. The verse occurs also in the CR, CV, Cv versions, in individual texts of CN, the Mahābhārata, the Rāmāyaṇa, the Pāñcatantia, the Hitopadeśa, the Vikramacarita, the Śukasaptati, Subhāṣita-saṁgraha-s and the literature of "Greater India" ; it is a well known maxim. The CRCa II is identical with GP, C, the

Mahābhārata, the Rāmāyaṇa and other texts ; it follows both, the GP and the Cr texts.

e of CRCa II has some deviations from the GP and Cr texts which are due to the sloppiness of the scribe.

Verse 22. The verse occurs also in the CR version and in one Subhāṣita-saṁgraha. The verse in CRCa II follows closely the GP text.

a There is in GPy and Cr a very small deviation from GP and CRCa II.

Verse 23. This verse occurs only in CRCa II, GP, CRT and CPS. The verse in CRCa II follows GP. CRT is different in *d* ; it also changes in *a* कार्ये into राज्ञ्ये and in *e* दैवं into पुण्यं.

abc of CRCa II have some deviations from the GP. text which are due to the sloppiness of the scribe.

d of CRCa II changes सदा into त्यजेत् ; the text of GP is better.

Verse 24. The verse occurs also in the CR version and in individual texts of CN. The verse in CRCa II is identical with the GPy text with the exception of *e* which is partly different from the CRCa II text ; the CRCa II text is identical with GP but it has some deviations which are due to the scribes sloppiness.

d GPy, CRCa II and CRCa I have राज्ञ्यं ; GP and Cr have राज्ञ्ये ; CRBh II has राज्ञ.

Verse 25. The verse occurs also in the CR, Cv version, in some individual texts of CN, the Hitopadeśa, Subhāṣita-saṁgraha-s and in the literature of "Greater India". A similar verse occurs also in the CV, Cv, CS versions and individual texts of CN. The verse of CRCa II follows rather the GP text than the Cr text ; the changes are, however, very small. Some changes, unknown to other texts, were made in *d* but they are not very happy ; the text as it appears in GP, appears also in most texts i. e. the Hitopadeśa, individual texts of the Cv version and in Subhāṣita-saṁgraha-s ; other deviations of CRCa II from the GP text are due to the sloppiness of the scribe.

Verse 26. The verse occurs also in the CV version and in individual texts of CN, but the wording of the maxim is often different ; the verse occurs also in the Mahābhārata, in Subhāṣita-saṃgraha-s and in the literature of "Greater India". The verse in CRCa II follows the Mahābhārata text and not the GP text. CRCa II has in *c*, similarly as the Mahābhārata, रूपं instead of पात्रं ; the MBh text is better. The Mahābhārata has in *d* वृत्तेन while CRCa II, GP, Cr have the synonymous शीलेन, but one Northern text of the Mahābhārata (D₁) has also शीलेन.

abcd of CRCa II have some deviations from GP or MBh which are due to the sloppiness of the scribe.

Verse 27. The verse occurs only in GP, but a similar verse occurs in the CR, version including CRT, and in the literature of "Greater India". The verse in CRCa II follows rather the GPy text than the GP text but with some changes which are not always very happy ones. The GP text is in *d* and partly in *c* different from the GPy text.

abcd of CRCa II have some deviations from the GPy text which are due to the sloppiness of the scribe.

Verse 28. The verse occurs also in the Mahābhārata, but the CRCa II text follows the GPy text (and not the GP text which has one small and unimportant variant in *a* ; it also appears in MBh) nor the Mahābhārata text (which is partly different in *d*).

c of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 29. The verse occurs also in the Mahābhārata. The CRCa II text follows the text of the Mahābhārata, as it appears in the Roy's and Calcutta editions, but not as it appears in the Bhandarkar edition ; it follows it, however with some errors.

ad of CRCa II have some deviations from the MBh text which are due to the sloppiness of the scribe.

Verse 30. The verse occurs also in the Pañcatantra, but only in the Tantrākhyāyikā version. The CRCa II verse contains some variants from GP and Cr.

a of CRCa II has पापं instead of काले ; this change does not make sense.

b of CRCa II has two changes ; the first is a deviation from the GP text due to the scribe's poor knowledge of Sanskrit ; the other one is unnecessary.

d of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 31. The verse occurs only in GP and in the CRCa II text. The latter text contains some unusual readings, particularly in *a*.

abcd of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe and his poor knowledge of Sanskrit. The use of the imperative mood in all the three verbs of *a b c* and the accusative in अन्तरिक्षं, महीतलम् and दिशः is more suitable. स्तवन्तु in *a* is probably a corruption of ज्वन्तु due to the similarity of स्त° and ज्व°.

Verse 32. The verse occurs also in the CR version. The verse in CRCa II follows closely the GP text. In order to avoid the hyatus between *c* and *d* ह्य् which does not appear in CRCa II and GP, but appears in Cr., was added to the present text.

d of CRCa II has some deviations from the GP text which are due to sloppiness of the scribe.

Verse 33. The verse occurs also in the CR version and in Rāmāyaṇa. *cd* of the Rāmāyaṇa text and *cd* of Cr (both are not identical) are different from the GP and CRCa II texts. The verse in CRCa II follows the GP text. The GP text is wrong ; it omits *cd* and combines 1.113, 27 with 1.113, 28.

cd of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 34. The verse occurs only in GP and the CRCa II text. The verse in CRCa II follows rather the GP text than the GP text ; it is partly different in *d*.

a of CRCa II has the only change from the GP text ; it is, however, not a happy one.

Verse 35. The verse occurs also in the Mahābhārata and in the literature of "Greater India". The verse in CRCa II follows both the GP and the Cr texts; both are almost identical. *b* of CRCa II is identical with Cr. and not with GP

d of CRCa II has a deviation from the GP and the Cr texts which is due to the sloppiness of the scribe.

Verse 36. The verse occurs also in the CR version. The verse in CRCa II follows rather the GP text than the Cr text.

a of CRCa II is identical with the GP text and not with the Cr text.

b of CRCa II has some changes from GP and Cr.

c of CRCa II has a deviation from the GP text which is due to the sloppiness of the scribe or his poor knowledge of Sanskrit.

Verse 37. The verse occurs also in the CR version, the Mahābhārata, Subhāṣita-saṁgraha-s and the literature of "Greater India". The verse in CRCa II follows the GPy text and not the GP text which is different from GPy in *abd*.

b of CRCa II has संस्कार instead of स्वकाल or स्वं काल. Although this change does not improve the text, it is acceptable.

c of CRCa II has a deviation from the GP text which is due to the sloppiness of the scribe.

Verse 38. The verse occurs also in the CR, CV versions, individual texts of CN, the Mahābhārata, the Pañcatantra, the Padma-purāṇa, Subhāṣita-saṁgraha-s and the literature of "Greater India"; it is a well known maxim. The CRCa II verse follows the CR text, the Mahābhārata, as it appears in the Roy's edition, but in *d* it follows the Cr and the Mahābhārata text, *be* of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe.

d of CRCa II has a deviation from the Cr and MBh texts which are due to the sloppiness of the scribe.

Verse 39. The verse occurs also in the CR version, individual texts of CN, the Mahābhārata, the Hitopadeśa, the Nārada-pañcarātra, Ghaṭakara's Nītisāra, Subhāṣita-saṁgraha-s

and the literature of 'Greater India'. The verse in CRCa II follows the GP text (and not the GPy text) which is different in *a*. The same text is also found in the Hitopadeśa and Ghatakara-para's Nīṭisāra, but not in the Mahābhārata.

c of CRCa II has a different wording from that found in GP and C₁; the change is not a happy one.

Verse 40. The verse occurs also in the CR version, the Mahābhārata, and the Pañcatantia (but in the Tantrākhyāyikā version only). The verse in CRCa II follows the GP and the Mahābhārata texts.

abd of CRCa II have some deviations from the GP text.

d of CRCa II has some minor changes from GP, Cr and MBh.

Verse 41. The verse occurs also in the CR version. The CRCa II verse follows the GPy text and not the GP text which in *cd* has some minor variants. Cr (including CRT) has a minor variant in *c*.

acd of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe. *a* has only seven *alekṣara-s*.

Verse 42. The verse occurs only in GP and in the CRCa II text. The CRCa II verse follows rather the GPy text than the GP text which in *ad* has some unimportant variants.

b of CRCa II has a small unimportant variant from GP which, are acceptable.

acd of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 43. The verse occurs also in the CR version. The verse in CRCa II follows the GP text (GP in *c* and GPy in *ad*) and not the Cr text which in *d* is different; it follows, however, Cr in *a*.

b of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

d follows GPy with the first two words transferred. The text of CRCa II suits better the style of the preceding verses.

Verse 44. The verse occurs also in the CR version, the Mahābhārata and Subhāṣita-saṁgraha-s. The verse in CRCa II follows the GP text (GPy in *bd* and GP in *c*) and not the Cr text or the Mahābhārata which, though different in *c* from each other, are also different from GP in *c*.

a of CRCa II has two changes, the first is identical with the Cr and MBh texts and was incorporated in the present text; the second is a deviation from the GP text due to the sloppiness of the scribe.

b of CRCa II has सर्वथा instead of सर्वेषां.

bcd of CRCa II have some deviations from the GP text, some of which are due to the sloppiness of the scribe.

d The text of CRCa II suits better the style of the preceding verses.

Verse 45. The verse occurs only in GP and the CRCa II text. The verse in CRCa II follows the GPy text and not the GP text, which differs in *ad*.

abcd of CRCa II have some deviations from the GP text some of which are due to the sloppiness of the scribe and his poor knowledge of Sanskrit.

Verse 46. The verse occurs only in GP and the CRCa II text. The verse in CRCa II follows to a certain extent the GP text.

a of CRCa II has मृदीभार instead of मृत्तिकानां. मृदो भार° is a better reading.

b of CRCa II has some small changes, all of which are acceptable.

c of CRCa II has a deviation from the GP text which is due to the sloppiness of the scribe.

Verse 47. The verse occurs also in the CR version. The verse in CRCa II follows the GP text but with some change in *d*; by this change CRCa II changes the meaning of the whole maxim; it is doubtful that that was the intention of the author or scribe of the CRCa II text.

Verse 48. The verse occurs only in GP and in the CRCa II text. The verse in CRCa II follows closely the GP text.

a of CRCa II have some errors in these two *pāda*-s ; they are due to the sloppiness of the scribe or his poor knowledge of Sanskrit.

Verse 49. The verse occurs also in the CR version, individual texts of CN, the Pañcatantia, the Hitopadeśa, the Bhojaprabandha and Subhāṣita-saṁgraha-s ; it is a well known maxim. Different texts of this maxims have different wordings. The verse in CRCa II follows the GP text but with a change in *a*.

a of CRCa II has शोकरोग° ; GP has शोकत्राणं ; Cr, the Pañcatantra, the Hitopadeśa and the Bhojaprabandha have शोकाराति° ; this text is the best one.

b of CRCa II and GP have °विश्वास°, while Cr, the Hitopadeśa and others have the synonymous °विश्रम्भ°.

Verse 50. The verse occurs also in the CR version, the Śukasaptati, the Vikramacarita and in Subhāṣita-saṁgraha-s. The verse in CRCa II follows both, the GP and the Cr texts ; both are identical. The CRCa II text has only in *c* one change ; it has दहान् instead of प्राणान् ; this change was not noticed in any other texts, of Sanskrit literature ; it is an improvement over the other texts, since it suits better *a* which has दारान्.

b of CRCa II has two errors which are due to the scribe's poor knowledge of Sanskrit.

Verse 51. This is the only verse of CRCa II which is not found in GP ; it also does not appear in any other known Sanskrit source ; it was probably included in the CRCa II text as a counterpart of a similar verse in GP (1.114, 67).

Verse 52. The verse occurs also in the CR version, the Mahābhārata, the Rāmāyaṇa, the Pañcatantra, Subhāṣita-saṁgraha-s and the literature of "Greater India". The verse of CRCa II follows the GP text and not the Cr text nor the Mahābhārata and other texts in which this maxim also appears ; however in *c* the CRCa II text is nearer to the GP, MBh (in some

instances only), the Rāmāyaṇa and the Pāñcatantra than the Cr text.

c of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 53. The verse occurs also in the Mahābhārata and in some Subhāṣita-saṁgraha-s. The verse in CRCa II follows the text of GP text and not the text of the Mahābhārata which in the Śāntiparvan is different from GP.

c of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 54. The verse occurs only in GP and in the CRCa II text. The verse in CRCa II follows the GP text, but has a change in *b* where it has पच्छत् instead of तदपि. It should have been पिच्छत्.

abc of CRCa II has some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 55. The verse occurs also in the CR version. The verse in CRCa II follows the GP text and not the Cr. text.

b of CRCa II has वरं instead of रबः; this change does not make sense.

bcd of CRCa II have some deviations from the GP text, some of which are due to the sloppiness of the scribe.

Verse 56. The verse occurs also in the CR version and in some individual texts of CN. The verse in CRCa II follows rather the GP text (GP_Y and not GP) than the Cr text, which is different in *cd*.

ab of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe.

Verse 57. The verse occurs also in the CR version. The verse in CRCa II follows both, the GP and the Cr texts : both are identical.

ad of CRCa II have some deviations from the GP text which are due to the sloppiness of the scribe. In *a* कस्य was mistakenly repeated twice.

Verse 58. The verse occurs also in the CR version. The verse in CRCa II follows rather the GP text than the Cr text which has a very minor variant in *a*. CRT also follows GP.

a of CRCa II has a small error due to the sloppiness of the scribe. *Colophon.* CRCa II has wrongly चानके instead of चाणक्ये.

It is not clear why the MS has added त्रिसर्गा.

The photocopy of the MS, on the basis of which this study was prepared, is not always very clear; despite my request addressed to the University Library in Cambridge to decipher from the MS the colophon (which is not clear on the photocopy) I did not receive a satisfactory answer; instead I received another photocopy but of the first page (*sic*!). Between त्रि० and °सर्गा four *akṣara-s* are inserted over the line which could not be deciphered by me from the unclear photocopy.

ANNEX II

CRITICAL EDITION

श्रीगणेशाय नमः

नीतिसारं प्रवक्ष्यामि सर्वशास्त्रार्थनिश्चितम् ।
 राजादिभ्यो हितं पुण्यमायुरारोग्यदायकम् ॥ १ ॥
 सद्भिः सङ्गं प्रकुर्वीत सिद्धिकामः सदा नरः ।
 नासद्भिरिहलोकाय परलोकाय चाहितम् ॥ २ ॥
 वर्जयेज्जडसंवादमदृश्यस्य च दर्शनम् ।
 विरागं सह मित्रेण संप्रीतिं शत्रुभाविना ॥ ३ ॥
 उत्तमैः सह साङ्गत्यं पण्डितैः सह सत्कथाम् ।
 अलुब्धैः सह मित्रत्वं कुर्वाणो नैवसीदति ॥ ४ ॥
 परोऽपि हितवान् बन्धुर्वन्धुरप्यहितः परः ।
 अहितो देहजो व्याधिर्हितमारण्यमौषधम् ॥ ५ ॥
 स बन्धुर्यो हिते रक्तः स पिता यस्तु पोषकः ।
 तन् मित्रं यत्र विश्वासः स देशो यत्र जीव्यते ॥ ६ ॥
 यस्य भार्याश्रितान्यत्र परवेश्माभिकाङ्क्षिणी ।
 कुंकिया त्यक्तलज्जा च सा जरा न जरा जरा ॥ ७ ॥
 यस्य भार्या गुणज्ञा च भर्तारमनुगामिनी ।
 अरुपाल्पेन तु संतुष्टा सा प्रिया न प्रिया प्रिया ॥ ८ ॥
 दुष्टा भार्या शठं मित्रं भृत्याश्चोत्तरदायकाः ।
 ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥ ९ ॥
 आपदर्थे धनं रक्षेद्वारान् रक्षेद्धनैरपि ।
 आत्मानं सर्वतो रक्षेद्दरैरपि धनैरपि ॥ १० ॥

वरं हि नरके वासो न च दुश्चरिते गृहे ।
 नरकात्क्षीयते पापं कुगृहान्न निवर्त्तते ॥ ११ ॥
 चरत्येकेन पादेन तिष्ठत्येकेन पण्डितः ।
 नाप्ररीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥ १२ ॥
 त्यजेद्देशमसद्वृत्तं वासं सोपद्रवं त्यजेत् ।
 त्यजेत्कृपणराजानं मित्रं मायामयं त्यजेत् ॥ १३ ॥
 लुब्धमर्थेन गृहीयात् स्तब्धमञ्जलिकर्मणा ।
 इतरं खाद्यपानेन मानदानेन पण्डितम् ॥ १४ ॥
 अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।
 वञ्चनं चापमानं च मतिमान्न प्रकाशयेत् ॥ १५ ॥
 नाग्निस्तृप्यति काष्ठानां न जलानां महोदधिः ।
 नान्तकः सर्वभूतानां न पुंसां वामलोचना ॥ १६ ॥
 यो ध्रुवाणि परित्यज्य अध्रुवाणि तु सेवयेत् ।
 ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥ १७ ॥
 मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।
 आत्मवत्सर्वभूतानि यः पश्यति स धर्मवित् ॥ १८ ॥
 न प्रहृष्यति सम्मानैर्न विमानेन कुप्यति ।
 न क्रुद्धः परुषं ब्रूयादेतत्साधोस्तु लक्षणम् ॥ १९ ॥
 न दानेन न मानेन नार्जवेन न सेवया ।
 न शस्त्रेण न शास्त्रेण सर्वदा विषमाः स्त्रियः ॥ २० ॥
 यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः ।
 यस्यार्थाः स पुमँल्लोके यस्यार्थाः स च पण्डितः ॥ २१ ॥
 धीराः कष्टमनुप्राप्य न भवन्ति विपादिनः ।
 प्रविश्य वदनं राहोः किं नोदेति पुनः शशी ॥ २२ ॥

उद्योगेन कृते कार्ये सिद्धिर्यस्य न विद्यते ।

दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं सदा ॥ २३ ॥

पण्डितैश्च विनीतैश्च धर्मज्ञैः सत्यवादिभिः ।

बन्धनस्थोऽपि तिष्ठेत न तु राज्यं खलैः सह ॥ २४ ॥

अञ्जनस्य क्षयं दृष्ट्वा बह्मीकस्य तु संचयम् ।

अवन्ध्यं दिवसं कुर्याद्दानाध्ययनकर्मसु ॥ २५ ॥

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।

मृजया रक्ष्यते रूपं कुलं शीलेन रक्ष्यते ॥ २६ ॥

भाग्यक्षयेण क्षीयन्ते नोपभोगेन संपदः ।

पूर्वार्चितानि सन्त्यत्र सुकृतानि च दुष्कृतम् ॥ २७ ॥

येन येन यथा यद्यत् पुरा कर्म सुनिश्चितम् ।

तत्तदेवान्तरा भुङ्क्ते स्वयमाहितमात्मनः ॥ २८ ॥

आत्मना विहितं दुःखमात्मना विहितं सुखम् ।

गर्भशय्यामुपादाय भुज्यते पूर्वदेहिकम् ॥ २९ ॥

यस्मिन् वयसि यत्काले यद्दिवा यच्च वा निशि ।

यन्मुहूर्त्ते क्षणे वापि तत्तथा न तदन्यथा ॥ ३० ॥

प्लवन्तु चान्तरीक्षं वा प्रविशन्तु महीतलम् ।

धारयन्तु दिशः सर्वा नादत्तमुपलभ्यते ॥ ३१ ॥

पुराधीता च या विद्या पुरा दत्तं च यद्धनम् ।

पुरा कृतानि कर्माणि ह्यग्रे धावन्ति धावतः ॥ ३२ ॥

न पितुः कर्मणा पुत्रः पिता वा पुत्रकर्मणा ।

स्वयं कृतेन गच्छन्ति स्वयं बद्धयः स्वकर्मभिः ॥ ३३ ॥

कर्मवाणाः शरीरेषु रोगाः शरीरमानसाः ।

शरा इव पतन्तीह विमुक्ता दृढधन्विभिः ॥ ३४ ॥

बालो युवा च वृद्धश्च यत्करोति शुभाशुभम् ।
 तस्यां तस्यामवस्थायां भुङ्क्ते जन्मनि जन्मनि ॥ ३५ ॥
 अनिच्छमानोऽपि नरो विदेशे पर्वते गृहे ।
 स्वकर्मपोतवातेन नीयते यत्र तत् फलम् ॥ ३६ ॥
 अचोद्यमानानि यथा पुण्याणि च फलानि च ।
 संस्कारं नातिवर्तन्ते तथा कर्म पुरा कृतम् ॥ ३७ ॥
 यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।
 एवं पूर्वकृतं कर्म कर्तारमनुगच्छति ॥ ३८ ॥
 नाप्राप्तकालो म्रियते विद्धः शरशतैरपि ।
 कुशाग्रेण तु संस्पृष्टः प्राप्तकालो न जीवति ॥ ३९ ॥
 लब्धव्यमेव लभते गन्तव्यमेव गच्छति ।
 प्राप्तव्यमेव प्राप्नोति दुःखचापि सुखं तथा ॥ ४० ॥
 न मन्त्रबलवीर्येण प्रज्ञया पौरुषेण च ।
 अलभ्यं लभते मर्त्यस्तत्र का परिदेवना ॥ ४१ ॥
 अयाचितो मया लब्धो अपेक्षितः पुनर्गतः ।
 यत्रागतस्तत्र गतस्तत्र का परिदेवना ॥ ४२ ॥
 एकवृक्षे यथा रात्रौ नानापक्षिसमागमः ।
 प्रभाते तु दिशा यान्ति तत्र का परिदेवना ॥ ४३ ॥
 एकसार्थप्रयातानां सर्वथा तत्र गामिनाम् ।
 एककस्त्याजितो याति तत्र का परिदेवना ॥ ४४ ॥
 फलार्थी फलिनं वृक्षं यच्छिन्द्याद्दुर्मतिर्नरः ।
 नच्छिन्द्यात्तस्य तन्मूलं महान्तं दोषमाप्नुयात् ॥ ४५ ॥
 मृदो भारसहस्रेण उदकानां शतैरपि ।
 न शुध्यति दुराचारो भावोपहतचेतनः ॥ ४६ ॥
 यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् ।
 विद्या तपश्च कीर्तिश्च स तीर्थफलमाप्नुयात् ॥ ४७ ॥

अन्धो ऽऽ राजा भवति यस्तु शास्त्रविवर्जितः ।
 अन्धः पश्यान् नारिणः शास्त्रहीनो न पश्यति ॥ ४८ ॥
 शोकगानिभयत्राणं प्रीतिविश्वासभाजनम् ।
 केन गन्तव्यं नृष्टं मित्रमित्यक्षरद्वयम् ॥ ४९ ॥
 जायमानो हरेद्भारान् वर्द्धमानो हरेद्धनम् ।
 म्रियमाणो हरेद्भारान् नास्ति पुत्रसमो रिपुः ॥ ५० ॥
 यः स्तेयो कुरुते धानं स दाता निरयं वसेत् ।
 नदानफलमाप्नोति धनस्वाम्येव निश्चितम् ॥ ५१ ॥
 ब्रह्मघ्ने च सुरापे च चोरे भग्नव्रते तथा ।
 निष्कृतिर्निषिदिता सद्भिः कृतघ्नस्य न निष्कृतिः ॥ ५२ ॥
 एकः क्षनावतो दोषो द्वितीयो नोपपद्यते ।
 यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५३ ॥
 भालातपः प्रेतधूमः स्त्री वृद्धा पिच्छलं दधि ।
 जायुष्कामो न सेवेत तथा संमार्जनी-रजः ॥ ५४ ॥
 गजाधरथधान्यानां गत्रां चैव रजः शुभम् ।
 अशुभं चैव जानीयात् खरोष्ट्राजाविकेषु च ॥ ५५ ॥
 शूर्पवातो नखाम्बास्तानवखलघटोदकम् ।
 मार्जनीरेणु केशाम्बु हन्ति पुण्यं पुराकृतम् ॥ ५६ ॥
 यस्य कस्य तु पुष्पस्य पाण्डरस्य विशेषतः ।
 स्त्रिरसा धार्यमाणस्य अलक्ष्मीः प्रतिहन्यते ॥ ५७ ॥
 वीरस्य पश्चिमाच्छाया छाया शय्यासनस्य च ।
 रजकस्य तु यत्तीर्थमलक्ष्मीस्तत्र तिष्ठति ॥ ५८ ॥

॥ इति श्रीचाणक्ये त्रिसर्गा (१) समाप्तम् ॥

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(January—June, 1966).

Critical editions of the Purāṇas

(a) Vāmana-Purāṇa.

As already reported previously, twenty manuscripts of the Vāmana Purāṇa have been collated so far. Efforts were made to procure a Telugu Ms. from Mysore. Dr. K. L. Shrimali, the former Education Minister of India and now the Vice-Chancellor of the University of Mysore, has been requested to help us in procuring this manuscript.

Efforts are also being made to procure some manuscripts of the *Vṛddha Vāmana Purāṇa* from the State Library, Bharatpur and the Punjab University Library, Lahore, Pakistan.

The constitution of the text of the Vāmana Purāṇa and the preparing of the critical apparatus are both in progress. The topics and the ślokas of the Vāmana Purāṇa are also being searched in other Purāṇas so that this work may help the constitution of the Vāmana text. Up till now Śiva, Kūrma, Mārkaṇḍeya, Brahmāṇḍa and Vāyu Purāṇas have been consulted.

Necessary estimates of printing the critical edition of the Vāmana Purāṇa have been submitted to the Central Sanskrit Board, together with a few printed specimen pages.

The Hindi translation of the Vāmana Purāṇa has been completed and the English translation has now been taken up.

(b) Kūrma-Purāṇa.

The work of preparing the critical edition of the Kūrma Purāṇa has also been undertaken. Various manuscripts of the Kūrma Purāṇa have been selected for collation and efforts are being made to procure them. One Devanāgarī manuscript from the India Office Library, has already been collated. The collation of the other two manuscripts, the Devanāgarī manuscript No. 41

काशिराजन्यासस्य कार्यविवरणम्

(जनवरी १९५६-जून १९५६)

पुराणानां पाठसमीक्षात्मकानि संस्करणानि

(अ) वामनपुराणकार्यम्

यथा पूर्वं सूचनम् अद्यावधि वामनपुराणस्य विंशतिः हस्तलेखाः संवादिताः । मैसूरुनगरतः तेलगूलिप्यां लिखितस्य एकस्य हस्तलेखस्यास्य प्रयत्नः क्रियते । भाग्यदण्डस्य भूतपूर्वः शिक्षामंत्री साम्प्रतं मैसूरुविश्वविद्यालयस्य उपकुलपतिः डा० के. एल. श्रीमाली अस्य लेखस्य प्राप्तये साहाय्यप्रदानाय प्रार्थितः ।

शुद्धवामनपुराणस्य केषाञ्चित् हस्तलेखानां 'स्टेट लाइब्रेरी भरतपुर' सकाशात् तथा पन्नाब लाइब्रेरी लाटीरतः प्राप्तेऽपि प्रयत्नः क्रियते ।

पाठनिर्णयकार्यं तथा समीक्षात्मकपाठविवरणलेखनकार्यं संपद्यमानं वर्तते । वामनपुराणस्य पाठनिर्णये साहाय्यार्थं वामनपुराणस्य अन्यपुराणेषु वर्तमाना विपद्या अनुसंधीयमाना वर्तन्ते । अद्यावधि शिव-कूर्म-मार्कण्डेय-ब्रह्माण्डपुराणानि पर्यालोचनानि । समानशब्दोक्तानामन्यग्रन्थेषु अनुसंधानमपि प्रचलति ।

समीक्षात्मकसंस्करणस्य संभावितप्रकाशनव्ययं आदर्शमुद्रितपृष्ठैः सह केन्द्रियसंस्कृतपरिषदः समीपं प्रेषितम् ।

वामनपुराणस्य हिन्दीभाषानुवादः कृतः, आंग्लभाषानुवादकार्यं प्रारब्धम् वर्तते ।

(आ) कूर्मपुराणकार्यम्

कूर्मपुराणस्य पाठसमीक्षात्मकसम्पादनकार्यमपि प्रारब्धम् । पाठसंवादाय बहवो हस्तलेखा निर्धारिताः, तेषां प्राप्तये च प्रयत्नः क्रियते । इण्डिया आफिस लाइब्रेरी संस्थायाः सकाशात् प्राप्तः एको देवनागरीलिपिहस्तलेखः संवादितः अन्यावपि द्वौ हस्तलेखौ एकः 'भण्डारकर ओरियण्टल रिसर्च इन्स्टीच्यूट, पूना' इत्यस्य अपरश्च 'बी. बी. आर. इन्स्टीच्यूट, होशियारपुर' इत्यस्य च संवाद्यमानौ स्तः ।

of 1881-82, of the Bhandarkar Oriental Research Institute, Poona and the other of the V. V. R. I. Hoshiarpur, are being collated.

We have also acquired a photostat copy of a Kūrma Purāṇa Manuscript, No. 1039, from the Harvard University, U. S. A. and the Trust is thankful to the authorities for sending it to us.

(c) Varāha Purāṇa.

The critical edition of the Varāha Purāṇa has also been planned and its Ādhāra Pāṭha from the Venkateśvara edition is being written. The Trust has thus undertaken first the work of preparing the critical editions of those Purāṇas which are named after the avatāras of Viṣṇu.

Other works on the Purāṇas.

The Subject-Index of the Viṣṇu Purāṇa was published in the last January issue of the 'Purāṇa' bulletin as its supplement consisting of 91 pages. Now this supplement is also made available in separate book form for the convenience of scholars.

Scholars are requested to send their opinions and suggestions which will help us in preparing other Purāṇa-subject-indexes.

'Purāṇa' Bulletin.

The January issue (VIII. 1) of the 'Purāṇa' contained two supplements in addition to the articles and reviews. One of the supplements was the *critical edition of the Svalpa-Matsya purāṇa* (Adhs. 5-10), and the other was the subject-index of the Viṣṇu Purāṇa. The present July issue (Vol. VIII, No. 2) also contains the critical edition of a very important manuscript of the Cāpakya Nīti deposited in the Cambridge University. This manuscript is a summary of the Nīti chapters (Adhs. 108-115) of the 'Garuḍa Purāṇa'. This critical edition with an introduction and a useful critical apparatus has been prepared by Dr. L. Sternbach of New York.

Veda Pārāyaṇa.

In the bright half of the last Māgha (January-February) from January 22 to February 5 the Pārāyaṇa (recitation of the whole

अमेरिकादेशस्य हार्वर्ड विश्वविद्यालयतः १०३९ संख्याकस्य देवनागरी-हस्तलेखस्य 'फोटो' कापी प्राप्ता । काशिराजन्यासः अस्य प्रेषणाय तदधिकारिभ्यः कृतज्ञो वर्तते ।

(इ) वराहपुराणकार्यम्

वराहपुराणस्य समीक्षात्मकसंस्करणस्य योजनापि स्वीकृता । वेंकटेश्वर-मुद्रायन्त्रे मुद्रितस्य ग्रन्थस्य आधारपाठो लिख्यते । इत्थं न्यासः तेषां पुराणानां समीक्षात्मकं संस्करणं प्रथमं प्रस्तुतं करिष्यति येषां नामानि विष्णोरवतारानाधारी-कृत्य वर्तते ।

पुराणसंबन्धीनि अन्यकार्याणि

विष्णुपुराणस्य विषयानुक्रमणी 'पुराण' पत्रिकायाः गत जनवरी अङ्के ९१ पृष्ठात्मकपरिशिष्टरूपेण प्रकाशिता आसीत् । इदं परिशिष्टं सम्प्रति विदुषामुप-योगाय पृथक् ग्रन्थरूपेणापि प्रकाशितम् । विद्वांस एतद्विषये सम्मतिप्रदानाय निर्देशप्रदानाय च प्रार्थयन्ते येन अन्येषां पुराणानां विषयानुक्रमणीनां निर्माणे सौकर्यं भवेत् ।

'पुराण' पत्रिका

'पुराण' पत्रिकाया गत जनवरी अङ्के लेखाद्यातिरिक्तं परिशिष्टद्वयमपि प्रकाशितमासीत् । एकं परिशिष्टं स्वरूपमस्त्यपुराणस्य (अध्यायाः ५-१०) समीक्षात्मकं संस्करणमासीत् । अपरं विष्णुपुराणस्य विषयानुक्रमणी आसीत् । वर्तमाने 'जुलाई' अङ्के अपि कैम्ब्रिज विश्वविद्यालये रक्षितस्य 'चाणक्यनीति' नाम हस्तलेखस्य समीक्षात्मकं संस्करणं प्रकाश्यते । एष हस्तलेखः गरुडपुराणस्य 'नीति' अध्यायानां (१०८-११५) सारः संक्षिप्तपाठो वा विद्यते । उपयोगिना पाठविवरणेन भूमिकया च सहितमिदं संस्करणं न्यूयार्क (अमेरिका) निवासिना डा० एल. स्टर्नबाखमहोदयेन सम्पादितमस्ति ।

वेदपारायणम्

गतमाघमासीये शुक्लपक्षे (जनवरी-फरवरी) जनवरी २२तः फरवरी ५

text) of the Śākala Śākha of the Ṛgveda by memory was arranged by the Kashiraj Trust in the Vyāseśvara temple of the Ramnagar Fort. This *Pārāyaṇa* was done by the Vedic scholar, Pt. Dinakar Madhava Pharake Sharma of Ratnagiri district of Maharashtra. A certificate of merit, a gold Kañkaṇa and the usual dakṣiṇā was given to the reciter at the successful conclusion of the *Pārāyaṇa*.

Purāṇa Pāṭha and Pravacana.

The pāṭha and pravacana of the *Mārkaṇḍeya Purāṇa* was arranged in the month of Māgha from January 22 to 31 in the Sumeru Mandir (Durga Temple). The discourses on it were given by Pt. Visvanath Shastri Datar.

In the month of phālguna the pāṭha and pravacana of the *Vāmana Purāṇa* was arranged from February 8 to 18 in the Śiva Temple. The discourses on this *Purāṇa* were given by Pt. Badari nath Shukla, Professor of the Vārāṇaseya Sanskrit University.

In the month of Chaitra the *Adhyātma Rāmāyaṇa* was recited from March 23 to 31 at Janakpur temple and the discourses on it were given by Pt. Ramlaksmāna Acharya of Varanasi.

In the month of Āṣāḍha the pāṭha and pravacana of the *Saundarya Laharī* was done in the Bālā Tripurā Sundarī Temple.

Distinguished Guests and Visitors

The following dignitaries were the guests of His Highness Maharaja Kashinarcsh in the Nadesai House :—

1. Air Vice Marshal S. N. Goyal—on 7. 1. 66.
2. His Excellency Dr. Sampurnanand Ji,
Governor of Rajasthan 29. 1. 66.
3. His Excellency Sri Bishwanath Das
Governor of U. P.—on 13. 2. 66.
4. Hon'ble Sri Jagjivan Ram—18. 2. 66.
Minister of Labour, Employment and Rehabilitation
Government of India.

यावत् ऋग्वेदस्य शाकलशाखायाः कण्ठाग्रं पारायणम् रामनगरदुर्गस्य व्यासेश्वरमन्दिरे संजातम् । पारायणमिदं काशिराजन्यासेनायोजितमासीत् । इदं पारायणं महाराष्ट्रस्य रत्नगिरिजनपदनिवासिना वैदिकविदुषा पं० दिनकरमाधवफडके महोदयेन कृतम् । पारायणसमाप्तौ पारायणकर्त्रे यथानियमं दक्षिणासहितं प्रशस्तिपत्रं, स्वर्णकङ्कणम् च प्रदत्तम् ।

पुराणपाठः प्रवचनञ्च

गतमाघमासस्य शुक्लपक्षे २२ जनवरीतः ५ फरवरी यावत् मार्कण्डेय-पुराणस्य पाठः प्रवचनञ्च सुमेरु (दुर्गा) मन्दिरे सम्पन्नम् । मार्कण्डेयपुराणस्य प्रवचनं पं० विद्वनाथशास्त्रीदातारमहोदयेन कृतम् ।

फाल्गुनमासे (फरवरी ८-१८ यावत्) वामनपुराणस्य पाठः प्रवचनञ्च शिवमन्दिरे कृतम् । वाराणसेयसंस्कृतविश्वविद्यालयस्य प्राध्यापकेन पं० बदरी-नाथशुक्लमहोदयेन तस्य प्रवचनं कृतम् ।

चैत्रमासे मार्च २३-३१ कालं यावत् जनकपुरमन्दिरे अध्यात्मरामायणस्य पारायणं प्रवचनं चाभूत् । काशीवास्तव्येन पं० रामलक्ष्मणाचार्यमहोदयेन एत-द्विषयकं प्रवचनं कृतम् ।

आषाढमासे बालात्रिपुरसुन्दरीमन्दिरे सौन्दर्यलहर्याः पाठः प्रवचनं च सम्पन्नम् ।

विशिष्टा अतिथयः

अधोनिर्दिष्टाः सज्जनाः तत्रभवतः काशीनरेशस्य नदेसरभवने अतिथयः आसन्

१. एयरवाइस मार्शल एस. एन. गोयलः—७-१-६६ तिथ्याम् ।
२. राजस्थानराज्यपालः डा० सम्पूर्णानन्दः २९-१-६६ तिथ्याम् ।
३. उत्तरप्रदेशराज्यपालः श्रीविश्वनाथदासः—१३-२-६६ तिथ्याम् ।
४. भारतदेशस्य श्रममंत्री श्री जगजीवनरामः—१८-२-६६ तिथ्याम् ।

5. General Ne Win

Chairman Council of Ministers Revolutionary Council of the Union of Burma, Rangoon 3. 3. 66.

6. His Excellency John Freeman

High Commissioner for U. K. in India on 16. 3. 66.

The following scholars visited our Purāṇa Department during this period, and appreciated its work :

1. Prof. Jugannath Agrawal of the Punjab University, Chandigarh, President of the Numismatic Society of India—on 3. 1. 66.

2. Dr. S.N. Roy of the Allahabad University, Department of Ancient Indian History, Culture and Archaeology—on 8. 1. 66.

3. M. M. Dr. Datto Vamana Potdar, former Chairman of the Central Sanskrit Board—on 8. 2. 66.

He remarks :—

काशीनरेश द्वारा पुराणप्रकाशनकार्य चल रहा है। इसे देखकर मेरा चित्त अतीव प्रमोदित हुआ है। पुराणग्रन्थों की शुद्धप्रतियों लिख करनी भारतीय संस्कृति के अभ्यासकों के लिए अत्यन्त महत्वपूर्ण कार्य है।इसके लिए अब प्रमाण पद्धति निश्चित हो चुकी है। इस कार्यालय में उसी पद्धति का अनुसरण होता देखकर मेरा संतोष और भी बढ़ गया है। इस महत्वपूर्ण कार्य में पण्डित, शासक, ग्रन्थपाल सब लोग सम्पूर्ण सहकार और साहाय्य देंगे यह मेरी आशा है।”

4. Prof. T. Burnow, Prof. of Sanskrit, Oxford University—on 15. 2. 66.

He appreciated the work of our Purāṇa Department in the following words :—

“I was much impressed by the scale of the work undertaken and by the care and competence with which it is being executed. Critical editions of the Purāṇas have long been a desideratum, and those which are being prepared here will begin to appear shortly. The undertaking constitutes one of the most important contribution to Indology being made at the present time.”

५. बर्मामन्त्रिपरिषदः अध्यक्षः श्री नेविनमहोदयः—८-३-६६

६. इंग्लैण्डदेशस्य भारतस्थितः हार्डिगमिशनर श्री जान फ्रीमैन महोदयः—१६-३-६६ ।

अस्मिन् काले अधोनिर्दिष्टा विद्वांसः पुराणविभागं दृष्टवन्तः, तस्य कार्यं च प्रशंसितवन्तः ।

१. पञ्जाब विश्वविद्यालयप्राध्यापको भारतीयमुद्राशास्त्रपरिषदः अध्यक्षश्च प्रो० जगन्नाथ अग्रवालः—३-१-६६ दिनांके ।

२. प्रयाग विश्वविद्यालयस्य प्राचीन भारतीय-इतिहास-संस्कृति विभागस्य प्राध्यापकः डा० सिद्धेश्वरीनारायणरायः ८-१-६६ दिनांके ।

३. केन्द्रीय संस्कृतपरिषदो भूतपूर्वोऽध्यक्षो महामहोपाध्यायः डा० दत्तोवामनपोतदारमहोदयः—८-२-६६ दिनांके ।

पोतदारमहोदयैः निम्नोक्तैर्हिन्दीभाषावचनैरस्माकं पुराणकार्यमभिनन्दितम्ः—

काशीनरेश द्वारा पुराणप्रकाशनकार्यं चल रहा है । इसे देखकर मेरा चित्त अतीव प्रमोदित हुआ है । पुराण ग्रन्थों को शुद्धप्रतियां सिद्ध करना भारतीय संस्कृति के अभ्यासकों के लिए अत्यन्त महत्त्वपूर्ण कार्य है । . . . इसके लिए अब प्रमाण पद्धति निश्चित हो चुकी है । इस कार्यालय में उसी पद्धति का अनुसरण होता देखकर मेरा संतोष और भी बढ़ गया है । इस महत्त्वपूर्ण कार्य में पण्डित, शासक, ग्रन्थपाल सब लोग संपूर्ण सहकार और साहाय्य देंगे यह मेरी आशा है ।”

४. आक्सफोर्ड विश्वविद्यालयस्य संस्कृतप्राध्यापकः डा० टी० बरो महोदयः—१५. २. ६६ तिथ्याम् ।

अनेन महाशयेनापि पुराणविभागस्य कार्यमिदं प्रशंसितम्—

अहमत्र संपाद्यमानस्य कार्यस्य मात्रया कार्यकौशलेन च प्रभावितोस्मि । पुराणानां समीक्षात्मकं संस्करणं चिरकालेनाभीष्टमासीत् । अस्यां संस्थायां यानि पुराणानि सम्पाद्यमानानि वर्तन्ते तानि शीघ्रमेव प्रकाशं गमिष्यन्ति । इमानि कार्याणि वर्तमानसमये भारती-विषयायै महत्त्वपूर्णानि सन्ति ।

5. Prof. G. Vallin of the Nancy University, France
—on 19. 2. 66.
6. Dr. V. Raghavan, Head of the Sanskrit Department,
Madras University, and Member of the Central Sanskrit
Board—on 28-29 June.

We are also thankful to Prof. Otto Wolff of Germany for his very informative article on the All-India Kashiraj Trust and its activities, viz. "*Varanasi und der All India Kashiraj Trust*" *Ein neues religionswissenschaftliches Forschungszentrum in Benares, Indien*' (Varanasi and the All-India Kashiraj Trust—A new religious scientific centre in Benares, India) published in the *Zeitschrift für Religions und Geistesgeschichte* (Journal for Religious and spiritual History), Vol. XVII, Book 2, 1965, published by E. J. Brill Ltd., Cologne.

We are also thankful to Prof. Roger Riviere of Madrid University, Spain, for his article, *investigaciones Sobre los Purāṇa por el "All India Kashiraj Trust" de Benares* published in the *Boletín de la Asociación Española de Orientalistas. Año 1, 1965*. An English translation of this article made by the Author himself is published in the present issue of the 'Purāṇa'.

Other Activities

Shri Anand Swarup Gupta attended the All-India Numismatic Conference held in the Indology College of the Banaras Hindu University, Varanasi in the first week of January, 1965 and contacted the scholars.

A Vedic *Agniṣṭomīya Soma Yāga* was performed in the Sivala Palace in the last week of April with the great and noble aim of procuring the peace and welfare of the world through the agency of the divine grace. Such a Vedic *Yajña* had not been performed in Kashi within the last fifty years or so. A large number of Vedic scholars and Karmakāṇḍins from the various parts of India participated. The *Yajña* was performed strictly according to the Vedic injunctions.

The Kashiraj Trust contributed Rs. 500/- besides allowing the use of the premises of the Sivala Palace for the performance of the *Yajña* for a full week.

५. फ्रान्सदेशीयः नैसिविश्वविद्यालयस्य प्राध्यापकः जी० वल्लिन्महोदयः
—१९-२-६६ दिनांके ।

६. मद्रासविश्वविद्यालयस्य संस्कृतविभागाध्यक्षः केन्द्रीय संस्कृतपरिषद्ः
सदस्यश्च डा० वै० राघवन्महोदयः—२८-२९ जून

वयं जर्मनदेशीयविदुषे प्रो० आर्टो ओल्फ महोदयाय अपि कृतज्ञाः स्मः, येन काशिराजन्याससम्बन्धे तस्य कार्यसम्बन्धे च 'वाराणसी उन्ड डेर आल इण्डिया काशिराजट्रस्ट' नामकः तथ्यपूर्णः स्वनिबन्धः एकस्यां जर्मनभाषापत्रिकायां प्रकाशितः ।

वयं स्पेनदेशीय माड्रिड विश्वविद्यालय-प्राध्यापकाय श्रीरिवरिमहोदयाय अपि कृतज्ञाः स्मः येन काशिराजन्याससम्बन्धे एको निबन्धः स्पेनिशभाषायां एकस्यां स्पेनिशपत्रिकायां प्रकाशितः । अस्य लेखस्य स्वयं लेखकमहोदयेन कृतः आंग्लभाषानुवादः अस्मिन्नङ्के अन्यत्र प्रकाशितः ।

इतरकार्याणि

जनवरीमासस्य प्रथमसप्ताहे श्री आनन्दस्वरूपगुप्तः हिन्दु विश्वविद्यालयस्य भारतीयमहाविद्यालये सम्पन्ने अखिलभारतीयमुद्राशास्त्रसम्मेलने सम्मिलितोऽभूत् विद्वद्भिः सम्पर्कं च स्थापितवान् ।

अप्रैलमासस्य अन्तिमे सप्ताहे न्यासस्य शिवालाप्रासादे ईश्वरानुग्रहद्वारा जगतः शान्ति-मङ्गलप्राप्तये अग्निष्टोमीयसोमयागः सम्पादितः । एतादृशो यागः वाराणसीनगरे पञ्चाशत् वर्षकालाद् नाभूत् । अस्मिन् यज्ञे भारतदेशस्य विभिन्न-भागेभ्यो बहवः वैदिकविद्वांसः कर्मकाण्डिनः पण्डिताश्च समागता आसन् । यज्ञः पूर्णतः वैदिकविधिना सम्पादितः ।

काशिराजन्यासेन एतदर्थं शिवालाप्रासादभूमेः उपयोगसौकर्यातिरिक्तं पञ्च-शतानि रूप्यकाणि प्रदत्तानि ।

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